

THE
CRITICAL REVIEW;
OR,
ANNALS OF LITERATURE.



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THE

CRITICAL REVIEW;

OR

Annals of Literature,

EXTENDED AND IMPROVED.

BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

Set. 2

VOLUME the ELEVENTH.

1794, May - Aug

— NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE.

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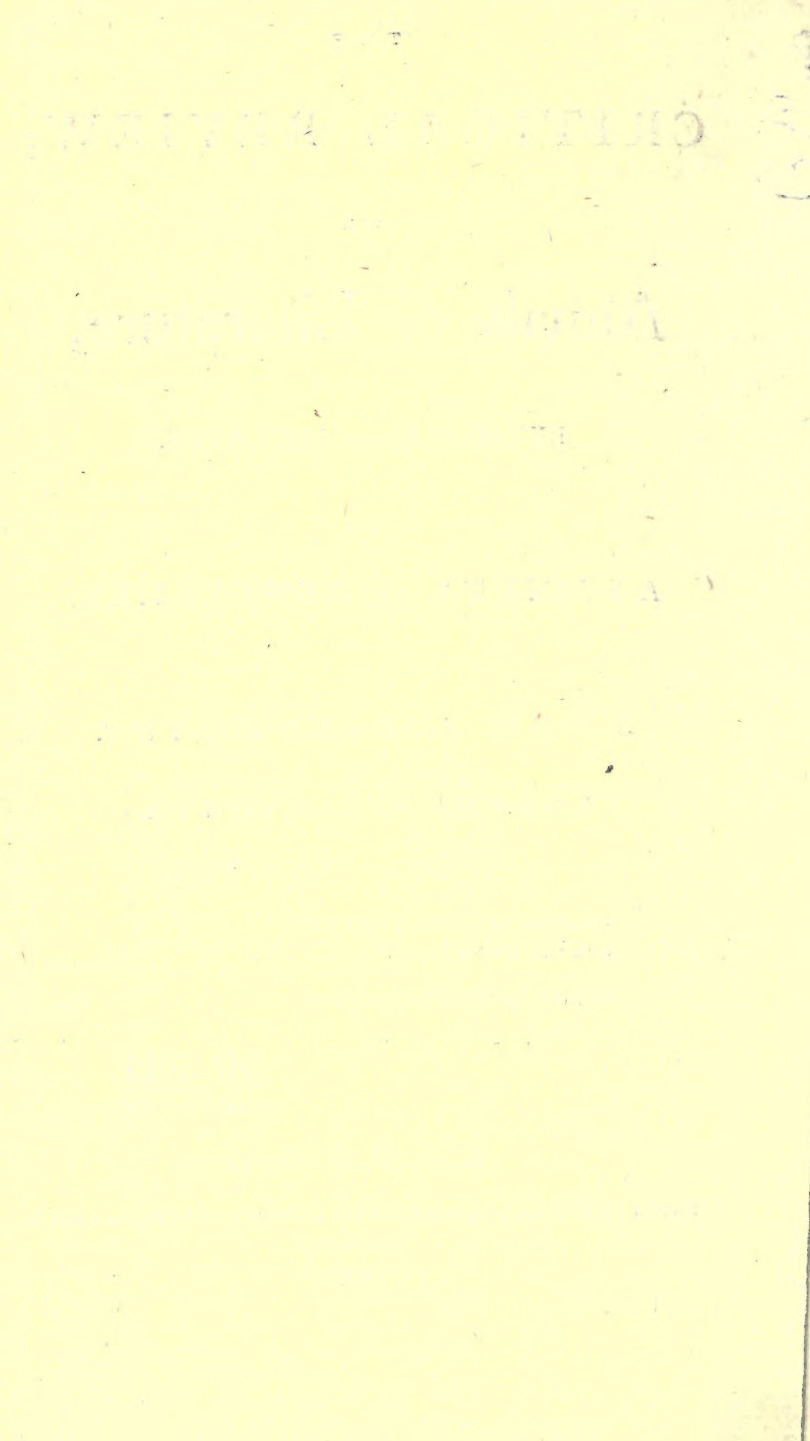
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1794.



CRITICAL REVIEW.

 For M A Y, 1794.

*Letters, on the Subject of the Concert of Princes, and the Dis-
memberment of Poland and France. (First published in the
Morning Chronicle between July 20, 1792, and June 25,
1793.) With Corrections and Additions. By a Calm Ob-
server. 8vo. 5s. Boards. Robinsons. 1793:*

WHILE the press daily teems with political pamphlets, over-
flowing with loose declamation, or dictated by intem-
perate heat, or fabricated for interested purposes, the friends
of liberty and of peace have perused with peculiar pleasure a
series of letters in which sound reasoning is joined to brilliancy
of expression, and accurate information to dispassionate can-
dour. Whoever the *Calm Observer* may be, he has a right to
the appellation he has assumed, and his post of observation
must be a favourable one, since it commands a long reach of the
politics and prospects of the greater part of European poten-
tates. These Letters are now republished from the *Morning
Chronicle*, in which they appeared between July 1792 and June
1793. During all that eventful period they were sounding in
our ears like a warning voice, nor have any of the events which
have happened since, tended to discredit their sagacity, or to
render less desirable the object they recommend. They are
somewhat shortened from their original form by the omission of
some letters and parts of letters, not so immediately relative to
the general subject, and perhaps would have had a better ap-
pearance as a whole, if the Appendix, Preface, and Postscript,
had been wrought into the body of the publication.

The arguments of the *Calm Observer* are directed to prove,
that there exists between the three powers of Austria, Russia,
and Prussia, a most formidable league for mutual aggrandize-
ment, and that they have pursued this object for some time with
unremitting attention, and with a success which ought to
make them an object of suspicion to the rest of Europe, a
league which is equally directed against the internal liberty of
each particular state, and the external liberty of their neighbours
in general. On this head he observes :

‘The liberties of man, and consequently the progress of science, of civilization, and the arts, have already enough to contend with in every state, viewed *separately*. Whenever the powers invested in government for useful purposes, become abused to ambitious ones, in vain do individuals seek to resist a great collective force instituted by themselves. Despair sometimes produces a counter-union of the subjects, but as it commonly ends in an alteration of rulers, rather than of principles, the evil complained of soon recurs. Hence there are few good governments in the world; so few, that our own nation thinks itself in possession of the only one; and even this has required more than one successful revolution to produce, or to preserve its perfection. Such then, is the state of every single country, even when the domestic enemy to its happiness has none except the forces of his own nation, at his disposal.—But a new scene at the present moment opens itself. Several princes have agreed mutually to lend to one another the powers respectively intrusted to them for national objects, in order that each may thence be enabled to enforce his respective pleasure upon his respective people. In other words, they engage to bring the military forces and the revenues of *all* nations, to act, when requisite, upon the *people* of any *single* nation; although that people has already enough to struggle with at home, whenever its own public force is applied to support tyranny. As a counter-concert among the *people* of *different* nations is impossible, it is henceforth then intended, that princes shall legislate at their own discretion; and that no nation shall ever be able to right its own wrongs; the example of Poland even proving, that when a *prince* is disposed to concur with his own people in improving the constitution of the nation; permission is to be denied even for a measure of *mutual* happiness.—Each nation is, therefore, to be considered as designed to be governed by an enemy *within*, and an enemy *without*; and every order in society, whether civil or religious, is to vanish before an union of military despotism.’

He proceeds to shew, that in joining ourselves to their alliance we not only give a sanction to their rapacity, but are acting in direct opposition to all the maxims of sound policy, by directing our arms against the only power capable of balancing this mighty triumvirate—he observes, that if France is suffered to be under a republican government, she is necessarily detached from Austria, and as necessarily thrown into connections with it, if the ancient government is restored by the combined powers. The author relates, in terms of strong and animated reprobation, the dismemberment of Poland, and gives a curious account, taken from the works of one of the royal plunderers, the late king of Prussia, of the history of the first partition.—It ought to be read by every one, though it tends to awaken painful feelings of indignation against the authors of a transac-
tion

tion so villainous, that under any tolerably well regulated government, it would have brought individuals who had so acted to the gallows. The second division was if possible still more glaringly flagitious, as the invading powers had guaranteed the remainder of their prey. Prussia, according to the idea of the author, is preparing her own destruction by this co-operation with Austria and Russia, who when they have swallowed up the rest of Europe will easily reduce their unequal partner to the state of an obsequious dependant. The author endeavours to rouse the general attention to the progress of this triumvirate, by showing the consequences of unrestrained despotism, not only towards the people, but towards the clergy, the aristocracy, and even all the minor princes of Europe. The increasing power of Russia is described as particularly formidable.

‘ *Russia* is an empire as singular in its present state, as it was in its commencement.—She exhibits the picture of North America in Europe, or of an old country and a new country combined into one; having a population which (owing to easy means of subsistence, which render marriages early and frequent), augments *one-fifth* in every twenty years, in defiance of public and private despotism. She displays a partial luxury in the midst of wildernesses; she has a civilized cabinet at the head of a semi-barbarous nation; her people are obstinate, yet docile; and her peasants, though awed by their masters, yet are brave when soldiers.—With thirty millions of people, which are *thus rapidly and progressively increasing*, Russia is placed invulnerable, in the north-eastern corner of Europe. Her territories are bounded by deserts, by woods, and by inhospitable climates; she derives strength from the very barrenness and diffusion of her empire; and she is situated out of the reach of all maritime approaches, though herself possessing a considerable navy for *offensive* purposes. She has also myriads of disciplined forces, and a peculiar strength in light troops for keeping in awe large tracts of country; and almost all her forces combat with the advantage of different religious prejudices, which lessen the terrors of death; and they are also peculiarly hardy and capable of fatigue. If her empire is vast in its extent, her troops, her sailors, and her stores, move through it with incredible celerity, owing to water communications, and to the abundance of horses belonging to her peasantry, which admit of *conveyances by post*, (either in waggons, or else in sledges upon the snow,) both for her forces and for warlike stores.—At the end of her last war but one, she remitted taxes; and at the end of the war just concluded, she has not augmented them.—She loses subjects in war, but replaces them by those whom she vanquishes, or by the excess of the number born from her own people over those which die; she increases, therefore, both in war and in peace; and it is this internal or this extraneous increase of men, accompanied at the same time

4 *Letters on the Subject of the Concert of Princes.*

with an augmentation of cultivation, of arts and of wealth, which (unnoticed by the rest of Europe,) enables her, upon every struggle, to appear with renewed and accumulated strength.—Lastly, she skirts the whole northern frontier of Asia; she possesses the means of attacking its rich western flank completely from north to south; and (since distance is nothing to Russians,) she is not without access to its eastern flank, and to the rich mines of Western America; but above all, (in consequence of having the means of invading our East-Indian possessions from the north, facilitated by the help of water-carriage on great lakes and descending rivers; as well as by having a probable opportunity through the aid of Austria, of commanding one or both of the two navigations of the Red Sea and the Persian Gulph,) she seems to draw close to the moment of obtaining possession of that *communication between western and eastern nations*, which in *all ages* of the world has uniformly and signally aggrandized those who have held it.—In one word, she is become the modern *northern hive*, pouring forth, not disorderly, but marshalled and obedient swarms, increasing yearly in their numbers by land and by sea, all recognizing a common chief, whose watchful eyes turn alike to the east and to the west, to search for opportunities of plunder, either in company or alone; rendering barbarians her immediate instruments, and the rich her certain victims; and being likely soon to possess that most dangerous of all combinations; namely, numbers, arms, and wealth.

When Austria and Russia have succeeded in gathering into their vortex one after another of the secondary states of Europe, the Observer predicts that their ambition will be excited to revive in their persons the eastern and western empires, a shadow of which still remains in their respective titles. He, therefore, calls upon us to direct our fears and our precautions towards that quarter where there is the most danger.

‘ During the present century, we have lost no territory to France, even though she has been supported by Spain, Holland, and America; but have regularly gained ground upon her. On the other hand, the triumvirs have of late years been large and constant accumulators of power; and the observing eye can see no traces of any *returning footsteps* from their fatal den; for if they lose any thing, it is only to one another; and their internal balance, whenever thus disturbed, is soon re-adjusted, by means of new plunder ravished from their defenceless neighbours.—What weakness then is it in us, resentfully to pursue the *ignis fatuus* of French politics into swamps and quagmires, without observing the flaming mass of lava which is not only formed, but pouring forth behind us? Shall we dread the froth and foam, the noise and fury of the wave, which beats but without overpassing the rock on which we stand; and neglect the *tide* of power, which is silently rising to overwhelm us? Shall we be afraid of the

the strength depending upon fever and convulsion, and view with unconcern, that which depends upon fixed stamina and constitutional habit? Shall we only struggle against the smaller evils which France has it *not in her power* to accomplish, and has even *ceased to threaten*; rather than against the greater ones, which the triumvirs can certainly produce, whenever they have but the inclination, and their *secrecy* respecting which renders but the more certain? Shall we be terrified at the *discords* of France, and not be alarmed at the *union* of freebooters; when the tritest of proverbs tells us, that the honest have always something to fear, whenever those who are less honest *agree too well?*

The author discusses at length, the great question of the present war upon a variety of grounds, and considers it, whether victorious or unfortunate, as pregnant with evils both to our internal liberty and our external situation amongst the powers of Europe. He takes pains to establish the unwillingness of the French to break with England, and considers the dimission of M. Chauvelin as a virtual declaration of war—to the objections made against the fraternizing spirit of the French republic, he answers, by referring to the intriguing spirit of their old monarchy, and the fraternizing practices of the triumvirate—to the objection that we have no one with whom to treat, he answers, treat with the powers that be—those are the people to make peace with, with whom you are making war. Peace does not imply alliance. It would perhaps be better, he adds, if Great Britain were at peace with all and in alliance with none. Among the various reasons given by this masterly writer (reasons which are not, we presume, grown less forcible since the publication of the work) for opening an immediate negociation, we shall quote the following, because it may be level to the comprehensions of those who confess themselves to be no politicians, but who are the zealous partisans of the war, purely as good Christians.

‘ There is another reason, which, in my opinion equally relates to the high and the low, to the government and to the people, and which strongly pleads for peace: I mean, the rapid rate at which we are *spoiling our tempers*.—We have seen many persons among us, of all ranks, profoundly ignorant of the state of things in France, who yet have learned to utter imprecations the most horrid against a whole nation. One is apt to suspect at times, that we are among the pupils of Caligula and Nero, when we observe men and even women, who seem desirous that the French nation should have but one neck, that themselves might serve as the executioners, and find some who would fiddle while Paris was burning. Such sentiments would certainly disgrace the reprobated country of France itself, whose misdeeds are made the pretended parent of them. I must

here add, that to deny corn to the *armies* and *garrisons* of France might seem justifiable, though at the expence of dangerous measures towards neutral powers; but to deny corn to the people of France, and (like lord Auckland) *knowingly* to favour either the creation or the operation of "*famine*," throughout a *whole nation*; seems a strange relapse into systems, from which the philanthropy of modern writers of all nations, and the softening principles of the age, had once seemed to have delivered us; especially, as the operation of famine upon the temper of a nation, is seldom regular and systematic, but commonly tumultuous and uncertain; being much more likely to produce, in the present instance, the massacre of men of substance in each little community of France, than the conversion or exclusion of the present general governors of it. But another evil to result from the spirit which has lately gone forth among us, is the inveteracy endeavoured to be established against the French nation, which tending to generate similar passions on their side, a second road may thence be opened for a return to all our mutual ancient animosity and insanity; and thus future ministers and ages may long have to rue the effects of a conduct, which will have again alienated from each other two great nations; who, as living so near each other, are highly interested in mutual peace, the establishment of which between them would probably lead to the peace of Europe and mankind.'

Such are the sentiments and such the reasoning of our respectable author, from whom what we have quoted will serve to shew how liberal are the one and how forcible the other. Yet we cannot help thinking that, with regard to the dangers to be apprehended from Russia and Austria, he indulges too much to speculation, and countenances, at least by easy inference, a system of interference as bad as what he reprobates with regard to France. For when he speaks of 'preventing any new accession to the strength of the triumvirs,' of further 'endeavouring to decompose this mighty mass of mischief,' and proposes for that purpose that 'a speedy,' and, he adds indeed, 'if possible, a spontaneous division of the Russian territories should take place between the issue of the present empress,' when he talks 'of renovating the power of the Turks by engaging them to receive twelve or fifteen thousand foreigners into their pay,' and insists that 'the triumvirs should not be permitted, even by means of exchanges, to arrange their dominions in any form more commodious to themselves than the present;' what is it, but to plunge us into all the labyrinth of continental and extraneous politics, from which, under the romantic notion of keeping up the ballance of Europe, this country has suffered so much.—If, says the author, we did right lately in countenancing the German league formed against
Austria,

Austria, and if formerly the wars about successions, wars for the Protestant interest, &c. were defensible—the present is a parallel occasion. Very true, if—but if we have on former occasions wasted our blood and treasure in settling this imaginary balance, and after long wars, have found ourselves by some unforeseen occurrence, as in the war for the Spanish succession, just where we set out, ought it not to teach us to confine ourselves to the plain path of making war only to repel actual injury. Speculations which involve in them the rise and fall of empires, are too big for the powers of man. If there is to arise in Europe another universal monarchy, it will depend upon circumstances and a state of things which our feeble political manœuvres can neither bring on nor retard. The wind bloweth where it listeth, and the tide of success heaves sometimes on this shore and sometimes on that, from causes so nice and variable as to baffle all calculation. Let every nation then be content to resist only specific acts of aggression, either towards herself, or, if her generosity leads her to do it, towards others: all else is speculation; and the invariable experience of history will tell us that one *speculation* is nearly as good as another.—The author indeed does not push his reasoning so far as to advise us to go to war to reduce the power of Austria and Russia, but the interference he hints at manifestly leads to it. How for instance should *we* relish the being told that the king must divide his successions, give Havover (suppose) to one branch, and our East India possessions to another, lest we should grow too powerful.—Certainly however the author's arguments are sufficiently valid against strengthening and co-operating with powers so formidable and so flagitious.

In the Preface, the *Calm Observer* discusses some of those general questions of internal government which have been agitated in the writings of Burke and Paine, and he shows himself to have adopted temperate and guarded sentiments of liberty.

We beg leave, before we conclude, to notice to the author a passage in which through inadvertence he seems to have confounded Atheists and Deists, between whom the difference is, literally speaking, immense. It is as follows:

‘The first of these impressions is owing to the supposed *atheism* of the French *nation*; which might be combated by a peremptory denial of the fact from personal knowledge; though I must admit, that many *individuals* doubt, and not a few deny, the existence of a God. But I have often asked, (as I find the respectable Mr. Wyvil has done,) why it is if this species of argument is valid, that we send an embassy to China; the governors of which country, according to Mr. Hume, are the only regular body of *deists* in the universe; being the disciples of Confucius, and having no priests or religious establishment whatever!’

We now take our leave of this masterly writer, by no means, however, joining in the wish he expresses of the leave being a final one. We are willing to indulge him in concealing himself from, but we cannot allow him to desert, the public.

Medical Commentaries for the Year 1793. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy, collected and published by Andrew Duncan, M. D. F. R. and A. S. S. Ed. 8vo. 6s. Boards. Robinsons. 1794.

WE meet Dr. Duncan, in his annual orbit, under some disadvantages. The causes we have often alluded to, which have occasioned some little irregularity in our progressive accounts of Medical and Philosophical Works, have enabled him to precede us in some subjects. But, as our difficulties are in a great degree removed, we trust that we shall soon, as indeed the nature of our work requires, again anticipate the slower progress of an annual publication. This volume is, in many respects, valuable: its contents are in general well chosen; and, though the Essays do not rise above their usual mediocrity, yet the interesting nature of a few renders this part of the volume less tedious than we have usually found it.

Among the works examined, we find Dr. Valli's Experiments on Animal Electricity, Dr. Fowler's Experiments on the same subject, Dr. Beddoes' Observations on the Nature and Cure of Calculus, &c. Mr. Home's Observations on Ulcers, from the Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge; Dr. Webster's Facts, tending to show the Connection of the Stomach with Life, Disease, and Recovery; Mr. Bell's Treatise on the Gonorrhœa and Lues; Dr. Trotter's Observations on the Scourvy; Dr. Wade's Paper on the Prevention and Treatment of the Disorders of Seamen and Soldiers, in Bengal; Mr. Earle's Treatise on the Hydrocele, and Dr. Currie's Account of the remarkable Effects of a Shipwreck on Mariners, from the Philosophical Transactions, we have already noticed. Dr. Fowler's and Mr. Bell's works alone have not yet occurred; and Dr. Valli's, from the extent of our examination, is not yet concluded.

The first Essay which claims our attention, is entitled *Tractatus de Roborantium in Rheumatismo Arthritico Necessitate*, by Dr. Buchhave, from the Copenhagen Transactions. It is far from unexceptionable, either in the arguments or the practice. The design is to recommend the united efficacy of evacuants and tonics, a practice sufficiently rational, but the
idea

idea is not pursued with propriety; for the only medicines recommended, are the gum urbanum and the guaiacum—Perhaps the general view, pursued to a greater extent, and with a better choice of the medicines employed, might be highly salutary.

‘ Dr. Callisen’s *Observatio de Diarrhœa cum Obstructione Alvi* haud infrequenti connubio, from the same collection, is not very important. Every practitioner knows, that scybala often remain in the bowels, and elude a violent and continued diarrhœa: the case recorded differs only in the quantity of fœces collected, which resembled to the touch, externally, an intestinal concretion. The ball was brought down by the powers of nature, and broken by the forceps introduced, when it had reached the anus.

Dr. Buchhave’s *Experiments on the Use of the Atropa Beladonna* in Chincough, in Rabies Canina, Melancholy Mania, and Epilepsy, are more valuable. In rabies canina it is said to have succeeded: in pertussis, it was given to infants, within the first year, in the dose of half a grain; to patients between one and two years he gave a full grain, to those of eight years old two grains, and to those beyond their twentieth year four grains. It produced the usual symptoms of narcotic vegetables, but was successful. After using it, the disease seldom continued more than fourteen days. Emetics were interposed every three or four days.

From the Copenhagen Transactions we also find an attempt to establish the use of opium in syphilis, by M. Schonheyder; but the various, accurate trials, by many of the most able practitioners, have decided against it. There can, however, be no impropriety in having numerous facts collected on each side.

M. Seguin’s *New Observations on Respiration and Animal Heat* deserve attention; yet, perhaps, his essay contains little that is new. Dr. Priestley, Lavoisier, and Crawford, have anticipated his most material remarks, and he has only united the scattered limbs. We shall select the theory:

‘ In the lungs, oxygen gas is decomposed, in consequence of the affinity of the carbonated hydrogen of the blood for oxygen, being greater than that of oxygen for caloric, and of carbonated hydrogen for blood. In proportion as the oxygen unites with the hydrogen and carbon, water and carbonic acid are formed: the caloric combines itself with the venous blood, which, in losing its carbonated hydrogen, becomes arterial, and has its capacity for containing caloric immediately augmented. But the blood, now arterial, in circulating through the body, gradually absorbs carbonated hydrogen, repasses to the venous state, and lets loose a portion of its caloric, in proportion as its capacity for containing it is diminished. The al-

most uniform temperature in all parts of the body is then owing to the successive changes of arterial blood to venous throughout the body, and of venous to arterial in the lungs. It is also a consequence of this fact, that the greater temperature of some parts of the body is to be ascribed to the arterial blood absorbing more carbonated hydrogen, or its becoming venous more rapidly.

‘ M. Seguin terminates his memoir with some important consequences, drawn from these observations.

‘ 1st, The cold fit at the beginning of fevers coincides with the diminution in the number of pulsations and inspirations.

‘ 2^d, The increased heat, which succeeds the cold fit, is owing to the accelerated circulation and respiration.

‘ 3^d, The burning heat of putrid fevers depends upon the putrescent state of the system, which increases the proportion of carbonated hydrogen in the blood, and detaches its caloric.

‘ 4th, The heat of inflamed parts is owing to the same cause, united to accelerated circulation.

‘ In the present memoir, M. Seguin presents the beginning only of a most important inquiry respecting the philosophy of the animal body; for he has treated of only of one of the phænomena of respiration. We are here informed, that in conjunction with M. Lavoisier, he is engaged in experiments on digestion, tending to show the influence which inspiration has in the combination of chyle with blood; which will contribute not a little to the advancement of medical science.’

We remember pointing out, in a former volume of our Journal, and illustrating the opinion by various facts, that all uniform heats are probably owing to heat appearing in consequence of decomposition. The heat of mineral waters, the subject that suggested the remark, is most probably from this source.

M. Margueron's chemical Examination of the Serosity produced by Blisters, is from the fourteenth volume of the *Annales of Chemistry*, a work which, in the present political state of Europe, it may be some time before we can overtake.—We have not been so happy as to meet with one of the few copies of the later volumes which have reached this country.—We shall consequently observe, in this place, that serum has more gluten than serosity, and serosity more than the synovia of the joints. The proportion of water and of salts increases in the same order: the salts are the same in each, and the quantity small.

Dr. Schreger's Dissertation on the Nature and medical Powers of the Bark of the *Fraxinus Excelsior* is not of great importance. It is a tonic and astringent; but Dr. Schreger adds nothing to what we formerly knew of its effects. The principal novelty consists in the pharmaceutical treatment. Its
active

active ingredient dissolves in water: the gummy resin is in the largest proportion; and its useful parts are not volatile.

These are the different works of which an account is given: they are evidently too few, and convey no adequate view of the medical literature of the year. It could be wished that this part of the Commentaries was extended farther, and the more trifling observations of the next part omitted.—But we despair of a reform so much more troublesome and inconvenient.

The first Essay, among the Medical Observations, is by Dr. John Crawford, on the Virtues of the native Camphor; but he is surely mistaken in supposing the different kinds of camphor, and its different properties, hitherto unknown.

The Epidemic Fever of Grenada, described by Mr. Chisholm in the next Article, was evidently an hepatitis, and the treatment with mercury and opium very successful. The account is genuine and important. The light yellow urine, like Madeira, which tinges linen of the same colour, is the best diagnostic of an affection of the liver. Turbid urine, like unfinned porter, shows that there is nothing peculiar in the fever.

Mr. Drummond's Observations respecting the Guinea Worm, only show that the irritation of the worm, if the head is not secured when it first points, may produce troublesome itching, with cutaneous affections. We suspect, however, from the occurrence of bumps in the skin, that there was some other cause of the pruritus: these are symptoms very peculiar to the bites of animalcules.

Mr. Leny's account of the boy who lost a considerable portion of the brain, without the loss of any mental or corporeal faculty, is in no respect singular or new.

Dr. Gordon's Account of an alarming Case of Flooding, which happened in the ninth month of pregnancy, is not very singular, as the placenta was not attached to the orifice of the uterus. Mr. Rigby's plan of waiting for the dilatation of the os tincæ, and supporting the patient carefully, seems to have been more frequently successful.

A case of extra uterine conception, assuming the appearance of a retroverted uterus, by the same author, is indeed singular. But the os uteri, though elevated towards the brim of the pelvis, was in a natural state. The fœtus descended between the uterus and rectum, penetrated the rectum, and the bones were discharged by the anus. Nature effectually, in this way, relieved the patient.

A curious case of expectoration of bile, also by Dr. Gordon, follows. After an hepatitis, in which probably some adhesion took place, a jaundice came on, and the bile formed a passage through the diaphragm, into the bronchiæ. Near an

English pint of pure bile was evacuated in this way, every twenty-four hours. The quantity of secreted bile cannot, however, be ascertained by this extraordinary exertion.

Mr. Leeds next informs us of his success in curing a case of chronic rheumatism with sarsaparilla in substance. It must be in substance, if it be ever useful.—The theoretical part is too far extended, and frequently trifling.

Another account, by Mr. Brown, of the loss of a part of the substance of the brain, follows. The fracture of the cranium was very considerable and extensive.

‘From the whole history of this case, I think we may draw the following conclusions:

‘1. That a sound state of the brain is not so essentially necessary to life as has been imagined.

‘2. That it may be very much injured, without producing dangerous, or even alarming consequences. And,

‘3. That this case affords a proof, that the brain may be more freely treated, provided, in every circumstance, the injury is entirely unconnected with compression.

‘This last conclusion is clearly pointed out, by attending to the situation of the patient; for notwithstanding the bone was beat in upon the brain, the dura mater lacerated, and a quantity of brain extravasated between the cranium and teguments, no alarming symptom ensued. It can only be explained from that quantity of brain getting immediate vent, which was necessary to compensate for the depression of the bone, and consequently preventing its power of compression.’

We may have another opportunity of entering on this subject; but so many instances have occurred of a part of the brain being destroyed, without any injury, that our author's first corollary has been long established. We may take an opportunity of showing, that a small part of the brain only is necessary to the corporeal functions, and that a great part of the mass is only useful in forming extensive communications, and preserving, probably, a degree of power to resist such injurious impressions, as few may experience, and consequently few find the ill consequence of.

The next Essay is an account of an inflammatory disease of the skin, alternating with affections of the bowels, which at last proved fatal, by Mr. Brown. Some circumstances in the treatment deserve attention. Quicksilver was given, and it seems to have reached the obstructed part very soon, notwithstanding, in some of the convolutions of the intestines, it must have ascended. It added weight to the fæces, for two thirds of the quantity, not very minutely divided, was evacuated, in the first stool. Another circumstance is, that, when large

quantities of water were thrown in, the colon was filled, but the valve prevented its passing farther; yet tobacco smoke passed through the valve, and the smoke seemed more active than any other kind of injection.

Dr. Robertson describes a case where, by a projected suicide, the trachea had been cut through, and the edges were in time healed, so as to form a callous wound. The edges were slightly scarified, and brought together by ligatures, and covered by the retracted skin. In short, the whole was successfully treated, without any material impediment.

Dr. Tilton gives the supplement of an account of rabies canina in the sixth volume of the Medical Commentaries. The disease recurred three times; but we strongly doubt of the disorder having arisen from the bite. Recurrence of rabies canina, without fresh infection, is almost unprecedented; and the whole seems to be a case of mania with some peculiar symptoms. Even in her best intervals an abhorrence of water attended her.

Dr. Maharg describes, what in northern climates is not uncommon, suppuration after erysipelas; a case of hernia congenita, where, after reduction, no stools could be obtained, and a short imperfect description of an erysipelatous peripneumony, from a Dr. S. The last is singular, but not very uncommon: we have seen it epidemic more than once; and our author is right in saying, that it is necessary to keep up perspiration, especially with the addition of opium.—But wine, and even bark, are occasionally necessary.

Mr. Dove's case of anasarca, cured by infusion of tobacco; the cutaneous eruption, cured by alterative pills of antimony and mercury, by Mr. Robert Bishopric; a common case of epilepsy from a nervous affection of the finger, which seems greatly confused by theoretical disquisitions, but which was relieved by dividing the nerve; and an account of pulmonary consumption, seemingly relieved by abstinence from liquids, deserve no particular remark.

The last Essay, by Dr. James Hamilton, jun. gives an accurate description of Lowder's extractor, with a very judicious distinction between the different powers of Roonhuyfen's lever, the forceps and the extractor of Dr. Lowder.

* From these observations it is obvious, that the instrument introduced into practice by Dr. Lowder, affords exactly the assistance, in the first order of laborious labour, which is required; for it supplies the place of the propelling powers, or increases their efficacy, by acting on the body of the child, without injuring any part of the mother.

* This property renders it of great use in certain cases of deform-

ed pelvis, viz. where the short diameter of the brim is about three inches. In such cases, the long continued strong action of the uterus, often eventually forces the head into the pelvis; but the strength of the patient is in consequence so much reduced, that after it has proceeded so far, the pains are entirely suspended, and the delivery must necessarily be finished by the use of mechanical expedients; but the child's life is commonly previously destroyed, by the compression of the brain.

'If, in such cases, it be possible to increase with safety the vis à tergo, the child would then be forced through the brim of the pelvis before the woman's strength were exhausted, and before its life were endangered; consequently, many children, commonly doomed to inevitable destruction, would be preserved.

'Lowder's lever, I apprehend, possesses this power. It may be calculated, that, by its use, the efficacy of the labour-throes is at least doubled. Hence the child, in cases of slight deformity of the pelvis, is forced through the opposing part within one half of the time which would be otherwise required; and this is accomplished without injury either to the mother or infant; for the instrument presses on no part of the former; and it rests on such parts of the latter, that no harm can possibly be done.'

'But however desirable it may be to lessen the number of mechanical expedients, and to simplify practice, I apprehend, that many lives would be lost if we possessed or employed no such instrument as the forceps. As they have the property of a lever, delivery can in many cases be accomplished much more expeditiously by them than by Dr. Lowder's instrument. This seems to be the sole advantage which they possess over it; and that is counterbalanced by several great disadvantages. Many authors, indeed, have alleged, that the forceps have exclusively the power of diminishing the size of the foetal cranium, by the pressure of their blades, and hence have attributed a degree of pre-eminence to them, which in fact is not their due; for as the size of the child's head is, in natural cases, diminished as far as is necessary, by the contractions of the uterus forcing it forward through the bones of the pelvis, an increase of the vis à tergo will of course increase that diminution, if the shape of the passage require it. While Lowder's lever, therefore, possesses the power of compressing the cranium in common with the forceps, it has a decided superiority over them in this, that it accomplishes that end by similar means with nature.

'The great disadvantages of the forceps are, that they are inapplicable when the child's head is situated high in the pelvis; that their application is often difficult to the operator, and painful to the patient; and that, as their centre of action is on the parts of the patient, they must injure her in proportion to the resistance opposed to the delivery.

‘On the whole, then, in cases of the first order of laborious labours, both instruments must be occasionally had recourse to. When the head is not completely within the cavity of the pelvis, Lowder’s lever must be employed; and even when it is in that position, the same means may be used, if there be pains. But, when the labour-throes are entirely suspended, or when any circumstance renders it necessary to terminate the delivery with expedition, the forceps ought to be employed in preference to every other instrument, if the head of the child be within their reach.’

The last section of the volume is, as usual, Medical News, and on this part, we have usually been concise. The state, however, of the university, and the new buildings, have formerly claimed our attention, and it is now necessary to remark, that the sums subscribed have been expended, while the buildings are still unfinished. To what this must be attributed is uncertain—there was a time when the most salutary, useful instructions, were not supposed to be connected with splendid domes and elegant architecture: at present the fate of science is, from the language and solicitations employed, seemingly dependant on the new buildings. Had the patrons of the university been as anxious in properly supplying the vacant offices, as in raising the new buildings, the latter would not have been necessary.

Pudet hæc opprobria——

Et diei potuisse & non dicta refelli.

The death of the principal surely deserved some notice, from his connection with the university, and from his amiable conciliating manners, independent of his extensive literary acquisitions.—But of him and his successor, if any is appointed, we find no record. Perhaps none is yet appointed, for it would not be easy to find an adequate representative; and few, except an Ajax, or an Ulysses, would covet the arms of Achilles.

Dr. Faynard’s powder for stopping hæmorrhages seems, on the authority of Dr. Odier, to be the charcoal of beech wood in powder. Even internally, a tea spoonful three or four times a day is said to be very successful.

The only other information we shall notice is that of two treatises on cutaneous affections by Drs. Willan and Garnet, with coloured plates, designs which we fully approve of, and works which we impatiently expect to see.

The History, Civil and Commercial, of the British Colonies in the West Indies. (Concluded from our last.)

THE remaining articles in this history are comprised under the heads AGRICULTURE, GOVERNMENT, and COMMERCE. The former includes a particular description of the sugar-cane, its history, and mode of cultivation, and the several processes it undergoes in the making of sugar and rum. In this part of the work, although we meet with some things which are not new to those who have studied the agriculture of the West India islands, yet there are, at the same time, many original and important observations drawn from the experience of a long series of years, and which entitle Mr. Edwards to no inconsiderable rank among the *Scriptores de re rustica*, the Youngs and Marshalls, who have endeavoured to rescue the art from the errors of indolence, and the ignorance of hereditary practice. In discussing these subjects, Mr. Edwards refers chiefly to the island of Jamaica, as his own experience was confined to that island, but occasionally marks the variations of system in the others, from the best authorities.

In treating of the capital necessary in the settlement or purchase of a sugar plantation, which consists of three parts, the lands, the buildings, and the stock—he informs us that the business of sugar planting is a sort of adventure, in which the man who engages, must engage deeply. A British country gentleman, who is content to jog on without risque on the moderate profits of his own moderate farm, will startle to hear that it requires a capital of no less than thirty thousand pounds sterling, to embark in this employment with a fair prospect of advantage; for, it must be understood that the annual contingencies of a small or moderate plantation, are very nearly equal to those of an estate of three times the magnitude. These facts are explained by calculations, for which we must refer to the work itself, and the author concludes the subject with the following remarks :

‘ Admitting even that his (the planter’s) prudence, or good fortune, may be such as to exempt him from most of the losses and calamities that have been enumerated, it must nevertheless be remembered, that the sugar planter is at once both landlord and tenant on his property. In contrasting the profits of a West Indian plantation with those of a landed estate in Great Britain, this circumstance is commonly overlooked; yet nothing is more certain than that an English proprietor, in stating the income which he receives from his capital, includes not in his estimate the profits made by his tenants. These constitute a distinct object, and are usually reckoned equal to the clear annual rent which is paid to the proprietor. Thus a farm in England, producing an income of $3\frac{1}{2}$ per cent. to the owner,

owner, is in fact proportionably equal to a sugar plantation yielding double the profit to the planter; and possesses, besides all that stability, certainty, and security, the want of which is the great drawback on the latter. An English gentleman, when either extreme of dry or wet weather injures the crop on his lands, has no other concern in the calamity than such as the mere feelings of humanity may dictate, and it is but justice to him to say, that, so long as the stock of his tenant is found a sufficient security for his rent, he commonly displays the most perfect philosophy and composure under the poor tenant's misfortunes. Nor is he under the disagreeable necessity in time of war, of paying large premiums for insuring his estate from capture by a foreign enemy. This is another tax, which the unfortunate West Indian, resident in Great Britain, must add to his expences; or submit to the disagreeable alternative of passing many an uneasy day and sleepless night, in dreadful anxiety for the fate of his possessions, and the future subsistence of his family;—harassed, perhaps, at the same time, by creditors whose importunity increases as their security becomes endangered.

‘ To this account of the taxes, contingencies, and impositions laid on the sugar planter, must likewise be added *some part, at least*, of the high duties on his produce, which swell the revenues of Great Britain. The general opinion, I well know, considers it as a certain and established fact, that *all* these duties fall ultimately on the consumer. I shall hereafter point out, and I trust with such precision and certainty, as will admit of no dispute, in what cases they fall on the consumer, and in what cases on the planter. No question has, I think, been more strangely misunderstood than this, and yet none, in my opinion, is susceptible of clearer illustration; but as the consideration of this matter belongs more properly to the commercial system established between Great Britain and her sugar colonies, it is unnecessary at this time to enter on the investigation; my present intention being only to apprize the reader, that the duties payable in the mother country, on the produce of the West Indies, are not wholly to be overlooked, in a fair estimate of the expences to which the planter is liable.

‘ But there is a question, naturally arising from the premises, to which it is proper that I should, in this place, give an answer; and it is this: seeing that a capital is wanted which few men can command, and considering withal, that the returns are in general but small, and at best uncertain, how has it happened that the sugar islands have been so rapidly settled, and many a great estate purchased in the mother country, from the profits that have accrued from their cultivation? It were to be wished that those who make such enquiries, would enquire, on the other hand, how many unhappy persons have been totally and irretrievably ruined, by adventuring in the cultivation of these islands, without possessing any adequate means to support them in such great undertakings? On the

failure of some of these unfortunate men, vast estates have indeed been raised by persons who have had money at command: men there are who, reflecting on the advantages to be derived from this circumstance, behold a sugar planter struggling in distress, with the same emotions as are felt by the Cornish peasants in contemplating a shipwreck on the coast, and hasten with equal rapaciousness to participate in the spoil. Like them too, they sometimes hold out false lights to lead the unwary adventurer to destruction; more especially if he has any thing considerable of his own to set out with. Money is advanced, and encouragement given, to a certain point; but a skilful practitioner well knows where to stop: he is aware what very large sums must be expended in the purchase of the freehold, and in the first operations of clearing and planting the lands, and erecting the buildings, before any return can be made. One third of the money thus expended, he has perhaps furnished; but the time soon arrives when a further advance is requisite to give life and activity to the system, by the addition of the negroes and the stock. Now then is the moment for oppression, aided by the letter of the law, and the process of office, to reap a golden harvest. If the property answers expectation, and the lands promise great returns, the sagacious creditor, instead of giving further aid, or leaving his too confident debtor to make the best of his way by his own exertions, pleads a sudden and unexpected emergency; and insists on immediate re-payment of the sum already lent. The law, on this occasion, is far from being chargeable with delay; and avarice is inexorable. A sale is hurried on, and no bidders appear but the creditor himself. Ready money is required in payment, and every one sees that a further sum will be wanting to make the estate productive. Few therefore have the means, who have even the wish, efficaciously to assist the devoted victim. Thus, the creditor gets the estate at his own price, commonly for his first advance, while the miserable debtor has reason to thank his stars if, consoling himself with only the loss of his own original capital, and his labour for a series of years, he escapes a prison for life.

‘ That this is no creation of the fancy, nor even an exaggerated picture, the records of the courts of law, in all or most of our islands (Jamaica especially) and the recollection of every inhabitant, furnish incontestable proof. At the same time it cannot justly be denied that there are creditors, especially among the British merchants, of a very different character from those that have been described, who, having advanced their money to resident planters, not in the view of deriving undue advantages from their labours and necessities, but solely on the fair and honourable ground of reciprocal benefit, have been compelled, much against their inclination, to become planters themselves; being obliged to receive unprofitable West Indian estates in payment, or lose their money altogether. I have known plantations transferred in this manner, which are a
burthen

burthen instead of a benefit to the holder ; and are kept up solely in the hope that favourable crops, and an advance in the prices of West Indian produce, may, some time or other, invite purchasers. Thus oppression in one class of creditors, and gross injustice towards another, contribute equally to keep up cultivation in a country, where, if the risques and losses are great, the gains are sometimes commensurate ; for sugar estates there are, undoubtedly, from which, instead of the returns that I have estimated as the average interest on the capital, nearly double that profit has been obtained. It is indeed true, that such instances are extremely rare ; but perhaps to that very circumstance, which to a philosopher, speculating in his closet, would seem sufficient to deter a wise man from adventuring in this line of cultivation, it is chiefly owing that so much money has been expended in it : I mean the fluctuating nature of its returns. The quality of sugar varies occasionally to so great a degree, as to create a difference in its marketable value of upwards of ten shillings sterling in the hundred weight, the whole of which is clear profit, the duties and charges being precisely the same on Muscovado sugar, of whatever quality. Thus fine sugar has been known to yield a clear profit to the planter, of no less than 1,500*l.* sterling on 200 hogshheads of the usual magnitude, beyond what the same number, where the commodity is inferior in quality, would have obtained at the same market. To aver that this difference is imputable wholly to soil and seasons in the West Indies, or to the state of the British market, is to contradict common observation and experience. Much, undoubtedly, depends on skill in the manufacture ; and, the process being apparently simple, the beholder (from a propensity natural to the busy and inquisitive part of mankind) feels an almost irresistible propensity to engage in it. In this, therefore, as in all other enterprises, whose success depends in any degree on human sagacity and prudence, though perhaps not more than one man in fifty comes away fortunate, every sanguine adventurer takes for granted that he shall be that *one*. Thus his system of life becomes a course of experiments, and, if ruin should be the consequence of his rashness, he imputes his misfortunes to any cause, rather than to his own want of capacity or foresight.

‘ That the reasons thus given, are the only ones that can be adduced in answer to the question that has been stated, I presume not to affirm. Other causes, of more powerful efficacy, may perhaps be assigned by men of wider views and better information. The facts however which I have detailed, are too striking and notorious to be controverted or concealed.’

The length of this extract must apologise for our passing over, more briefly, the accounts we find here of the culture of the minor staple commodities, cotton, indigo, coffee, ginger, arnotto, &c. under all which heads, the reader will meet with information of great importance, and the latest improvements

explained by details of the mechanical operations, and by tables and calculations of the expences and profits.

Book V. and last, relates to the government and commerce. Much of what is given under the former of these heads, is sufficiently known. After an account of the various powers entrusted to the governor, Mr. Edwards offers some remarks to which the attention of government ought to be directed.

‘ In nominating to an office which is a constituent part of the legislature, which has power to controul the administration of executive justice, and, in most cases, has the sole exercise of the vast and extensive jurisdiction appertaining to a court of equity, it might be supposed that a prudent minister, amongst other qualifications in the person selected, would consider that some little knowledge of the laws and constitution of England is indispensibly requisite. It is remarkable, however, that the military professions (which certainly are not eminent for such kind of knowledge) are found to supply most of the gentlemen who are elevated to this high station. It were unjust, at the same time, not to allow that some of these have acquitted themselves in the civil department with extraordinary reputation and honour. Both the late sir William Trelawney and sir Basil Keith, who successively administered the government of Jamaica, were educated from early youth in the navy; yet possessing sound judgments and upright intentions, their conduct as governors gave abundant satisfaction to the people of the colony, without incurring the disapprobation of the crown; and their names will be remembered there with reverence, so long as worthy governors shall be numbered among the benefactors of mankind. But these are rare instances, and it must generally be admitted, that the appointment to high civil offices of men, whose education and past pursuits have not given them opportunities of acquiring much acquaintance with the principles of our limited government, is a very dangerous experiment. Persons of this class, with the purest intentions, are easily misled by selfish and interested men, whom the consciousness of their own deficiencies compels them to consult.—Even while actuated by honest and laudable motives, they may violate irreparably the first principles of law and a free constitution, by establishing fatal precedents which no integrity of intention can sanctify. Mr. Stokes, the late chief justice of Georgia, relates, that a governor of a province in North America (at that time a British colony) ordered the provost-marshal to hang up a convict some days before the time appointed by his sentence, and a rule of court for his execution. “ He meant well, says Stokes, but, being a military man, conceived that as he had power to reprieve after sentence, he had power to execute also when he pleased; and the criminal was actually hanged as the governor ordered, nor could his excellency be persuaded, that, by this very act, he was himself committing felony.”

‘An anecdote not less curious than the former is related by the same author of another military governor, who, it seems, took it into his head to suspend a gentleman from his seat in the council, for no other reason than marrying his daughter without his consent.

‘It may be said, perhaps, that in these cases the mischief to the public, exclusive of the precedent, was not very great. I could produce, however, many an instance, in the conduct of governors, in which something more would appear, I am afraid, than mere folly, and the ignorant misapplication of authority.’ But the task is invidious, and I willingly decline it.’

Under the head *Commerce*, Mr. Edwards is abundantly copious, but as this part of the work consists of a train of reasoning, founded on accounts, calculations, &c. it is impossible for us to give the reader any idea of it by an extract. It appears to present the most accurate as well as the fullest account of the West India trade that can be procured; and the author labours, not unsuccessfully, to repel the attempts by which, on any temporary advance in the prices of West Indian products, the public discontent is pointed towards the inhabitants of the sugar islands. He contends that such attempts are partial, because they consider the burthens and wants of the consumers on one side, without adverting to the burthens and distresses of the colonists on the other; and that they are unjust, as their manifest aim is to extend to rivals and foreigners, whose trade is not subject to the controul of British laws, those advantages which have been purchased by, and stand exclusively pledged to, the British West Indies, whose trade is still to be left bound by our regulations. He opposes, with considerable strength of argument, the design of a sugar culture in the East Indies, and maintains that the hopes arising from the supposed success of such a scheme, are delusive.

We cannot conclude our sketch of this History, without recommending it as by far the most perfect and accurate of any we have seen. The candour and abilities of the author, eminently qualified him for the work, and he has executed it with fewer errors than could have been expected in one professedly interested to a great degree in opposing certain popular doctrines respecting the importance of the West India Islands. The style is every where neat, and often animated. But the chief value of the work arises from its containing a vast quantity of authentic documents, not less interesting to the curious reader, than to the merchant and the politician.

A two sheet map is given of the West Indies, which, as far as we have examined, bears marks of accuracy. One on a less scale would have been more commodious in a book.

A Picturesque Guide to Bath, Bristol Hot-Wells, the River Avon, and the adjacent Country; illustrated with a Set of Views, taken in the Summer of 1792; by Mess. Ibbelton, Laporte, and J. Hassell; and engraved in Aquatinta. 8vo. 11, 1s. Boards. Hookham and Carpenter. 1793.

THIS is a very elegant and pleasing performance. The beauty of the typography, and of the prints, is further recommended by the unassuming modesty, and good sense of the descriptions. One fault may be observed, not uncommon, though much to be avoided, in books ornamented with engravings: the prints are too large for the size of the work, in so much that it will hardly bear binding; and if, in the course of centuries, a second or third binding were required, the prints must be taken out, or extremely injured. The French artists carefully avoid this inattention, which the smallest reflection must point out as highly improper: and the rule is infallible, that no unfolded print should exceed the size of the printed page.

Our travellers thus set out:

‘ Leaving London by that beautiful and elegant outlet from it, Piccadilly, we are tempted out of the high road through Knightsbridge, by the attractions of Hyde Park, a spot that boasts a superiority over most others of the same description, by offering to the spectator, in defiance of all seasons, incessant though varied loveliness. It is the resort of fashion, as the *promenade* of the town; but to fashion, all crowded places are equally acceptable. The contemplative mind will, however, gratefully acknowledge the salubrious luxury of such an expanse of verdure and foliage, and will thank, at least the benevolence of the *rural deities*, who, to counteract the evils of a populous metropolis, extended their dominions and their cares to its termination.

‘ Few of those who delight in this favoured spot are, perhaps, aware of the imminent danger they were in, a very few years ago, of losing the privilege of frequenting it, or, at least, the benefit resulting from that privilege. It is held by the crown, under a lease from the Brudenell family, at a rent, according to report, of 3000*l.* per annum. The lease being nearly expired, the avidity of the London builders would not suffer them to neglect applying for a part of it, particularly the east side, which, in a short time, they would have covered, as they have Marybone; but the lease being renewed between the former contracting parties, the inhabitants of those houses, to which it affords air and a beautiful prospect, have escaped being immured, and the public may still enjoy their walks and their airings in Hyde Park.

* Before we quit it, we muſt beg leave to ſuggeſt to thoſe who have the care of this incloſure, our fears that their attention to convenience will entirely obliterate all the features of nature. If, becauſe a level road is pleaſant to the driver, every riſe and every hollow is to be converted into a plain; if, becauſe a ſtrait line is the ſhorteſt, the grace of a curve is to be given up; in a word, if all is to be regular, as ſeems the preſent plan of reformation in Hyde Park, we muſt be content with recollecting, it once was more various and more beautiful.

We heartily concur in theſe remarks, and hope that good taſte will put a ſtop in time to the bold emendations of our modern improvers, who would reduce all the opulence and variety of nature to level lawns, and gravel walks, and clumps; as uniform and inſipid as the old groves, and alleys, and plat-forms.

When, in p. 10, our ingenious authors inform us that the town of Windſor is much older than the caſtle, they are either miſtaken, or inaccurate. The preſent town of Windſor certainly grew up after the erection of the caſtle, like many other villages and towns around the caſtle of the lord. Old Windſor is, indeed, more ancient than the caſtle: and the Roman bricks, appearing in the walls of the church, ſeem to indicate even remote antiquity: but Old Windſor is two miles diſtant from the caſtle; and can hardly be conſidered as having had any connection with it.

The compliment to Mr. Weſt the painter, p. 12, we think unfounded. We are neither friends nor enemies to that artiſt, but, judging as impartial connoiſſeurs, we muſt ſay that to praiſe his works is a diſgrace to national taſte, as, without any pretenſions to genius, they diſplay only induſtry and hardneſs. His ſketches exceed his finiſhed pictures; but even they ſtrike the eye as if every outline were drawn with black chalk.

It is rather ſurprizing that, in paſſing Slough, p. 17, our artiſts did not obſerve Mr. Herſchel's famous telescope, mounted on level ground, but of ſuch a height as to catch every eye. Perhaps, indeed, they may retaliate, by ſilence, a reſuſal of admittance; for common report ſays that the celebrated aſtronomer, forgetful of the high reſpect which he owes to this country and its natives, is little inclined to gratify even literary curioſity, though intrusive at no ſtarry hour.

But we haſten to the chief ſcenes of the preſent work. Bath is deſcribed under the diſtinct heads of ſituation, ſoil, waters; preſent ſtate of the city, projected improvements, amuſements, &c. The account, if we except the latter articles, is chiefly borrowed from former publications; we ſhall extract one or two of the latter heads:

‘ Present state of the city. To give any methodical account of Bath at the present day, it is necessary to trace many things to a source that would hardly repay travellers or visitors for the tediousness of the detail. We will therefore only say as much as we think should be known by every person desirous to go thither.

‘ Bath is governed by a mayor, recorder, eight other aldermen, twenty common-councilmen, and a town-clerk. It sends two members to parliament, has two fairs in a year, a market for meat, poultry, &c. &c. on Wednesdays and Saturdays: and one for fish on Mondays, Wednesdays, and Fridays. A greater variety or abundance of the very best provisions is no where to be found.

‘ In its ecclesiastical constitution, Bath is one sole rectory exclusive of Walcot. The corporation are the patrons: the income is not estimated at more than 200*l.* a year, and the churches are served by curates, who, for their emoluments, depend on the generosity of the inhabitants and visitors. Walcot is a rectory, and the patronage of it is vested in the lord of the manor.

‘ The trade of Bath, though at various times flourishing in the clothing branch, and afterwards by the manufacture of stone and metal, seems now to consist solely in the traffic of the waters, and the entertainment of strangers. The Avon was made navigable so long ago as 1727, and barges are employed on it to and from Bristol.

‘ The form of the city, though anciently a pentagon, is now nearly a triangle, the suburbs having spread wider in the heights towards Lansdown, than at the opposite part towards the river.

‘ It would convey no distinct idea to the reader, were we to enumerate every street and lane in Bath. We will therefore confine ourselves to mentioning the principal parts of the city and suburbs.

‘ *Orange-grove* is a fine open area, one hundred and ninety feet by one hundred and seventy. It is planted with rows of elms. In the centre is the obelisk erected by Mr. Nash, in compliment to the prince of Orange. On the south side of the grove is a paved terrace walk, two hundred feet in length, and twenty-seven in breadth, called the *Walks*.

‘ The *North Parade* is a noble terrace, raised on arches, and is fifty-two feet broad, and near five hundred and forty long. The buildings are confined to the south side, and are very handsome and convenient. They command a lovely view of the beautiful vale to the eastward of Bath, watered by the Avon, and skirted by the hills.

‘ The *South Parade* nearly resembles the other; but its prospect being that of Widcombe, Prior park, and the hanging woods of Beechen cliff, is very different. The Avon flows at the east end, and there is a ferry over it into the meadows. In the front of the buildings on this parade, lies *the Ham*, originally a large meadow, but now mostly converted into garden grounds.

‘ Here

‘ Here let us beg the reader’s patience, while we notice a vulgar error reſpecting this meadow. The word *Ham* is of Saxon derivation, and imports a dwelling-place, as might eaſily be inferred from the uſe made of it, as an adjunct to a variety of proper names, when a place was to be denominated from a *perſon*. It is, however, the opinion of ſome, who have been reſident at Bath, that this meadow is ſo named from its fancied reſemblance to a *ham* of bacon, and accordingly it has been repreſented in that form.

‘ *King’s mead ſquare*, ſo called from a plot of ground, part of the ancient royal demefne, is an area of one hundred and fifty feet, by one hundred and twenty.

‘ *Queen ſquare* is on the north-weſt ſide of the city, and ſtands on an elevated ſpot. It is in length from north to ſouth three hundred and ſixteen feet, and in breadth three hundred and ſix. In the centre is a planted incloſure, ornamented by the pointed obeliſk erected by Mr. Naſh, in honour of the prince and princeſs of Wales.

‘ Nothing can exceed, in correſtneſs of architecture and elegance of deſign, the houſes ſurrounding this area. The whole credit of them is due to the late Mr. Wood, who to a very rich fancy, joined that degree of architectural ſcience, neceſſary for ſo great a work as the embellishment of this city.

‘ The King’s Circus, which communicates with Queen-ſquare, by Gay-ſtreet, is a grand circular range of houſes, uniform in appearance, exhibiting the graces of the Doric, Ionic, and Corinthian orders, and magnificently ornamented. The centre is a reſervoir of water.

‘ The *Royal Creſcent* connects with the weſt ſide of the Circus by the medium of Brock-ſtreet. It is of an elliptical form, and the buildings are ſuperb; a ſingle row of Ionic columns ſupports the cornice. The Creſcent contains only thirty houſes, and commands a delightful view of great part of the city, the vale on each ſide of the river, and the oppoſite hills, among which Barrow hill makes a ſingular, but highly pictureſque appearance. This eminence, whoſe name imports that it is thought a tumulus, though it has been by many deemed a natural mount, ſtands on the brow of a high ridge of hill, about half a mile eaſtward from the village of Ingleſhcombe, cloſe by the ſide of the road from Briſtol to Frome, and commands, from its ſummit, a full view of the city of Bath, the Wiltſhire hills, Lanſdown, the vale of Avon, and a long tract of Glouceſterſhire beyond it, bounded by the Severn, and Cambrian mountains.

‘ To return into Bath.—*Marlborough buildings* ſtand at the weſt end of the Creſcent, are very handſome, and form the boundary of the city weſtward. It is towards the north that the extension now takes its courſe; *Lanſdown-place*, the name of which denotes its ſituation, is very much elevated, and commands a noble proſpect
from

61 *Picturesque Guide to Bath and Bristol Hot-Wells:*

from the Wiltshire Hills on the east, to the environs of Bristol on the west, and including the lofty tower of Dundry.

Between Marlborough buildings, and the Lansdown road, occur a variety of elegant dwellings. At the end of Lansdown-street, and upon the edge of a projecting point, called Beacon-hill, is a superb range of buildings of an elliptic form, called *Camden-place*, and now, after a variety of hindrances that would have damped the ardour of any but Bath builders, completed. Almost immediately under it lies Walcot, serving to decorate a prospect in itself extremely beautiful.

Catherine-place and *Portland-place*, must not be omitted in our enumeration of the elegant structures of Bath; but the additions on the Pulteney estate form almost another town. *Laura-place*, four rows of superb houses disposed in a lezeuge, is one of the most distinguished spots on it for space and magnificence. These erections are after plans made by Mr. Baldwin, and every day is adding to the extent and grandeur of the city in this quarter.

In this part the Avon has a handsome modern bridge, called the *New Bridge*, built over it at Mr. Pulteney's expence. It rests on two arches, and on each side is a row of small neat shops, which entirely conceal from the passenger that he is crossing the water.

Near this bridge, and to the south of *Laura-place*, is *Spring-garden, Vauxhall*, a place of great resort in the summer season; but the ground will shortly be covered with houses, and this entertainment removed. Opposite to this garden is the weir, above which the river is not navigable.

The situation of the New Vauxhall, which supercedes the entertainments of this place, is an area of nineteen acres, at the east end of Great Pulteney-street.

Grosvenor hotel and gardens are on the bank of the Avon, east of the London road, and within a small distance of the Guild-hall. Both this, and the Spring-garden, are to be supported by subscription; but the present situation of public affairs has stopped their completion.

Bath is divided from the parishes of Widcombe and Lincomb, by *St. Laurence's gate and bridge*.

The streets in the new part of Bath are wide and airy, the footways paved with broad flag stones, and most of them being on a declivity, they are made clean by a shower, and presently dry after the heaviest rain.

The police of the city contributes much to the comfort of an abode there; and it is to its well digested and enforced by-laws, that the visitors own it, that they can never be imposed on. The corporation have adjusted the price of the respective baths, and the fees to be given to attendants; and if complaint is necessary, there are magistrates ready to grant redress, sitting every Monday morning at the Guildhall. The chairmen are also under the controul

of the corporation : a table of fines is printed, and they are compellable to carry the chair five hundred yards for six-pence, and a proportional greater distance for a shilling.

‘ *Projected Improvements.* — Till the check the rage for building experienced at the breaking out of the war, Bath bid fair shortly to double its present bulk ; and it must be confessed, that no place affords greater encouragement to a spirit of adventure, whether we consider its natural or acquired advantages. All who have ever visited it, acknowledge it to be *unique*, and captivating in the highest degree ; and when even the improvements now determined on are carried into execution, it will be still more fascinating to the eye of taste.

‘ In the year 1789, the corporation procured an act of parliament, for widening and enlarging the principal avenues in the lower, or old town, and for making five new streets. The first of these is to lead from Burton-street to Stall-street ; the second, from the west side of Stall-street to the Cross Bath ; the third, from the north side of the Cross Bath to Westgate-street : the fourth, from the south side of the Cross Bath to the Borough Wall ; and the fifth, from the west side of Stall-street to the Borough Wall.

‘ A new road is to be made through Bathwick meadows, communicating with the New Bridge, by which a considerable stretch of the London road through Walcot, &c. will be cut off. On the Pulteney estate, there are to be many more new streets, a square, a circus, and a crescent.’

The amusements are generally known ; but we cannot pass over the following remarks on the prints given in this work, which we highly applaud, and indeed regard the contrary practice with contempt, as a species of literary forgery.

‘ And here in justification of ourselves, if it should be urged against us, that, by copying too rigidly, we have sacrificed beauty to minute veracity, let us beg our readers’ patience, while we candidly animadvert on a modern refinement in one branch of descriptive art, which seems to threaten the ruin of one species of integrity : a refinement, if false, that cannot be too strenuously opposed, as it comes from an authority, even we who condemn it, acknowledge to be respectable, and with which we often are happy to coincide.

‘ We have been industriously taught of late, that, when delineating a view from nature, we are not only permitted, but obliged, if we would gain the approbation which all artists seek, to correct any deformities or discords we may meet with in the objects before us. Now, if this practice be once admitted and sanctioned, adieu to all resemblance in landscape, and to all those pleasing emotions which are excited when we trace on canvas the haunts of our youth, or the scenes endeared to us by circumstances of social or domestic felicity.

felicity. All deviation from beauty is not ugliness, all want of harmony is not grating discord. Perhaps, the straight line, or unfortunate angle was the feature which gave character to the view; and without it all comparison may be vain.

‘Another strong objection to the practice here reprobated, is, that the ideas of hardly any two will agree respecting beauty, and, consequently, that what one artist would reject as stiff, heavy, or in-harmonious, another may adopt as sublime and contrasting.

‘When we are employed to *compose* a junction of picturesque objects, we are undoubtedly at liberty to pillage all the store-houses of nature, to groupe, to transpose, and to riot in all the luxuriance of fancy; but a *portrait* must be a resemblance, or it is worth little to the possessor; and if we assume to ourselves the licence of planting and felling trees, cleaving mountains, and bending rivers, what is to deter us, when depicting the human form, from amending in it whatever we think faulty?

‘When, exercising our taste without restraint, we seek a spot affording a subject for the pencil, we are not compellable to take such as thwart our ideas of picturesque beauty; but when we are instructed as to the composition of our picture, surely fidelity demands that it should be a copy, and not a creation.

‘We must often caricature improprieties before we can judge how far small deviations will lead us astray. Suppose, then, we are directed, in a strongly-featured country, to a level encompassed with dusky rocks, barren, and, to use the modern phrase, *impracticable*: suppose the middle of the plain affords us some acres of a lake rectilinear in its boundaries, that the back-ground is formed of a mountain divided in the middle by an angular opening; and that the foreground, on one hand, gives us an acclivity nearly answering to one of these masses. The picturesque painter turns with abhorrence from such a jargon of crossing lines, till recollecting that a wood in the farthest distance, a ragged plantation on one of the rocks, a graceful bend of the water, and a little chizeling of the foreground, or the partial concealment of it by an old oak, will make it an agreeable view, he sets to work, and presently produces a creation, it is true, of his own brain, but not a representation of an awful, sterile country.

‘On the whole, as to falsify is to deceive; and as to attempt ornament is often to deform what was not designed for it, we, in this work are content to take our views as they really exist, aiming at nothing higher than making the most of them, by chusing a good point of view, and satisfied with the praise of scrupulous fidelity.’

It is proper to inform our readers, that there is but one view of Bath, or its environs: thirteen, out of sixteen prints, relate to the Hotwells of Bristol, the Avon, and the Severn:

but the vacuity of decoration, in the first part of the book, is compensated by the abundance in the latter division.

The journey from Bath to Bristol, and the account of the latter city, we need not detail; but is doubtful that Bristol is now, next to London, the chief mart of English commerce, as Liverpool has, perhaps, greater pretensions to that distinction; the manufactures of this country gradually moving north, as labour becomes more expensive in the already opulent south. The description of the Well-house, of which there are two good views, we shall transcribe:

‘ The Well-house is situated at the foot of the romantic rocks of St. Vincent, and under the steep crags of Clifton, and obtrudes itself several feet into the Avon. It has a good effect when viewed from almost any point; and, for a building of the sort, may be termed picturesque. Its gable ends are converted into chimnies. The crescent, that extends towards what is called the Rock-house, varies the forms of this composition very happily, and it is backed by abrupt rocks, well covered with verdure, and affording an agreeable repose for the eye. The Well-house harmonizes with this scene, and prevents the stupendous cliffs from bursting on the sight at an improper distance, and thereby lessening their picturesque effect. Passing under the piazza, and through the passage of the house, the view is grand, even to a degree of awfulness. Some violent effort of nature appears to have rent the solid rock to form a bed for the river Avon, which rolls in a tremendous chasm for more than two miles.

‘ The water of the Hot-well, commonly known by the name of Bristol water, issues out of a rock on the north side of the river Avon, and when first drawn, is warm and of a whitish colour; but this hue it loses as it cools. Bubbles rise in it on its first exposure to the air; the taste is very soft and milky, but it leaves a peculiar styptic sensation on the palate. The elasticity of the air with which it is impregnated, makes it necessary to drink it quickly. An impregnation of lime, sulphur, nitre, and iron, with the addition of an alkaline quality, is discovered in this water by the usual chemical process. It dissolves sal-ammoniac with a considerable effervescence. Oil of tartar will make it effervesce, and increases the milky appearance, which, in going off, leaves a light earthy precipitate. Dissolved soap curdles it, and covers the surface with a greasy substance, the water below at the same time becoming turbid. Solution of silver will produce an inky appearance in the water. A gallon of water contains about thirty-four grains of a light grey brackish sediment, with a latent bitterness, perceptible in the throat. This sediment ferments with acids, and is turned green by syrup of violets.

‘ Amongst the writers who have treated of the Bristol water, Dr. Keir,

Keir, Dr. Higgins, and Dr. Randolph, are the most conspicuous. The degree of heat by Fahrenheit's thermometer is judged to be seventy-six.

‘Those who resort hither for health, drink the water early in the morning, and about five in the evening, using gentle exercise after it. A less quantity is taken at first than afterwards, and it must be persevered in daily : it may be drank at meals, and agrees well with wine and malt liquors ; but, in common with most other means of restoring or preserving health, it is highly inimical to all spirituous liquors.

‘The effects of first taking this water are unpleasant, and far from encouraging, unless the patient is aware that they are to be considered as indications that it agrees and will produce benefit. The symptoms are nearly those of intoxication, but in a few days they cease to be troublesome.

‘This water is said to have been discovered by some sailors, who coming from long voyages, much afflicted with the scurvy, as they passed from King-road to Bristol, here drank and washed, and found relief. For all eruptions of this nature, for obstructions, for internal inflammation, for consumptive habits, and sometimes even in scrophulous and cancerous diseases, this water has been found a remedy, if applied to in an early stage of the disorder ; and in chronic disorders it has afforded great relief.

‘The wells have the necessary attendant of such a place, gaiety. The resort to them is great, and during the summer months, a band of music attends every morning. Here is a master of the ceremonies, who conducts the public balls and breakfasts, which are given twice a week.

The environs of Bristol are described with great minuteness, and are illustrated with many prints ; but our limits will not permit us to extend our extracts. Bristol Channel, Tintern Abbey, Chepstow, &c. furnish additional subjects to this entertaining work, which is among the best of the picturesque description.

The History of the Poor ; their Rights, Duties, and the Laws respecting Them. By T. Ruggles, Esq. F. A. S. 8vo. Vol. II. 5s. Boards. Deighton. 1794.

OF the former volume of these Letters we gave an account in our Review for July last. In the one now before us, the author prosecutes the subject with great precision ; taking a view of the several productions which have lately been written on this important inquiry, and pointing out both the merits and defects, as they appear such to him, of the plans suggested by different writers.

With

With respect to the expedient proposed by some, of leaving the support of the poor to private contributions, it would, our author thinks, in the present state of civilization, refinement, and general apathy to religious matters, be a cruel and unjust direktion. He maintains the necessity of a regular provision sanctioned by the legislature; but that previously to every public impost for the support of the poor, the occupiers of the lands at present pertaining to the church, as well as of those alienated at the Reformation, ought to resign, for that purpose, at least a fourth part of their revenue, as being a moderate proportion of what was originally granted chiefly for the maintenance of the poor, and which, during many ages, was exclusively applied to their relief. This however, is a proposal, which the author entertains no sanguine expectation of ever being carried into effect.

Some writers having recommended a total repeal of the law of settlements respecting the poor, the author is of opinion that such a measure might, in the present state of things, promote vagrancy, which is a disorder both in morals and industry, tending to the worst consequences that can arise from population. He therefore thinks that a modification of the settlements, on principles more consistent with the general advantage of society, is the whole that should be attempted.

‘ If the poor, says he, were permitted to remove from place to place, as best suited the interests of industry; it would be reasonable, that the same authority which granted them the liberty, should connect it with such regulations as are necessary to the safety and advantage of the state; which might probably be effected by preventing that liberty, which was intended for the encouragement of industry, degenerating into vagrancy; by making it of immediate use, in diminishing the expences of their maintenance; and by offering a prospect of advantage to posterity, from the certain good tendency of an industrious education.

‘ To effect the first end, box-clubs should be the means; which should be obligatory on all the poor while in health, and without a family of children; or possibly the *Lex trium liberorum* might with propriety be the point of exemption; but those who migrate, as the only good reason for their migration must be larger wages, should contribute a larger proportion of their earnings; if one-thirty-sixth were the general proportion, one-twenty-fourth might be a proper proportion of the earnings of those who leave their parishes.

‘ Government has an undoubted right, on every principle of natural justice, to direct, in some measure, the education of those children whose parents are chargeable to society; and this arises from the reciprocity on the part of government, to preserve all the governed from perishing by want.

‘ Where

'Where there are seminaries instituted for educating children in habits of industry, the poor should be compelled to send their children to them in those parishes where they reside; the migrated families, by the alternative of the attendance of their children at the school of industry, or an order of removal of themselves to their place of settlement.

'These terms being complied with; the poor might, without fear of their becoming vagrants, or neglect of industrious habits in the rising generation, be permitted to seek their bread, by means of labour and industry, wherever good wages will enable them best to find it; and a foundation of a fund would be laid for their maintenance when in distress, which would be productive in proportion as the number of the migrants increased, or in other words, as the total sum earned by the industry of the nation increased.'

Our author observes, that there seems uniformly one false principle, inconsistent with freedom, constantly pervading the laws respecting the poor, exclusive of the restraint which the law of certificates occasions. The principle alluded to, is the right claimed by the officers of a parish to remove those whom they may deem *likely* to become chargeable; a degree of power which, Mr. Ruggles thinks, may be perverted to the purposes of caprice, interest, or private resentment; and therefore ought not to be entrusted to the officers of a parish.

This author joins entirely in opinion with Mr. Locke, that the most effectual means of preventing the public inconveniencies arising from the increase of the poor, is that of establishing schools of industry for the children of labouring people. This salutary expedient has been adopted in different parts of the country, in some with more, and in others with less obvious advantage; but under due regulations, suited to the local circumstances of the different districts, it might doubtless be rendered of extraordinary benefit to the interests of the public.

The observations in the present volume, relating almost entirely to remarks or proposals suggested by preceding writers, admit not of being exhibited to our readers in detail, without repeating what has formerly been noticed in various parts of our Review. Those therefore who wish for more particular information, we must necessarily refer to the work; where they will be satisfied with the diligent researches, the just remarks, and the judicious reflections of the author, whose sentiments on this important subject are worthy the attention of the public.

Table of Logarithms of all Numbers from One to 101,000, and of the Sines of Tangents to every Second of the Quadrant, by Michael Taylor, Author of the Sexagesimal Table. 4to. 4l. 4s. Sheets. Wingrave.

THE labours of Napier, Briggs, Vlacq, and Gardiner, are well known to every person engaged in mathematical pursuits, and the invention of logarithms, though they were brought nearly to perfection in the author's lifetime, has given rise to the successful exertions of others in the same career. By their labours we had tables for sines and tangents to every ten seconds of the quadrant, and we seemed to stand in need only of a further improvement for every second of the quadrant, to make them answer all the purposes for which they could be introduced into astronomy. This work was undertaken by Taylor, who was interrupted by death in the progress of it, and the five last pages of logarithmick sines of tangents, which alone remained unfinished at the press, were printed off under the inspection of the present astronomer royal.

The two first chiliades of numbers occupy two pages. The other numbers, from 1000 to 101,000, are with their logarithms, differences of proportional parts distributed, so as to make two tables in every page. In the same manner for the sines, cosines, tangents, and cotangents, there are two tables in each page: the one page being dedicated to the sines and cosines, the opposite to the tangents and cotangents. The degrees are marked at the top and bottom of the page: each table is divided into thirteen columns; in the first are the seconds from 0 to 60; at the top of each of the other columns are the minutes, under which are the indexes of the logarithms, and under them the two first decimal places for each minute: the other five places are found opposite to each second; at the bottom of the table are the minutes corresponding to the degrees at the bottom of the page. By this arrangement the logarithm of any sine is found with great facility, and the tables are more compact. For the accuracy of them we may rely on the great care and industry of the compiler, and the character of the editor.

Prefixed to the tables is an explanation of them by the editor, who has also added examples of great use and importance to the astronomer and the navigator. His mode of finding the true distance of the star from the moon's centre, is particularly neat, and may, by the ease with which it is performed, bring the nautical almanack into more general use among sailors than it has hitherto obtained. Every case of plane and spherical triangles is solved, so that the practical astronomer

does not require the assistance of any other book of trigonometry. Instances are given also from various branches of arithmetic, and the rule of proportion adopted, as it is not generally known, may be useful to many of our readers.

It is customary to lay down two rules for proportion in books; this is general and will satisfy all cases. Among the terms of the question, that, which is of the same kind with the unknown term, is called the homologous term, the others are called correlatives, either of the unknown or of the homologous term. 'The dividend will be composed of those correlatives of the unknown term, which have a direct ratio to it, that is, which make the unknown term increase or decrease as they increase or decrease themselves; of the homologous term, and of those correlatives of the homologous term, which bear an inverse ratio to the same, that is, which make the homologous term decrease or increase, as they themselves increase or decrease. And the divisor will be composed of those correlatives of the unknown term, which bear an inverse ratio to it, and of those correlatives of the homologous term which bear a direct ratio to it.

'Example. If 280l. serve 120 men for 32 weeks, how much will serve 360 men for 48 weeks? Answer, 1260l.

'The unknown term is a sum of money, therefore 280l. is the homologous term, whose correlatives are 120 men and 32 weeks; the correlatives of the unknown term are 360 men and 48 weeks. Now the correlatives of the unknown term have both a direct ratio to it, therefore 360, 48, and 280, will be the factors of the dividend. Also the correlatives of the homologous term have both a direct ratio to it, therefore 120 and 32 will be the factors of the divisor, and the sum =

$$\frac{360 \times 48 \times 280}{120 \times 32} = 1260l.$$

The reason of the rule is seen at once, by analysing the ratios, of which the whole is compounded.

The nature and properties of logarithms are explained, by conceiving a geometrical proportion, $1 : 1 + e : 1 + e^2 : 1 + e^3$, &c. in which e is supposed indefinitely small, so that the ratio of $1 : 1 + e$ approaches nearer to equality than by any given distance. In this series, some terms will evidently coincide with others in the arithmetical progression, 1, 2, 3, 4, 5, &c. and with the intermediate terms. Then e multiplied into the index of the term in the geometrical, is the logarithm of the number to which the term is equal in the arithmetical progression. Thus $e + 1 = e$ is the logarithm of $1 + e$, $2e$ is the logarithm of $1 + e^2$, and ne the logarithm of $1 + e^n$.

From this principle, all the rules in the use of logarithms may

may indeed be derived; but as the scientific editor has condescended to introduce his readers to an acquaintance with this branch of knowledge, it is to be wished, for the sake of learners, that he had made the treatise complete, by shewing the relation which logarithms bear to the hyperbola, and the theories laid down on this subject by other authors. Perhaps however he concluded, that no one would purchase so large a work, who had not been previously instructed in the nature of its contents: and it is not necessary for us to say, that no astronomer will think his library complete, unless he has these tables of logarithms in his possession.

A Sketch of a Plan to exterminate the casual Small-pox from Great Britain; and to introduce general Inoculation: to which is added, a Correspondence on the Nature of Variolous Contagion, with Mr. Dawson, Dr. Aikin, Professor Irvine, Dr. Percival, Professor Wall, Professor Waterhouse, Mr. Henry, Dr. Clark, Dr. Odier, Dr. James Currie: and on the best Means of preventing the Small-pox, and promoting Inoculation, at Geneva; with the Magistrates of the Republic. By John Haygarth, M. B. 2 Vols. 8vo. 8s. Boards. Johnson. 1793.

AS we are precluded, by the author's request, from any personal observations, we can only remark, that the design is a most benevolent one; the views of the author judicious, and the general plan highly salutary. That it is practicable; that, in a free country, the restraints will be patiently born; or that the general principles are always well established, may admit of some doubt. The former part must be ascertained by experience; but we shall follow Dr. Haygarth in the latter, with some care, as, on these, the future operations will principally depend.

Dr. Haygarth's 'Inquiry how to prevent the small pox,' we noticed, with respect, in our LXth volume, p. 215. But we there stated a view of the question, which we must not now overlook.—As the small pox are, at times only, epidemic, as infection is, at other times, received with difficulty, and the disease is communicated only in a few instances, there must be some circumstances in the state of the air and the constitution, which impeded its communication or reception. This opinion we shall adhere to, and with more confidence, as the whole tenor of our author's, and his correspondents observations, support it. What this principle may be, we know not; but, if we establish its existence by facts, we need not be anxious to explain it. We know, to use a familiar illustration of

Dr. Franklin, that our china, if unsupported, will fall to the ground; and, though we do not know the cause of gravity, we can preserve our china without such inquiries.—But this question, with some other remarks on the nature of the variolous matter, will occur in order.

A judicious Introduction, on the importance of these inquiries, first engages our attention; and Dr. Haygarth is fully of opinion, that the deaths from small pox are greater since the practice of inoculation has been common, than before. This is true from fact, and from theory, for the small pox was once the dreaded enemy, and avoided with care: it is now a familiar danger, and disregarded. In general, from an average of the numbers of deaths in France, Sweden, and four principal towns in England, about one in $7\frac{1}{3}$ dies of the small-pox; but probably before inoculation was practised, 60 in 100 escaped the disease, while not more than 5 in 100 now escape it, and four of these may not be susceptible of the infection. That many lives might be saved by a little care in guarding against the disease, is sufficiently obvious from numerous facts, mentioned in this part of the work.

One great principle, which seemed to be established in the inquiry, was the limited sphere of the infection from the variolous virus. This seems to be more fully established from the following facts, mentioned in the French translation of Dr. Haygarth's works. The experiments were tried by Dr. O'Ryan.

‘ I have established a house in the neighbourhood of this city (Lyons) for the reception of inoculated patients. Many people falsely persuaded that, a person infected by a good kind of small-pox, would have the distemper in the like favourable manner, brought their children to visit my patients with an intention that they should be infected by communication with those who were inoculated.

‘ After many unsuccessful attempts to convince these people of their error, seeing that they rejected my offers to inoculate these children, and not doubting in spite of my arguments and express prohibition, that sooner or later they would seize another and perhaps a less favourable opportunity, I exposed them to the following experiments, after they had undergone a due course of preparation.

‘ I placed a large doffel of cotton, soaked in variolous matter, on the middle of an oval table whose least diameter was three feet: I seated six children around it, three on each side of the table, in such a manner, that all were situated within half a yard of the infectious cotton. This experiment was sometimes made in the open air, sometimes in the house; I took care to renew, every second day, both the variolous matter, and the substance which contained it: I alternately used the poison taken from the inoculated and from the casual

casual small-pox; and I copiously impregnated with it, balls of cotton, lint, wool, and silk. This operation, repeated during a whole week, morning, noon, and night, for an hour at each sitting, produced no effect.

‘ I then sent away the children, desiring the parents to acquaint me, in case any indisposition appeared, and to bring them to me a fortnight afterwards, although no alteration should have taken place in their health. I declare that, not only for that term, but for many succeeding months, during which I took care frequently to visit them, they all enjoyed perfect health. It was not till nine months after this time that four of these children had a mild kind of small-pox.

‘ Having concluded from these experiments, that the children could not have escaped infection, but because the variolous matter might have lost that spring and that degree of energy, which, perhaps, it may possess, on arising immediately from the human body, I placed a person in the eruptive fever of the small-pox by inoculation, at the distance of about half a yard from four children properly prepared; each exposure continued one hour, and was repeated daily for a fortnight, reckoning from the commencement of the fever till the pustules were become perfectly dry: not one of the four received infection. Two months afterwards, I inoculated three of these children; they had the distemper in a very mild manner and recovered without difficulty.

‘ Like experiments made with the blood, and with slimy matter which runs from the eyes and nose of persons attacked by the measles have uniformly had the same result.’

Dr. Paulet, it is remarked, has gone further, and contends that the poison is never communicated by the air alone. But we suspect that either hypothesis is untenable. If there is not something peculiar, at times, in the constitution of the air, or the habits of patients, why should infection be less easily communicated at some periods than at others? If the infection may not exist in the constitution, without producing the disease, why should terror, causes of debility, or depressing passions, immediately produce it? The disease is a specific one: these causes are only general, and the effect is immediate. The same effects follow similar causes in other epidemics, and the consequence is always the peculiar disease of the period, whether it be plague, small pox, measles, or nervous fever. These are facts observed at different times at various places, by different practitioners; nor can we see how they can possibly be eluded. They strike then at the root of every observation of this kind, and ought not to be allowed a moment’s attention, as they would inspire a delusive security. It must be added, that, in various parts of the correspondence, the facts are in opposition, and a practitioner, Dr. Waterhouse, is at

variance with himself. We shall, at a future period, notice Dr. Haygarth's distinction between positive and negative facts, but, on this occasion, we must say, that one positive fact is of more consequence than ten negative ones. If a person has been exposed to causes of infection, which ever have produced the disease, and suffers from them, it is of more importance than if ten should escape in the same circumstances. Damp sheets, for instance, produce cold and fever; yet many have lain in them with impunity. Shall we, therefore, with Dr. Heberden, say that they are not injurious? In the cases adduced by Dr. Waterhouse, the wind blew across a wide channel, from the small-pox hospital; those, in its direction were only affected, and eight of ten had the disease. Had one or two been affected, it might have been accidental, but that eight of ten should be so, without having been exposed to infection from another source, is incredible, if this cause, though highly improbable in its first appearance, should not be admitted. Again, the gentleman, who had ridden two miles in the air, communicated the disease to his daughter, to whom he talked at an open window. This story is treated too lightly. The air might have been still; and, while talking to her, an artificial draught of air might have been occasioned by a door being open opposite the window. If there was no other means of her being infected, the story ought at all events to keep practitioners on their guard.

The arguments, by which these facts are obviated, rest on a ground the most uncertain, the nature of the variolous poison. It appears, says the author, in the form of pus, of other fluids, and of gas. On the contrary, there is not a single fact to show what is its proper form; not an argument to prove that it is dissolved by air, or that, in consequence of solution, it is rendered harmless. Instead of being pus, the infectious matter is only combined with pus, for it exists equally in the watery fluid of the early pustule. It exists *in* the air, though we know not whether in a state of combination, or, like some bodies, whose separate particles may be diffused and again collected; nor is it possible from our present experience to say, whether it is rendered effete by solution or by diffusion. Such is our ignorance on this subject, that no argument against any fact can be adduced from theoretical considerations; and it is the most exceptionable part of the present work, that so much dependance is placed on reasoning, respecting the nature of the virus. In this point we are not singular. Dr. Aikin's letter is very explicit on this part of the subject:

‘ You may remember that I was never thoroughly satisfied with
your

your theory of the solution of variolous miasmata in the air, and the conclusions you deduce from it. I see clearly the importance of this doctrine in laying down rules of prevention; but in a practical matter of so much consequence, I think it too hazardous to build upon a foundation of theory, unless perfectly demonstrated. I have just been reading over the chemical part of your Inquiry, along with my intelligent friend Mr. Morgan, whom I consider as deep in chemical knowledge; and he is still less convinced than myself with your reasoning on this head. He looks upon the test of transparency, as altogether inapplicable to particles of such extreme tenuity; and he thinks that even admitting the probability of the *solution* of these particles in air, the power of the air as a *menstruum* would be greatly affected by various circumstances, such as heat, moisture, and the like, which would much impair your conclusions. The doctrine of affinities is known to admit of many exceptions from these causes, so that, in certain circumstances, a body shall frequently take from another a third with which it has on the whole less alliance. Then to come to analogy, we cannot but think that the facts in opposition to your doctrine, which you so fairly state, (p. 69.) are really, upon the whole, decisive against you. Thus, the remark in p. 71, concerning clothes acquiring the smell of tobacco, is certainly not answered by *supposing* that some smoke (after a whole night) might remain in a diffused state; or that the persons might get some foot upon him, which foot, you will observe, results from a decomposition of the tobacco, and therefore probably would not smell like it. In the case of woollen clothes becoming damp in a moist air, it is certain that they will do so in air which *to the sight* does not shew diffusion of the watery particles. Mr. Howard's observation seems point blank against your opinion; for supposing a room equally supersaturated by variolous particles, why might they not be equally deposited upon clothes, papers, &c. The fact of clothes tainted by a privy, is equally to the purpose; for I am certain that this happens where nothing more *visible* arises from thence, than from a small-pox patient. With respect to musk, it is also surely not sufficient to say that its effluvia are possibly different from all others; for it is an animal substance; and at any rate its effluvia are *invisible*, and yet taint clothes. It seems to me merely that the impregnation is here more perceptible on account of its stronger odour. On the whole, these analogies strike me so strongly, that I should scarcely doubt that the *bed-curtains* of a small-pox patient, who had the disease *severely*, though not actually tainted with the matter, would yet imbibe miasmata sufficient to infect a person to whom they were *directly* taken without ventilation. And if this *extreme* case be true, it will follow that the danger of infection from clothes in *all others* will be in a ratio of the degree of original impregnation, and subsequent ventilation; and that no absolute line can be drawn, though, I think, rules sufficient for practice might be devised.

ed. To be perfectly explicit, then, as to your main question, respecting the sufficiency of the preventive rule, I shall go a step further than your medical correspondent in p. 81, and say, "that *as* the theory that contagion cannot be conveyed by clothes, &c. of attendants, appears to me not clearly established, I think the rules defective in so much as they do not provide for such a possibility."

In candour, we might be expected to produce the answer; but it is wholly hypothetical. The variolous matter has never been seen separate; and to apply the doctrines of elective attraction to this subject, the affinities of this matter should be known. Even sulphur becomes invisible in the form of hepatic air: camphor, *assa foetida*, musk, tobacco, the volatile oil of excrementitious substances, do not disturb the transparency of the air, yet they are diffused and deposited. To avoid cavil, we shall add, that we consider the air to be transparent, when objects are seen through it with their usual clearness: strictly speaking, the air is never transparent, but when saturated with water in the moment of separating into distinct drops. The miasma may therefore exist, and appear only in a gilded stream of air, like motes, without disturbing the general transparency of the atmosphere.

If, from various circumstances, we were to fix on the state of air most favourable to the propagation of infection, we should say it is moist, foggy, warm air; and this fact is favourable to the theory of solution, but the principle is not sufficiently established to rest on it a theoretical consequence. The facts, for instance, which shows that infection is difficult during the dryness of the Harmattan, those of professor Waterhouse, which show an unexpected facility in its propagation in foggy weather; those which prove, that the infection is not impaired in its power by being kept in a dry state, all contribute to establish this idea. Yet, admitting for a moment, the solution, while the affinity of the poison is unknown, we dare not say, that a change in the solvent power of the air may not again precipitate it. — And, in the midst of all these difficulties, these uncertainties, arguing in our present uninformed state, from supposition, we are called on to apply our doctrines to practice, while facts we think clearly established, those mentioned in our former article, and repeated in the beginning of this, are forced to yield to gratuitous hypotheses, incapable, perhaps, of being brought to the test of experiment.

Professor Waterhouse's correspondence we consider as particularly valuable. We are fully convinced, from what we have seen and read, that the small-pox may be conveyed by cloaths, though there may be many times when cloaths, most
fully

fully impregnated, do not propagate the infection. The distance to which it may be conveyed is certainly not known; nor can it be ascertained, till the nature of the infectious matter is better understood. The effluvia from burning the infected cloaths, have communicated disease; nor ought we to deny that burning them cannot deprive them of the miasmata, while we know it will deprive putrid meat of its septic particles.

In the Reply, Dr. Haygarth insists on the superior efficacy of negative proofs. If, in given circumstances of infection, no disease is communicated, it is a negative proof that no infection existed: where it was communicated, therefore, some other cause must be sought. Yet, in the cases alluded to, the probability is, that no infection would be conveyed, consequently one positive fact is more than equivalent to fifty negative arguments. The difference between us, rests wholly on the degree of the cause. Where the power is great, the negative argument holds: where it is inconsiderable, it fails. The damp sheets form a case in point: ten escape, but we ought not to conclude that they are harmless. Medical men scarcely ever convey the infection which, from the time of their stay with the patient, must adhere slightly: but we ought not to conclude, that they are incapable of ever doing so.

In Dr. Clark's correspondence, there are some facts of importance. He seems to think, and it is highly probable that, during the eruption, patients do not communicate the infection, even in the closest contact. This we consider well established as a fact; but every fact on this subject is too uncertain to be depended on in every instance, or at least to inspire implicit confidence. Dr. Clark never suffers his cloaths to touch the patient, and washes his hands after visiting them. He never conveyed the infection; but many practitioners can say the same, who have never employed either precaution. Other diseases he seems to think have been conveyed by the cloaths; but, of these, the communication of dysentery is the most probable. The eruptive fever has, he finds, been suspended beyond the fourteenth day. On this part of the subject we shall take the present occasion to observe, that though, in some instances, in some probably occurring at the same time, the infection from the natural small-pox has been apparently more quick than from inoculation, yet, in general, the common position is established from these volumes, that, in the greater number of instances, inoculation would supersede the natural infection.

Dr. Odier's correspondence is very valuable. He confirms the opinion, that confinement after inoculation, and even during the first eruption, is unnecessary, as patients are then

seemingly incapable of affecting others. The following observations strongly confirm the opinions we have already given.

‘This is all I can say positively in answer to the queries: concerning the third, I will add, that I have often observed in inoculation, among various individuals, a great difference of their susceptibility of infection, without being able to assign the cause of it. In inoculating many children together, in the same place, with the same pus, with the same lancet, and in all respects in the same manner, it has often happened, that some of these children did not take the small-pox from the first inoculation, while others were infected. But those who failed from the first operation, generally received it from the second. When fresh matter is employed, success is more certain. Dry and diluted matter is also less efficacious in proportion as it is older, so that, at the conclusion of two months, it becomes totally inefficacious. Although it is impossible accurately to ascertain the limits when it is absolutely inert, I am convinced that there are different degrees of efficacy between the liquid and fresh, and the dry pus; so that the driest matter only loses its activity gradually, and can, before it be entirely lost, infect one or two in ten, or perhaps in a hundred. Whereas liquid fresh matter can infect nine out of ten, or in a greater proportion. But when many patients are inoculated together, it is impossible for me to discover why some are infected rather than others.’

Dr. Odier also fully supports the opinion that, at different periods, the disease is more or less certainly and rapidly communicated.—When induced, as well as Dr. Waterhouse, to explain this fact, they seem to lean to Dr. Haygarth, in considering the explanation difficult, and appear to abandon the fact, when they reflect on the improbability of every cause:

Dr. Currie’s letter suggests another subject of remark, how far the virulence of the infection is connected with the smell. The smell of small-pox is peculiar; but, in the most violent cases, it is highly probable that it extends beyond the sphere of infection, or that the matter is rendered effete, before the smell is destroyed.—This is, however, a general opinion, and must be received with caution. In a mild small-pox, with few eruptions, the infection is probably slight; yet we know that causes of fever will make all the difference between a case of this kind, and the most virulent confluent case. It is evident therefore, that cause of fever will increase the quantity of infection, and the smell is much connected with fever; so that, within the sphere of the smell, there must be danger. We find many, within this sphere, have escaped; and many susceptible of the disease have escaped repeated inoculations; but, if negative facts were of consequence, inoculation is not a cause of the disease.—Dr. Currie’s observations, that dry
variola

variolous matter preserves its powers for a long period, or rather, that these powers are renewed when the dry matter is again moistened, we have already noticed.

We have thus examined Dr. Haygarth's opinions freely. If we had had the honour (we speak now in our individual capacities) to have been among the number of his friends, the same sentiments would have been privately communicated. We trust they will not be received worse, on account of the medium by which they are conveyed, for this very respectable author may be assured, that we have 'nothing extenuated, nor set down aught in malice.'—Like himself, we are anxious for the discovery of truth, and, with these views, we have examined his work with accuracy, and spoken with freedom; this privilege, indeed, criticism, if candid, has a right to demand; but we have a greater right, when we add,

Damusque vicissim.

It would, perhaps, be unfair, if, after having said so much in opposition to the different progress of small-pox, at different seasons, we suppressed our author's observations on the subject. With these we shall conclude our article; for, as we rest on the fact, it would be unnecessary to reply to theoretical remarks.

'That some peculiar constitutions of the atmosphere are requisite for the propagation of the plague, the small-pox, and other epidemical distempers, is a doctrine which leads to such erroneous and pernicious consequences that, I hope, the reader will excuse a few additional remarks on this point. It is introduced on all convenient occasions as an answer to the plainest facts. This invisible and incomprehensible agent comes and goes, exactly as the case requires. It is a gratuitous supposition to solve all appearances, a mere hypothesis unsupported by any theoretical reasoning whatsoever, or even by a plausible analogy deduced from chemistry or any other branch of natural philosophy. It cannot, by any modification, be made consistent with facts. When an epidemic spreads or stops, the cause of these events cannot be attributed with more reason, to a change of the atmosphere we breathe, than of the bread we eat, or of the water we drink. Twenty other hypotheses of equal or nearly equal plausibility might be easily invented. But all of them, as well as the illusion, which, for above a century, has led the medical world into the most pernicious errors, might be refuted by an impartial appeal to the progress of contagion.'

A complete Account of the Settlement at Port Jackson, in New South Wales, including an accurate Description of the Situation of the Colony; of the Natives; and of its natural Productions. Taken on the Spot, by Captain Watkin Tench. 4to. 10s. 6d. Boards. Nicol. 1793.

A Knowledge of the settlement which government has thought proper to make in New South Wales, as a *grand dépôt* for irreclaimable convicts, is not merely a matter of curiosity. It being intended to act both as a mean of punishment and reformation, a philosopher will be anxious to know how far these have been combined to produce an effect adequate to public expectation; while a politician, satisfied that the state has got rid of its most troublesome subjects, will think only of the cost. But notwithstanding the various accounts published since the appearance of captain Tench's Narrative in 1789, the policy and utility of this new scheme cannot be determined with certainty. On the one hand, we have been told that Port Jackson is a spot which may, in process of time, be cultivated to great advantage; that labour and perseverance will indeed be necessary, but that the necessity thus imposed will be imposed on men, who have forfeited the privilege of being idle, whom it must incite to diligence that they may exist at all, and to habits of honesty that they may live comfortably. In this view, the labour of the settlement will be every year becoming less; what is necessary will be soon provided, and the periodical returns of crop may be expected at little trouble to the cultivator: the convicts may then be employed to build streets and houses, to ornament gardens, and improve the arts of civil life, and the only punishment will be the removal from their country and friends.—On the other hand, we have been assured that the difficulties in the way of those who endeavour to render this settlement productive, are almost insuperable; that the soil and climate are alike unfavourable; that the labour which produces a trifle must be excessive, and that to the punishment of expatriation is added a life of insupportable toil without usefulness. Between these opinions, there are no doubt intermediate shades; captain Tench, although inclining to the latter, gives some hopes, not very encouraging indeed, that time and perseverance may render the settlers independent of assistance from this country, but they have hitherto advanced so slowly as to be almost wholly indebted for provisions to the parent state, and have often beheld the ghastly approach of famine, when any accident has delayed the arrival of supplies.

The present account commences with a retrospect of the colony of Port Jackson, on the date of captain Tench's former

mer Narrative in July 1788. This is followed by a Journal, or minutes of transactions, from that period to the 18th of December 1791, when he quitted the settlement. In this Journal, we meet with a variety of curious anecdotes related in an entertaining manner, and enlivened by just and natural observations. It is not our purpose to run over these in detail, and they cannot always be separated without injury to the narrative. The hardships suffered by the colony, on account of the scarcity of provisions, was often ready to drive the settlers to despair. After mentioning a short allowance ordered, in a case of this kind, captain Tench proceeds to remark, that

‘ It was singularly unfortunate that these retrenchments should always happen when the gardens were most destitute of vegetables. A long drought had nearly exhausted them. The hardships which we in consequence suffered, were great ; but not comparable to what had been formerly experienced. Besides, now we made sure of ships arriving soon to dispel our distress : whereas, heretofore, from having never heard from England, the hearts of men sunk ; and many had begun to doubt, whether it had not been resolved to try how long misery might be endured with resignation.

‘ Notwithstanding the incompetency of so diminished a pittance, the daily task of the soldier and convict continued unaltered. I never contemplated the labours of these men, without finding abundant cause of reflection on the miseries which our nature can overcome.—Let me for a moment quit the cold track of narrative :—let me not fritter away by servile adaptation, those reflections, and the feelings they gave birth to :—let me transcribe them fresh as they arose, ardent and generous, though hopeless and romantic.—I every day see wretches pale with disease and wasted with famine, struggle against the horrors of their situation. How striking is the effect of subordination ; how dreadful is the fear of punishment !—The allotted task is still performed, even on the present reduced subsistence :—the blacksmith sweats at the sultry forge ; the sawyer labours pent up in his pit ; and the husbandman turns up the sterile glebe, —Shall I again hear arguments multiplied to violate truth, and insult humanity !—Shall I again be told that the sufferings of the wretched Africans are indispensable for the culture of our sugar colonies : that white men are incapable of sustaining the heat of the climate !—I have been in the West Indies :—I have lived there.—I know that it is a rare instance for the mercury in the thermometer to mount there above 90° ; and here I scarcely pass a week in summer without seeing it rise to 100° ; sometimes to 105 ; nay, beyond even that burning altitude.

‘ But toil cannot be long supported without adequate refreshment. The first step in every community, which wishes to preserve honesty,

restly, should be to set the people above want. The *threes* of hunger will ever prove too powerful for integrity to withstand.—Hence arose a repetition of petty delinquencies, which no vigilance could detect, and no justice reach. Gardens were plundered; provisions pilfered; and the Indian corn stolen from the fields, where it grew for public use. Various were the measures adopted to check this depredatory spirit. Criminal courts, either from the tediousness of their process, or from the frequent escape of culprits from their decision, were seldom convened than formerly. The governor ordered convict-offenders either to be chained together, or to wear singly a large iron collar, with two spikes projecting from it, which effectually hindered the party from concealing it under his shirt: and thus shackled, they were compelled to perform their quota of work.'

This scarcity returned so often, that we are inclined to think, with the author, that the colony was forgotten at home, or that from misinformation, it had been supposed capable of maintaining itself.—The following anecdote is selected from the more amusing parts of this Journal:

'The distressful state of the colony for provisions, continued gradually to augment until the 9th of July, when the *Mary Anne* transport arrived from England. This ship had sailed from the Downs, so lately as the 25th of February, having been only four months and twelve days on her passage. She brought out convicts, by contract, at a specific sum for each person. But to demonstrate the effect of humanity and justice, of one hundred and forty-four female convicts embarked on board, only three had died; and the rest were landed in perfect health, all loud in praise of their conductor. The master's name was Munro; and his ship, after fulfilling her engagement with government, was bound on the southern fishery. The reader must not conclude that I sacrifice to dull detail, when he finds such benevolent conduct minutely narrated. The advocates of humanity are not yet become too numerous: but those who practise its divine precepts, however humble and unnoticed be their station, ought not to sink into obscurity, unrecorded and unpraised, with the vile monsters who deride misery, and fatten on calamity.

'July, 1791. If, however, the good people of this ship delighted us with their benevolence, here gratification ended. I was of a party who had rowed in a boat six miles out to sea, beyond the harbour's mouth, to meet them: and what was our disappointment, on getting aboard, to find that they had not brought a letter (a few official ones for the governor excepted) to any person in the colony! Nor had they a single newspaper or magazine in their possession; nor could they conceive that any person wished to hear news; being as ignorant of every thing which had passed in Europe for the last

two years, as ourselves, at the distance of half the circle. "No war;—the fleet's dismantled," was the whole that we could learn. When I asked whether a new parliament had been called, they stared at me in stupid wonder, not seeming to comprehend that such a body either suffered renovation, or needed it. "Have the French settled their government?"—"As to that matter I can't say; I never heard; but, d—n them, they were ready enough to join the Spaniards against us"—"Are Russia and Turkey at peace?"—"That you see does not lie in my way; I have heard talk about it, but don't remember what passed."—For heaven's sake, why did you not bring out a bundle of newspapers: you might have procured a file at any coffee-house; which would have amused you, and instructed us?"—"Why, really, I never thought about the matter, until we were off the Cape of Good Hope, when we spoke a man of war, who asked us the same question, and then I wished I had."—To have prosecuted inquiry farther, would have only served to increase disappointment and chagrin. We therefore quitted the ship, wondering and lamenting that so large a portion of plain undisguised honesty, should be so totally unconnected with a common share of intelligence, and acquaintance with the feelings and habits of other men.'

Throughout the whole of the Journal, captain Tench represents the prospects of the colony as more gloomy than they appeared in the eyes of former writers. It is not our business to attempt to reconcile their differences. But if after a certain number of years, it shall be found that government must maintain these convicts at an immense expence, it may be proper to consider whether this cannot be done nearer home, in some situation where their labour might lessen that expence, and where the temptations to despair cannot recur so often.

Captain Tench enters, at considerable length, into a discussion of the character of the natives of Port Jackson, and having been often questioned whether he had discovered that they had any religion, or belief in a Deity, or the immortality of the soul, he made such remarks and inquiries, as have enabled him to give the following opinion:

'Until belief be enlightened by revelation, and chastened by reason, religion and superstition are terms of equal import. One of our earliest impressions, is the consciousness of a superior power. The various forms under which this impression has manifested itself, are objects of the most curious speculation.

'The native of New South Wales believes, that particular aspects and appearances of the heavenly bodies, predict good or evil consequences to himself and his friends. He oftentimes calls the sun and moon '*weeree*,' that is, malignant, pernicious. Should he see the leading fixed stars (many of which he can call by name) obscured

obscured by vapours, he sometimes disregards the omen; and sometimes draws from it the most dreary conclusions.—I remember Abaroo running into a room, where a company was assembled, and uttering frightful exclamations of impending mischiefs, about to light on her and her countrymen. When questioned on the cause of such agitation, she went to the door, and pointed to the skies, saying, that whenever the stars wore that appearance, misfortunes to the natives always followed. The night was cloudy, and the air disturbed by meteors.—I have heard many more of them testify similar apprehensions.

‘ However involved in darkness, and disfigured by error, such a belief be, no one will, I presume, deny, that it conveys a direct implication of superior agency; of a power independent of, and uncontrolled by, those who are the objects of its vengeance:—but proofs stop not here:—when they hear the thunder roll, and view the livid glare, they flee them not; but rush out and deprecate destruction. They have a dance and a song appropriated to this awful occasion, which consist of the wildest and most uncouth noises and gestures.—Would they act such a ceremony did they not conceive, that either the thunder itself, or he who directs the thunder, might be propitiated by its performance? that a living intellectual principle exists, capable of comprehending their petition, and of either granting or denying it? They never address prayers to bodies which they know to be inanimate, either to implore their protection, or avert their wrath. When the gum-tree in a tempest nods over them; or the rock overhanging the cavern in which they sleep, threatens by its fall to crush them, they calculate (as far as their knowledge extends) on physical principles, like other men, the nearness and magnitude of the danger, and flee it accordingly. And yet there is reason to believe, that from accidents of this nature they suffer more, than from lightning. Baneelon once shewed us a cave, the top of which had fallen in, and buried under its ruins seven people, who were sleeping under it.

‘ To descend; is not even the ridiculous superstition of Colbee related in one of our journeys to the Hawkesbury? And again the following instance:—Abaroo was sick; to cure her, one of her own sex slightly cut her on the forehead, in a perpendicular direction; with an oyster shell, so as just to fetch blood: she then put one end of a string to the wound, and, beginning to sing, held the other end to her own gums, which she rubbed until they bled copiously. This blood she contended was the blood of the patient, flowing through the string, and that she would thereby soon recover. Abaroo became well; and firmly believed that she owed her cure to the treatment she had received.—Are not these, I say, links, subordinate ones indeed, of the same golden chain? He who believes in magic, confesses supernatural agency: and a belief of this sort extends farther in many persons than they are willing to allow.

There

There have lived men so inconsistent with their own principles as to deny the existence of a God, who have nevertheless turned pale at the tricks of a mountebank.

‘ But not to multiply arguments on a subject, where demonstration (at least to me) is incontestible, I shall close by expressing my firm belief, that the Indians of New South Wales acknowledge the existence of a superintending deity. Of their ideas of the origin and duration of his existence; of his power and capacity; of his benignity or maleficence; or of their own emanation from him, I pretend not to speak. I have often, in common with others, tried to gain information from them on this head; but we were always repulsed by obstacles, which we could neither pass by, nor surmount. Mr. Dawes attempted to teach Abaroo some of our notions of religion, and hoped that she would thereby be induced to communicate hers in return. But her levity, and love of play, in a great measure, defeated his efforts; although every thing he did learn from her, served to confirm what is here advanced. It may be remarked, that when they attended at church with us (which was a common practice) they always preserved profound silence and decency, as if conscious that some religious ceremony on our side was performing.

‘ The question of, whether they believe in the immortality of the soul, will take up very little time to answer. They are universally fearful of spirits. They call a spirit, *mawn*: they often scruple to approach a corpse, saying that the *mawn* will seize them, and that it fastens upon them in the night when asleep. When asked where their deceased friends are, they always point to the skies. To believe in after existence is to confess the immortality of some part of being. To enquire whether they assign a *limited* period to such future state would be superfluous: this is one of the subtleties of speculation, which a savage may be supposed not to have considered, without impeachment either of his sagacity or happiness.’

We shall conclude our notice of this publication by an extract of some importance and amusement.

‘ A short account of that class of men for whose disposal and advantage the colony was principally, if not totally, founded, seems necessary.

‘ If it be recollected how large a body of these people are now congregated, in the settlement of Port Jackson, and at Norfolk Island, it will, I think, not only excite surprize, but afford satisfaction, to learn, that in a period of four years, few crimes of a deep dye, or of a hardened nature have been perpetrated: murder and unnatural sins rank not hitherto in the catalogue of their enormities: and one suicide only has been committed.

‘ To the honour of the female part of our community let it be recorded, that only one woman has suffered capital punishment: on her condemnation she pleaded pregnancy; and a jury of venerable

matrons was impanneled on the spot, to examine and pronounce her fate; which the forewoman, a grave personage between 60 and 70 years old, did, by this short address to the court; 'Gentlemen! she is as much with child as I am.' Sentence was accordingly passed, and she was executed.

' Besides the instance of Irving, two other male convicts, William Bloodworth, of Kingston upon Thames, and John Arscott, of Truro, in Cornwall, were both emancipated, for their good conduct, in the years 1790 and 1791. Several men whose terms of transportation had expired, and against whom no legal impediment existed to prevent their departure, have been permitted to enter in merchant ships wanting hands: and, as my Rose Hill journals testify, many others have had grants of land assigned to them, and are become settlers in the country.

' In so numerous a community many persons of perverted genius, and of mechanical ingenuity, could not but be assembled. Let me produce the following example:—Frazer was an iron manufacturer, bred at Sheffield, of whose abilities, as a workman, we had witnessed many proofs. The governor had written to England for a set of lock, to be sent out for the security of the public stores, which were to be so constructed as to be incapable of being picked. On their arrival his excellency sent for Frazer, and bade him examine them; telling him at the same time that they could not be picked. Frazer laughed, and asked for a crooked nail only, to open them all. A nail was brought, and in an instant he verified his assertion. Astonished at his dexterity, a gentleman present determined to put it to farther proof. He was sent for in a hurry, some days after, to the hospital, where a lock of still superior intricacy and expence to the others had been provided. He was told that the key was lost, and that the lock must be immediately picked. He examined it attentively; remarked that it was the production of a workman; and demanded ten minutes to make an instrument '*to speak with it.*' Without carrying the lock with him, he went directly to his shop; and at the expiration of his term returned, applied his instrument, and open flew the lock. But it was not only in this part of his business that he excelled: he executed every branch of it in superior style. Had not his villainy been still more notorious than his skill, he would have proved an invaluable possession to a new country. He had passed through innumerable scenes in life, and had played many parts. When too lazy to work at his trade, he had turned thief in fifty different shapes; was a receiver of stolen goods; a soldier; and a travelling conjurer. He once confessed to me, that he had made a set of tools, for a gang of coiners, every man of whom was hanged.

' Were the nature of the subject worthy of farther illustration, many similar proofs of misapplied talents, might be adduced.

' Their love of the marvellous, has been recorded in an early part
of

of this work. The imposture of the gold finder, however prominent and glaring, nevertheless contributed to awaken attention, and to create merriment. He enjoyed the reputation of a discoverer, until experiment detected the imposition. But others were less successful to acquire even momentary admiration. The execution of forgery seems to demand at least neatness of imitation, and dexterity of address.—On the arrival of the first fleet of ships from England, several convicts brought out commendatory letters from different friends. Of these some were genuine, and many owed their birth to the ingenuity of the bearers. But these last were all such bungling performances, as to produce only instant detection, and succeeding contempt. One of them addressed to the governor, with the name of baron Hotham affixed to it, began “Honored Sir!”

‘A leading distinction, which marked the convicts on their outset in the colony, was an use of what is called the *flask*, or *kidney* language. In some of our early courts of justice, an interpreter was frequently necessary to translate the deposition of the witness, and the defence of the prisoner. This language has many dialects. The sly dexterity of the pickpocket; the brutal ferocity of the footpad; the more elevated career of the highwayman; and the deadly purpose of the midnight ruffian, is each strictly appropriate in the terms which distinguish and characterize it. I have ever been of opinion, that an abolition of this unnatural jargon would open the path to reformation. And my observations on these people have constantly instructed me, that indulgence in this insinuating cant, is more deeply associated with depravity, and continuance in vice, than is generally supposed. I recollect hardly one instance of a return to honest pursuits, and habits of industry, where this miserable perversion of our noblest and peculiar faculty was not previously conquered.

‘Those persons to whom the inspection and management of our numerous and extensive prisons in England are committed, will perform a service to society, by attending to the foregoing observation: Let us always keep in view, that punishment, when not directed to promote reformation, is arbitrary and unauthorized.’

Upon the whole, the author has left upon us the agreeable impression of his skill and ability as an officer, and his good sense and humanity; the simple delicacy of the narrative is not its least recommendation, and he is every where more desirous to improve and embellish his subject, than to display himself.—Prefixed, is ‘a map of the hitherto explored country contiguous to Port Jackson, from actual surveys.’ The manner in which these surveys were made, is given in the Narrative, which we cannot dismiss without mentioning that the author adverts, in his Preface, to certain *favourable* accounts received from Port Jackson, when this publication was nearly ready for

the presb. He adds, that 'if by any sudden revolution of the laws of nature, or by any fortunate discovery of those on the spot, it has really become that fertile and prosperous land, which some represent it to be, he begs permission to add his voice to the general congratulation.'—'The reader will at once perceive that this mode of joining in congratulation, is, perhaps, not the most graceful, and too much resembles those old-fashioned accompaniments to doubtful intelligence, *hum!* and *ha!*

Dissertations on different Subjects in Natural Philosophy. By James Hutton, M. D. 4to. 1l. 1s. Boards. Cadell. 1792.

WE are not unacquainted with Dr. Hutton as a philosopher. In the Edinburgh Philosophical Transactions, he is the author of various dissertations, which display at least diligence and attention; and are ingenious, if not satisfactory. Dr. Hutton's Essay on the Theory of Rain, in the first volume of that collection, we noticed in our LXVIth volume, page 110, and there offered our reasons for thinking his system in part gratuitous, and in part incomplete. This essay forms the first Dissertation in the present volume; and the second is a reply to the objections of M. de Luc, published in the *Idees sur la Meteorologie*, which have appeared in the second volume of the Edinburgh Transactions. M. de Luc, though possessed of no inconsiderable knowledge, is so wordy an author, his grains of science are so much overwhelmed with chaff, that we have seldom been able to follow him in a controversy. The third Essay is connected with the former, and relates to winds, which are explained on foundations as uncertain, and on suppositions as hypothetical, as the phenomenon of rain. We shall not, therefore, resume the subject, but proceed to the other Dissertations.

The second part treats of the principle of fire. 'It is the chemistry,' observes our author in his Preface, 'of those meteors which give light and heat: it is the chemistry of that central heat, which actuates the mineral regions where our land is prepared; and it is the chemistry of that, which more immediately concerns us, in being the cause of animal heat.' An author, unacquainted with Dr. Hutton's works, would read this paragraph with some astonishment; with admiration, tempered with suspicion. To us the principal ideas were not new: they occurred in our author's Theory of the Earth, in the first volume of the Edinburgh Transactions, and were examined at no inconsiderable length, in our LXVIth volume, page 115.

While Dr. Hutton was supporting the principle of a central fire, and directing its powers in the performance of the most important operations, he must feel severely the ruin which threatened the whole, by the destruction of its principal foundation, phlogiston. The tortoise must be supported, or the elephant, and its precious load, the earth, must fall. Perhaps the system, in a proper view, might not be much endangered by the result of the inquiry, whatever was the decision; but our author wanders round it without any clear ideas—we must follow him. Inflammable bodies certainly differ from those which are un inflammable; but in what do they differ?—do they possess only sensible or latent heat, or do they derive, from the solar influence, another principle, by which they are distinguished? The object is to show, that there is another principle, and that this principle is the old, deserted phlogiston.

The modern term caloric, our author considers to be heat either sensible or latent; but the purpose of his

‘ Paper is to show, that some important facts, or essential phenomena in the burning bodies, are not explained in the antiphlogistic theory; and that, until these be explained, it must be necessary to retain the term phlogiston, which expresses something material in the knowledge of nature, or generalizes certain phenomena, which the new theory does not explain.

‘ The doctrine of phlogiston may be considered as implying, that a quantity of the matter of light and heat is occasionally contained in bodies, as a part of their composition; and that those phlogistic bodies possess this naturally diffusive substance, upon a different principle from that of heat, or any other besides this which is peculiar to itself.

‘ There is no question at present, how far this was precisely the idea of the chymists who first introduced that term; or if, on many occasions, the term phlogiston has been misapplied, before the nature of the several aeri-form compositions was known. We have only in view, to endeavour to retain the term of phlogiston where it may be properly applied, and to show the defect of the new theory, which does not explain an important part of natural phenomena, or which rather attempts to explain it by a principle which will not apply.’

We think his error is obvious from this statement. Caloric is not heat, either sensible or latent. It is an abstract term for the matter of heat: in other words, the principle, in consequence of which heat is, or is capable of being, evolved from different bodies. It is clear, that the heat, produced in burning bodies, does not wholly arise from the body burnt, but from the surrounding air; that the change produced by burn-

ing, is as much the consequence of the addition of one principle, as of the abstraction of another; that no heat is conferred by the solar influence, except so far as it is conveyed by light. Independent of these considerations, Dr. Hutton seems to mistake the principle, in dispute, between the old and the modern schools of chemistry. The one supposed, like our author, a principle in bodies, the presence of which rendered them inflammable, and its absence uninflammable: the other showed that the purest and least compound bodies were inflammable, and the most compounded in the opposite state, so the consequence was, that burning consisted in the addition, rather than in the deprivation of any ingredient, and this addition they found to be air in a peculiar form. Again: our author endeavours to show, that his phlogiston is distinct from every species of heat, yet it only appears, so far as we can perceive, by properties connected with the inflammable state. It is supposed also to be a peculiar modification of the solar substance, though we know nothing of solar influence, except as light, which it certainly imparts, and as sensible heat, with which it is perhaps more remotely connected.

The two great difficulties which perplex our author, are the distinction between heat, occasionally evolved, and latent heat; secondly, the decomposition of water. He labours to explain the first with great care; and having shown that heat sometimes evolved is not latent heat, while it certainly in its former state was not sensible, it must be phlogiston. Dr. Crawford's work, with the Memoirs of M. Lavoisier, would soon explain the difficulty: latent heat is occasionally received and discharged, with an alteration of form only:—the caloric, on the contrary, is an ingredient, on which the essential properties of bodies occasionally depend. The second difficulty we cannot elucidate, as it depends so much on the nature of the experiment, every part of which Dr. Hutton misapprehends. The composition and decomposition of the supposed phlogiston, relate only to inflammable air, which the modern chemists have completely illustrated.

The third part consists of physical dissertations on the powers of matter and the appearances of bodies, chiefly tending to support the existence of the favourite phlogiston; and the first dissertation is on the laws of matter and motion;—in other words, an inquiry into the nature of physical body, its constitution, qualities, and accidents. Had our author pursued this subject, without the bias of a theory, science might have gained by the investigation. Our ideas of matter, and of its different properties, require a new investigation, unfettered by the trammels of the old mechanical philosophy. It was too much the custom of philosophers to consider matter in the
bulk

bulk, and too little in its minuter parts. On this subject, our author's observations deserve notice.

‘ But, before we proceed to investigate those powers of bodies by which their qualities may be changed, it will be proper, in the next dissertation, to take a view of that general quality of bodies by which they naturally change their places in relation to each other, a quality which has been most successfully generalised, although perhaps upon some principles which, according to the theory of matter now to be given, cannot be admitted.

‘ Therefore, before proceeding to that subject, it will here be proper to mention those principles or opinions which are now acknowledged as having been improperly employed in generalising gravity. We shall thus have an opportunity, in this preliminary dissertation, of examining certain fundamental principles of great importance in natural philosophy, principles which are to be employed in the following physical investigations.

‘ First, then, the received philosophy says, that matter, as the elementary substance of bodies, obeys the law of *inertia*. This doctrine, I apprehend, is either a misapplication of the term *inertia*, or a misunderstanding of the term *matter*. One thing is certain; it is not in the *matter*, which constitutes natural bodies, that the law of *inertia* has been investigated, but in the bodies themselves. Therefore, so far as there is a distinction made of bodies and the matter of which those things are composed, there is not any evidence of *inertia* being proper to the matter. It must also appear, that, so far as there is no distinction made of bodies and their matter, there is no objection here intended to the use of the term *inertia*, as commonly understood.

‘ Perhaps it may be thought that this is but a trifling difference, or a frivolous distinction; and that, the law being acknowledged, it is of little consequence whether, in the expression of it, the term *matter* or *body* be employed, especially as philosophers seem to be so little agreed about the distinction of those two things which, in this case, only form the subject of dispute. To this it must be replied, that it is in forming the necessary distinction of matter and body, that the error of expression is discovered; and that it draws to an important conclusion, when matter, as the principles or constituent substance of bodies, comes to be investigated; for, perhaps, it may be found, that there exists a certain species of matter not subject to that law of *inertia* which we are to examine; perhaps it may be found, that no species of matter, strictly speaking, is inert, as possessing that property which is so conspicuous in bodies. But, in either of these cases, natural philosophy must appear to have proceeded upon a false principle, in having reasoned upon *inertia* as an universal, in relation to matter as distinguished from mind, or even as distinguished from body.

‘ Secondly, the received philosophy says, that all matter gravitates; for, having (gratuitously indeed) endowed all matter with the property of *inertia*, it is thus found, by an easy experiment, that all the matter of a body must have weight. But this is only saying, that the *inertia* of a body is in proportion to its gravitation. Now, this may truly be, without it necessarily following, that all the matter which enters the constitution of a body, should be actually endowed with *inertia* and weight. I hope that I have shown, in the preceding dissertation, that all matter does not gravitate. But this is a point upon which hangs the system of physics, which is to be proposed in the subsequent dissertations; and the truth of this assertion will therefore depend upon the consistency of that system with the natural appearances of things, or upon the explanation that may thus be given to the natural phenomena.’

We fully agree with Dr. Hutton, that *inertia* is a property of *body*; but we must add, that he has not shown *inertia* to be inconsistent with *matter*. We certainly know nothing of matter, but as a divisible part of body; for, in the decomposition of compounds, we arrive at what, in any other situation, would be called body, and the minutest parts of elementary bodies still possess the same properties. What therefore is predicated of the largest, must be of the smallest portions, though the converse of the proposition is not true, since the smaller particles appear to be actuated by relative powers, though still obedient to the general ones. Thus the smallest particles of an acid and alkali, seem to be active in their mutual unions: the molecules of salts seem to unite by a predetermined election, yet they are still particles of matter, and each subjected to the law of gravity.

Dr. Hutton entangles himself also in discussions respecting gravity. He forms the net by his definition, and proceeds with difficulty in the confused outline. He seems willing to deny, that gravity is an universal principle, and expresses himself in a manner at first equivocal, with respect to the extension of gravity to the celestial bodies. ‘ Gravity, he remarks, is that power by which a body feels heavy, *when supported by the hand*, or by which, when unsupported, it falls to the ground.’ — This is an unfair view: gravity is only, on a larger scale, the mutual attraction of bodies. Were the projectile force of the earth destroyed, the sun and earth would unite by the force of gravity, but the point of meeting would be as near to the sun, as the sun is greater from the earth. Had our author followed this Newtonian view of the subject, much of his future discussion might have been spared. We shall notice only one paragraph:

‘ More than one place in space being thus conceived, we acquire the

the idea of change, by the changed attention of the mind, in conceiving those different places successively. This is the most simple idea of motion, abstracting the consideration of time, which is only required in order to determine velocity; therefore, in the present case, where the consideration that is made of motion may be restricted to direction, the conception of time is not essential as is that of number.'

It is surprising to hear a metaphysician talk of the conception of time not being essential to motion, when succession is a part of the idea.—What is the idea of succession without that of time?

Dr. Hutton next considers gravity as known from its effects, as a pressing and a moving power, and as a power directing projectiles. He afterwards pursues this principle to the planetary spheres, and examines its influence, reasoning sometimes accurately, sometimes erroneously, or obscurely. It is not necessary to pursue his reasoning, either from the importance of the conclusion or the application. The former is only, that gravitation is general, not proved to be an universal property: the latter we shall soon see.

The third Dissertation is an investigation of the principles of volume in material things, and heat and cold are first examined with respect to the conditions in which these sensations are felt, and to certain appearances with which they are necessarily connected, with a view of forming a theory of heat and cold. On this subject, our author falls into the errors of Muschenbroeck, and various authors of the seventeenth century, who contended, with great eagerness, that the sensation and effects of cold conveyed an idea of properties as positive as those of heat: of course cold could not be considered as a privation of heat only. The facts, adduced by Muschenbroeck, have been repeatedly answered, and our author's reasoning is merely sophistical.

Cohesion, as a physical principle, requires to be investigated; but, under Dr. Hutton's auspices, it is investigated with too obvious a bias. He thinks it, like gravitation, a general, but not an universal principle: it seems too, in his opinion, to be subjected to the same or similar laws; in other words, to be the same principle exerted between the smaller particles, as subsists in gravitating bodies between the larger masses. Our author's experiment in proof of this position we shall select, and in part abridge:

'A fluid body, having its spherical figure retained by the power of cohesion, may be considered as urged, by gravitation, to the center of the earth, equally in all its parts. If, therefore, this spherical body, tending to the center of the earth, shall be resisted in this direction

section by a plane to which the fluid shall have no cohesion, then, here will be exhibited a proper opposition of cohesion and gravitation, as two powers acting with different intentions or directions. For, by the one power, every particle of the fluid body is made to tend directly towards the center of the earth; whereas, by the other, all those particles are made to tend towards a common center, and preserve a spherical form. But, as this moving or pressing sphere meets with an immoveable or resisting plane, the gravitating power of the body must tend to change the spherical figure of the fluid, so far as the power of cohesion will permit. Here, then, each of those two moving powers will have its proper influence on the figure of the body; and, so far as this figure is a thing sufficiently perceptible, it will afford us an opportunity of measuring the effects of those two powers, and knowing their comparative intensities.

‘ We are thus referred to experience, for the decision of that question, with regard to the cohering power; and we are now to compare a body of mercury, and an equal volume of water, resting upon a plane to which they do not cohere. The question is, how far these two bodies shall appear to be flattened, either on the one hand, inversely as their specific gravities, that is, the mercury fifteen times more than the water, or, on the other, equally, the mercury being no more flattened than the water.

‘ The means we have to try this question are very easy; for, having poured water and mercury upon a plane to which they do not cohere, (whether from the nature of the substance of which the plane is composed, or by interposing dust betwixt the fluid and the plane), we have but to measure the height above the plane at which the extending fluid remains.

‘ According to the theory, this height of the bodies above the plane should be either, on the one hand, in proportion to their specific gravities inversely, or, on the other, equal in the two different fluids. In the one case, gravitation and cohesion would be powers distinctly different; in the other, again, they would be the same. Here, then, we have two distinct objects in our view; for we have both to try the justness of our theory, and to learn the law of nature. But the event may be different from what we have supposed in the theory, for the heights of the two bodies may be neither in proportion to their specific gravities, nor equal. In that case, what shall we conclude with regard to the law of nature, which is the object of our pursuit.’

There is, it seems, a perceptible difference between the heights of the two fluids, but by no means in proportion to the specific gravities; and consequently cohesion and gravitation are supposed to be the same principle. The experiment, however, is far from being conclusive, and the reasoning is equally

untenable. It is impossible, for instance, to make the former decisive, since, if the fluids are equal in bulk, it fails from the difference of the specific gravities: if in weight, the bulks, *cæteris paribus*, must occasion a difference in the result. Professor Robinson's calculation, which we have little doubt from other views of being just, gives a very different conclusion.

‘ I am indebted to professor Robinson for a very valuable observation in relation to this subject. By calculating, according to the law of gravitation, the size which a sphere of water should be of, in order to preserve the particles of water from falling, from its under surface, to the earth, he found that this should be about nine feet diameter. But we know, that, in the smallest sphericle of water, the particles cohere. It would therefore from this appear, that the power of cohesion is a power of greater intensity than that of gravitation, contrary to what I have now endeavoured to demonstrate.’

The third chapter, ‘ on the principles of volume in bodies,’ commences with the following very exceptionable position, probable only on the idea of cohesion and gravitation being the same principles :

‘ Heat being considered as a principle of expansion in bodies, and this species of matter being in its nature transferable, as acting upon separating principles, gravitating matter must be considered as being the fixed or permanent substance of bodies, and as acting in the opposite direction to that of heat, or as tending to diminish the volume of bodies.’

This antagonizing power of heat to gravitation is, however, adduced to explain the incompressibility of bodies, the determined bulks of given bodies, and electricity. In our ideas of matter too, we are told, that we must throw aside volume or determined extension; for power and action, or more simply motion, is alone necessary to give the proper idea of matter.—Some vague trifling ideas on the effects of heat, as influencing the volume of bodies, conclude this Dissertation.

Some apology may be necessary for insisting so long on a work, which appears to deserve so little of our attention. Yet, as we have said, the subject requires a new examination; as it is a bulky, and apparently an important support of the dying cause of phlogiston; as Dr. Hutton, in his own circle, is of some consequence, we have been led farther than we intended. Not, however, to weary our readers with a dull subject, we shall take an opportunity of returning to this work in another Number.

Curiosities of Literature. Vol. II. By I. D'Israeli. 8vo. 7s. Boards. Murray. 1793.

THE success of the author's first volume has encouraged him to produce a second, which probably may lead to a third; as it will be no very difficult task for a laborious reader, who turns over the pages only of such writers as are almost forgotten, or of manuscripts that are not of sufficient importance to merit publication, to collect *Curiosities of Literature*, till the ignorant shall cease to wonder, and the curious shall be completely gratified. Of the present volume it is sufficient to say, that it is at least equally entertaining with the former.

We must add, however, that we do not perceive much intrinsic importance in the materials that compose this volume. Some of them may justly enough be called *Curiosities*; but they are the mere cockle-shells of Literature. They consist chiefly of the follies, superstitious, blunders, and quarrels of past ages. We except, with pleasure, some choice morsels of Criticism and History, as well as many Biographical Anecdotes.

We are sorry to discover, in some parts of this work, a few slight indications of that sneering insinuity, which after times, perhaps, will distinguish by the epithet of *Gibbonian*. For instance, relating some extraordinary anecdote of superstitious ignorance, our author characterizes it by the expression of 'pious stupidity.' Should this, however, be only a silly affectation of language (which we hope it is), we would whisper in his ear, that 'pious' is not the proper epithet of stupidity; and as to any thing like irony or ridicule on such subjects, we should condemn it in the severest terms, even were we Free-thinkers ourselves; not only as exhibiting a depraved taste, but as a base and insidious mode of conveying sentiments adverse to religion.

We shall extract a few of the most entertaining articles for the amusement of our readers:

'*Grammarians* — The ancients understood by the title of *grammarian*, a scholar very different from those whom the moderns distinguish by this name. By *grammarian* (observe the learned authors of the Literary History of France) they described a man versed in literature, who knew to write or speak, not only with correctness of language, but with skill and elegance. A grammarian, and a scholar who taught polite literature, were synonymously expressed: it is for this reason Ausonius gives indifferently the titles of grammarian and philologist, or lovers of erudition. In the fourth century, the college of Bourdeaux bore so splendid a reputation for the number of its grammarians, that the learned of foreign countries crowded

crowded there to ſeek for employment ; inſomuch that the other towns of Gaul, and even thoſe of Rome and Conſtantinople, were deſirous of having its profeſſors, or at leaſt ſome of its ſcholars, to teach amongſt them. By what appears in Auſonius, the college was common to Chriſtians and Pagans ; the fair ſex alſo frequently took public leſſons there.

‘ No grammarian or profeſſor of polite literature was ever known, however, to accumulate a fortune ; ſo much did their fate reſemble that of the literary men of the preſent age !—The following anecdote will ſerve as an inſtance :

‘ Urfulus, a celebrated grammarian, taught grammar at Treves, under the reign of Valentinian the Firſt. The ſchools were then in a flouriſhing ſtate. The court was generally held there ; which circumſtance attracted the moſt able profeſſors, and great numbers of ſcholars. Auſonius followed it in the character of preceptor to the young Gratian (afterwards emperor). He was long united in friendſhip with Urfulus, and by what appears in the epiſtles of the latter, was always deſirous of rendering him ſervice. It had long been a cuſtom with the emperors, at the commencement of the year, to beſtow money, or other preſents, on thoſe whom they honoured with their notice. The profeſſors who had the care of inſtructing youth generally partook of this liberality ; more particularly thoſe who were near the court. It happened, one year, that Urfulus was forgotten in the diſtribution that was made of the largeſſes of the emperor ; on which occaſion he had recourſe to his good friend Auſonius. The perplexed manner in which Auſonius explains himſelf on the number of crowns which he obtained for Urfulus, has embarrassed very much the learned. Yet, upon the whole, all his ſtudied expreſſions do not ſignify any thing more than the number of *twelve* ! Yet this man devoted ſix hours of every day to the inſtruction of youth in literature.’

‘ *Dutch Theatre.*—The celebrated Vondel, whom, as Marchand obſerves, the Dutch regard as their *Æſchylus*, *Sophocles*, and *Euripides*, has a ſtrange defective taſte. The greater part of his tragedies is drawn from the Scriptures ; all badly choſen and unhappily executed. For inſtance, in his *Deliverance of the Children of Iſrael*, what muſt a man of taſte ſuſſer, when he obſerves that one of his principal characters, is the *Divinity* ? In his *Jeruſalem Deſtroyed* we are extremely ſhocked and diſgaiſed, with the long and tedious oration of the angel Gabriel, who proves theologically, and his proofs extend through nine cloſely-printed pages in quarto, that this deſtruction had been predicted by the prophets. And in the *Lucifer* of the ſame author, the ſubject is groſſly ſcandalized by this haughty ſpirit becoming ſtupidly in love with Eve, and it is for her he cauſes the rebellion of the evil angels, and the fall of our firſt parents. Poor Vondel kept a locker's ſlapp, which he lent to the

care of his wife, while he occupied the garret, where he indulged his poetical genius. His stocking shop failed; and his poems produced him more chagrin than glory. He was a bankrupt in trade; and was then ridiculed by his fellow citizens as a madman. Vondel had no other master but his genius, which, with his uncorrigible situation, occasioned all his errors.

Another Dutch poet, is even less tolerable. Having written a long rhapsody concerning Pyramus and Thisbe, he concludes it, by a ridiculous parallel between the death of these unfortunate victims of love, and the passion of Jesus Christ. He says,

‘Om t’concluderen van onzen begrypt,
Dees Historie moraliserende,
Is in den verstande wel accorderende,
By der Passie van Christus gebenedyt.

And upon this, after having turned Pyramus into the Son of God, and Thisbe into the Christian soul, he proceeds with a number of comparisons; the latter always more impertinent than the former.

I believe it is well known, that the actors on the Dutch theatre are generally tradesmen, who quit their aprons at the hour of public representation. Their comedies are not only beneath criticism, but offensive to decency by the grossness of their buffooneries. It is told as one of their comic incidents, that when a miller appeared to be in distress for want of wind to turn his mill, he had recourse to the novel scheme of placing his back against it, and by certain cruciations, imitated behind the scenes, the mill is soon set a going. Can such a depravity of taste be equalled?

I saw two of their most celebrated tragedies. The one was *Gysbert Van Amstel*, by Vondel; that is *Gysbretcht of Amsterdam*, a warrior, who in the civil wars preserved this city by his heroism. One of the acts concludes with a scene of a convent; the sound of warlike instruments is heard; the castle is stormed; the nuns and fathers are slaughtered; with the aid of “blunderbuss and thunder,” every Dutchman appears sensible of the pathos of the poet. But it does not here conclude. After this terrible slaughter, the conquerors and the vanquished remain for *ten minutes* on the stage, motionless in the postures in which they happened to fall! Not a word is spoken, and this pantomimic pathos is received with loud bursts of applause from the audience.

The subject of the other was the fall of Haman. In the triumphal entry Mordecai came forward on a *horse*; but not a *theatrical horse*; a genuine Flanders mare, that was as heavy, and fortunately as stupid as Mordecai himself.

‘*Original Letter of Queen Elizabeth.*—In the Cottonian Library, Vespasian, F. III. there is preserved a letter written by Queen Elizabeth (then Princess) to her sister Queen Mary. It appears by this

this epistle that Mary had desired to have her picture; and in gratifying the wishes of her Majesty, Elizabeth accompanies the present with the following elaborate letter. It bears no date of the year in which it was written, but her place of residence is marked to be at Hatfield. There she had retired to enjoy the silent pleasures of a studious life, and to be distant from the dangerous politics of the time. When Mary died, Elizabeth was at Hatfield; the letter must have been written shortly before this circumstance took place. She was at the time of it's composition in habitual intercourse with the most excellent writers of Antiquity; her letter displays this in every part of it; it is polished, and repolished. I would flatter myself that this is the first time of it's publication.

"*Letter.*—Like as the riche man that dayly gathereth riches to riches, and to one bag of many layeth a greate sort til it come to infinit, so me thinke, your Maiestie, not beinge sufficed withe many benefites and gentlness shewed to me afore this time, dothe now increase them in askinge and desiring, wher you may bid and comaunde, requiring a thinge not worthy the desiringe for it selfe, but more worthy for your highness request. My pictur I mene, in wiche if the inward good mynde towards your grace might as wel be declared as the outwarde face and countenance shal be seen, I wold nor have taried the comendement but prevent it, nor haue bine the last to graunt but the first to offer it. For the face, I graunt, I might wel blasfeme to offer, but the mynde I shall neuer be ashamed to present. For thogh from the grace of the pictur, the coulours may fade by time, may giue by wether, may be spotted by chance, yet the other nor time with her swift winges shal overtake, nor the mistie cloudes with ther loweringes may darken, nor chance with her fligery fote may overthrow. Of this althogh yet the prose could not be greate because the occasions hathe bine but final, notwithstandinge as a dog hathe a day, so may I perchaunce haue time to declare it in diides wher now I do write them but in wordes. And further I shal most humbly beseeche your Maiestie that when you shal loke on my pictur you wil witfasse to thinke that as you haue but the outwarde shadow of the body afore you, so my inward minde witcheth, that the body it selfe wer offner in your presence; howbeit bicause bothe my so beinge I thinke coude do your Maiestie litel pleasure thogh my selfe great good, and againe bicause I se as yet not the time agreeing thereto, I shal lerne to folow this sainge of Orace, *Feras non culpes quod vitari non potest*. And thus I wil (troblinge your Maiestie I fere) ende with my most humble thankes, beseechinge God longe to preferue you to his honour to your cosort, to the realmes profit, and to my joy. From Hatfild this 1 day of May.

"Your Maiesties most humbly Sister and Seruante.

ELIZABETH."

In p. 300, we find the following anecdote of James I.

‘ It was usual in the reign of James the First, when they compared it with the preceding glorious one, to distinguish him by the title of *queen James*, and his illustrious predecessor by that of *king Elizabeth*. James was singularly effeminate; he could not behold a drawn sword without shuddering; and was partial to handsome men; but it no where appears that he merits the bitter satire of Churchill. He was a most weak, but not quite a vicious man. He displayed great imbecility in his amusements; which are characterised by the following one, related by Wilfon. When James became melancholy, in consequence of various disappointments in state matters, Buckingham and his mother used several means of diverting him. Amongst the most ludicrous was the present. They had a young lady, who brought a pig in the dress of a new-born infant; the countess carried it to the king wrapped in a rich mantle. One Turpin, on this occasion, was dressed like a bishop, in all his pontifical ornaments; he began the rites of baptism, with the common prayer book in his hand; a silver ewer with water was held by another; the marquis stood as godfather; when James turned to look at the infant the pig squeaked; an animal which he greatly abhorred. At this, highly displeased he exclaimed, “ Out! Away for shame! What blasphemy is this!”

‘ This ridiculous joke did not accord with the feelings of James at that moment; he was not “ i’ th’ vein.” Yet we may observe, that had not such artful politicians as Buckingham and his mother been strongly persuaded of the success of this puerile fancy, they would not have ventured on such “ blasphemies.” They certainly had witnessed amusements heretofore, not less trivial, which had gratified his majesty.’

‘ *Antipathies.*—Perhaps antipathies, may not unaptly be placed amongst the effects of the imagination. Chevreau observes, there are certain natural antipathies which appear very extraordinary, of which he gives several instances. There have been persons who have fainted at the odour of roses; others, with greater reason, quit the table at the smell of cheese; and I have seen more than one person tremble before a lap-dog. A man was so frightened at the sight of a hedge-hog, that he thought, for more than two years afterwards, that his bowels were gnawed by this animal. The great Erasmus had such an aversion to fish that he could not suffer the smell without growing feverish. It apples were offered to Duchesne, secretary of Francis the First, blood gushed from his nose; and a gentleman belonging to the emperor Ferdinand was convulsed whenever he heard the mewling of a cat. Henry III. of France could not sit in a room where a cat was. The duke of Schomberg had the same

same aversion. Vanghneim, the elector's huntsman at Hanover, fainted or run away at the sight of a roasted pig. The Turkish Spy, who tells us that he would rather encounter a lion in the deserts of Arabia, provided he had but a sword in his hand, than feel a spider crawling on him in the dark, judiciously observes, that there is no reason to be given for these secret antipathies, which are discovered in many men. He humourously attributes them to the doctrine of the transmigration of the soul, and supposes himself to have been once a *fly*, before he came into his body, and that having been frequently persecuted with *spiders* in that state, he still retained the dread of his old enemy, and which all the circumstances of his present metamorphoses were not able to efface. In a word, these antipathies are so far from being uncommon, that, I doubt not, but every one can recollect persons who are susceptible of such affections.

Scaliger tells us of a person who so much dreaded the sound of the cymbal, that he could never hear it without an extraordinary propensity of making water. They made the experiment by a cymbal player, who was concealed under the table, and he had hardly begun to play on his instrument when the gentleman discovered his infirmity. This person was amongst those whom Shakspeare, that great master of human nature, describes,

“ Some men are mad if they behold a cat ;
And others, when the bagpipe sings i'th' nose,
Cannot contain their urine : for affection,
Master of passion, sways it to the mood
Of what it likes or loaths. Now for your answer.”

But Chevreau has given instances of antipathies still more extraordinary ; these consist of an aversion to certain innocent *actions* and *words*. He says, that Chryssippus was terribly affected by *borus* ; and a Spanish Don swooned away when he heard pronounced the word *lana* (wool) although his cloaths were woollen. It will be sufficient to observe, that Chevreau was very learned, but dull and credulous.

Speaking of a literary projector, p. 41, our author proceeds to state some of his intended plans for the advancement of learning ; and among other works which he proposed, mentions ‘ The Art of Invention ;’ or, as he terms it, ‘ The Heuretic ;’ a word which he forms, I *suppose*, (continues Mr. D'Iraeli) from the Latin *heureka*, a *deviser*, or *inventor*. We know not how far our author may be a proficient or not in the Greek language, but if he had adverted to it on the present occasion, he might have found ἑυρισκω, εὐρητής, εὐρητικός, and a whole family of words, that would have carried his opinion a little farther than mere supposition.

An Inquiry into the Nature and Properties of Opium; wherein its component Principles, Mode of Operation, and Use in particular Diseases, are experimentally investigated; and the Opinions of former Authors on these Points impartially examined. By Samuel Crumpe, M. D. Member of the Royal Irish Academy. 8vo. 5s. Boards. Robinsons. 1793.

MUCH has been already written on this subject, of which our author has, with great care, availed himself. We do not recollect any authority that he has omitted, except that of the elder Lassonne and Cornette, in the Memoirs of the Royal Medical Society at Paris, whose opinions we shall soon notice. The Inquiry is dedicated to Dr. Gregory of Edinburgh, and much stress is laid on his approbation; with little propriety, unless he had been longer and more extensively a practical physician. We have been much more conversant in practice, and do not find 'the reasoning acute, or the experiments well conducted;' nor can we conceive why this 'imprimatur' is prefixed, unless to prevent criticism, by the fulmen of a medical bull.

The natural history of opium is given at some length, from different works; but, as it is now well known, we need not enlarge on it. The experiments, designed to show 'the effects of opium on the living system,' add little to our knowledge. The effect of its application to sensible surfaces is pain, and its first effect, *internally*, is to stimulate. But Dr. Crumpe seems inclined to deny the narcotic and antispasmodic power of opium, externally applied, because it produced no effect on a sound part. If authorities were necessary, a host might have been produced, in opposition to the few quoted: if experience were to decide, innumerable facts might be produced to the same purpose. The first stimulant effects on the motion of the heart and arteries are inconsiderable, and seldom from this cause is opium injurious in the most inflammatory cases. The effects of large and repeated doses are well known: yet, probably, opium acts chiefly as a soporific from lessening pain, and, in larger doses, produces delirium:—in no instance does it seem to bring on artificial sleep; for, when it seemingly does so, the state is really that of a stupor, and imperfect delirium.

In 'the analysis of opium, and the effect of its different component principles,' we find little addition to our knowledge. The portion by which its salutary effects are produced, seems not to be volatile; but, from the repeated and continued boiling of baume, the opium is certainly decomposed.

'From comparing these experiments it sufficiently appears, that the

the gum of opium separated from the resin as perfectly as it can be by the usual fluids, though inferior to the latter in point of force, yet retains a sufficient degree of power to affect the system considerably, if given in increased doses. Whether this be owing to the principle which gives activity to opium being possessed, though in different proportion, both by the gummy and resinous parts, or to the impossibility of perfectly depriving the gum of every portion of resin by the effusion of different menstrua, may seem doubtful; though to me it appears more than probable, that the resinous part is that alone which possesses activity, and that the gum serves principally to give it solubility in the gastric and intestinal fluids. To this conclusion we shall, I think, be led by the following considerations :

‘ 1st. When the resin and gum are separated in the usual imperfect manner, the activity of the former is considerably greater than that of the latter.

‘ 2dly. The gum thus separated must retain no small portion of resinous matter, both for the reason assigned in experiment XIV. and because the gum, by its natural attraction for, and union with the resin, will detain a part of it, preventing the alcohol from taking up the whole it would otherwise dissolve.’

M. M. Laffonne and Cornette have given a very different view of the subject, and we have much reason to think that the opiate prepared by them, in which the resin is, in a great measure, separated, is a medicine less inconvenient than the tincture. We think so, because we observe a considerable difference in the effects of pure opium and the tincture of this medicine :—we observe a difference between the effects of the *syrupus à meconio* in children’s complaints, and the *tinctura opii*. These are facts not to be learned in the laboratory, but which must be obvious to every attentive practitioner.—Our author’s recapitulation we shall select :

‘ From the whole of the facts, authorities, and experiments adduced, we may, I think, fairly lay down the following positions :

‘ 1. Opium is composed of a gum, a resin, an essential salt, and of earthy indissoluble impurities.

‘ 2. The quantity of gum and resin is nearly equal; the proportion of the salt very inconsiderable; the earthy impurities amount to *three parts out of twelve*.

‘ 3. The gum, when *perfectly* separated from the resin, is divested of the peculiar properties of opium, possesses no degree of astringency, but retains the whole of the bitterness of the medicine.

‘ 4. The resin is of two kinds, one more fluid, fixed in the heat of boiling spirit of wine, but capable of being volatilized in that of boiling water, especially if it be continued for a considerable length of time; the other portion is more fixed, and not capable of being

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elevated by any continuation of boiling-water heat. The resinous matter is void of bitterness, but possesses as well the whole of the astringency of the medicine, as of the peculiar and narcotic properties for which it is celebrated. The activity of the resinous matter seems to be destroyed by the heat necessary to its elevation, as the distilled water of opium is perfectly inert.

‘ 5. The small portion of essential salt which opium contains, is analogous to that of other vegetable substances, and possessed of no peculiar properties.

‘ 6. Whether it be occasioned by the presence of the saline matter, or by the attraction between the gum and resin, the union of both is so strong, that the resin cannot be perfectly separated from the gum by the action of different menstrua.

‘ 7. Any such separation of the component parts of the medicine, is of no use whatever in medical practice.’

Dr. Crumpe next examines the different opinions of various authors, on the subject of opium, and refutes (no difficult task) the strange doctrines formerly offered, respecting its operation; particularly combating Fontana's system of its acting on the blood, and Mr. Hunter's fancy of the blood being endued with life. He afterwards produces his own opinions, which, as Hamlet says, are ‘ words—mere words.’ The animal system, he says, is endued with excitability, a principle not confined to the nerves, and, on this, opium acts as a stimulant.—As a stimulus, it is transitory, though diffusible, and hence arises its indirect action. This is the opinion nearly of the late John Brown; and we must attend to it a little, lest too hasty an assent should lead us into error.

Opium has certainly at first a stimulating power; but that it must consequently operate as a stimulant, is gratuitous. If its sedative operations be the effect of primarily stimulant ones, the degree of the latter should be in proportion to that of the former. This, however, is not the case, and, by increasing the dose, opium will appear to be sedative, without any prior marks of stimulus. When applied to the eye, &c. it produces pain, but this is also the case with every extraneous body; and, in many of the instances, pure water will do the same. Admit, however, the facts: must it follow that opium is sedative only because it has been a stimulant? As a gum-resin it must be stimulant, for the resin of plants is universally so; but the stimulus of the coagulated oil is mitigated by the peculiar effects of the juices of the poppy.

‘ Such are the *primary* effects resulting from its partial or general operation on the body in a state of health, and such can be the consequences of a stimulant power alone. That it shews manifest signs of the same property, when operating upon the system in a diseased state,

state, is equally evident. In the latter stage of typhus fever, attended with delirium subsultus tendinum, and other symptoms arising at that period from the great debility of the system, like wine, the volatile aromatic spirits, and other stimulants, either alone or in conjunction with them, opium has the most salutary effects. Of this the most respectable authors and practitioners have described and witnessed a variety of instances. In intermittent fevers it has frequently prevented the recurrence of a paroxysm, when given before its expected approach: or even when exhibited after its commencement, it moderates its violence, and brings it to a speedy and easy termination; in these effects resembling the volatile and ammoniacal salts, aromatics, and many other stimuli, which have so frequently been prescribed with similar intentions and event. In the confluent small-pox, where a weak and quick pulse, flat and watery pustules, pallid skin, and other similar symptoms, denote a considerable degree of debility present, like wine and other cordials it is strongly indicated, and frequently produces most desirable consequences; and in a variety of spasmodic affections it is, as well as other stimulants, a remedy of acknowledged efficacy. But, deferring to a subsequent chapter a more particular enumeration of its salutary effects in these and several other diseases, I shall content myself with referring to the authors already quoted in the second chapter, and transcribing from a few others some passages which will sufficiently prove, that its stimulant properties and cordial effects have been very generally and distinctly noticed, and that it has been very frequently and successfully employed with such intentions by practitioners of the greatest skill and character. And first let me place the venerable Sydenham, in general sagacious in his enquiries, and ever actuated by the spirit of fidelity in relating their results: engaged in extensive practice, this medicine was frequently exhibited by him, and in so great a variety of instances, his attentive mind could scarce fail being struck with the stimulant powers it so obviously possesses; and we accordingly find, that he not only frequently prescribed it with an intention of supporting the powers of nature when languishing or oppressed, but considered it as the most supreme cordial ever discovered: "*Et præstantissimum sit remedium, cardiacum unicum pene dixerim,*" are the expressive words he employs in conveying this sentiment to his readers. That the celebrated Cullen perceived similar effects, and prescribed it with similar intentions, will be evident from a slight perusal of his practical works. In Haller's Commentaries on the Institutes of Boerhaave we meet with a passage which clearly proves that he also was struck with its stimulant properties, as he therein compares its action to one of the most powerful stimuli we are acquainted with. "Opium, says he, non alia ratione agit in corpus, quam alcohol." A sentiment also adopted by Huxham, who, speaking of the em-

ployment of opiates in small-pox, says, "They are similar in effect to large doses of spirituous liquors."

Such is the acute reasoning so warmly recommended! We will meet it pointedly. We deny, in the last stage of typhus, that, like wine, &c. opium has the most salutary effects, if by this equivocal expression the author means to insinuate that the effects are similar. We have often tried them attentively; wine will increase the *quickness* and frequency of the pulse; in some instances induce sleep, but generally with a flushed face, frequently with a clammy sweat, and laborious respiration. When more cautiously exhibited, it seems to recruit like food, or sleep. Opium, on the contrary, in these cases, does not increase the colour, or the *quickness* of the pulse: the subsultus lessens; the distracted looks assume a more complacent aspect; sleep, or a serene state of mind comes on; the skin is softer, the tendons less tense. These are the appearances, and, if the one is a stimulant, what is the other?

In intermittents, it stops a fever, and stimulants do the same—Excellent logician! By the same mode of reasoning, the cold bath, terror, a baked spider, and a numerous train of different and opposite remedies, act in the same way.

In the confluent small-pox it is useful, when the skin is pallid.—Is not musk the same? and is not every remedy, which determines to the skin, equally useful? We believe Dr. Crumpe and every other practitioner does not, in these cases, trust to such a stimulant, without wine and aromatics. This first of stimuli, therefore, to succeed, requires the aid of subordinate ones.

Sydenham calls it a cordial: it is so, but not a cordial as it is a stimulant. We have taken it often, and it induces a placid serenity, rather than high spirits: it seems to take off a weight rather than to add energy; and, above all, it is chiefly cardiac when it has ceased to be a stimulant.

Once more: it is injurious in inflammatory diseases. True, but not as a stimulant, for, if the proper secretions are kept up, it is highly beneficial. In rheumatism, where its peculiar property of determining to the skin is useful, opium never injures from its stimulating qualities.—The pharmaceutical management of opium, and its use and abuse in different diseases conclude the volume; but these parts offer nothing particular or new. The opinions may be easily understood from the author's previous doctrines.

The Duty of Citizens in the Present Crisis. 8vo. 3s. sewed.
Westley. 1793.

WE are told that the Address, which forms the first pages of this work, was written originally for one of the late popular associations; and as many gentlemen, who then desired to become subscribing parties, have since requested copies, it is now presented to them with elucidation.

It is a calm, manly, and expostulatory address to the people of this country, on the propriety of guarding, at the present important moment, that liberty which has been so dearly purchased by their ancestors; and to do all in their power to amend those parts of the constitution, which have either been impaired by time, or have not yet been rendered perfect. The points particularly insisted on are, a reform in parliamentary representation, an abhorrence of the suspension of the habeas corpus act, a steady defence and attachment to the mode of trial by jury, and the high importance of preserving the liberty of the press; concluding with an exhortation of the necessity of revising and simplifying the laws of England.

On each of these subjects the author argues with equal ability and candour, particularly on the last; a circumstance which inclines us to conclude, that he has made it his particular study. He afterwards proceeds to consider the weight of the people in the scale of government, and the responsibility of ministers. On the former of these subjects we shall select a portion, which may serve to shew the manner and spirit in which the whole of the pamphlet is written :

‘ An idea, says the author, has been industriously circulated, that the people are despised as a multitude and cyphers in the state. The position I should hope to be impossible; and the face of the country stamps it so. A view of the government evidently manifests that, although the established plan of its administration delegates authority to separate estates, in the character of trustees for the community, there can actually be but one, and, politically, only two parties,—the king and the people; and that there does not exist a middle class. For, what are the nobility but a small number supposed to be selected and dignified by their virtues and services, and politically entrusted, for the benefit of the people, with the intermediate situation of a council and jury of the nation?

‘ The people are the real and solid support of the state; and instead of not existing any where, they are to be seen in all stations, as the prominent figure in the scene. Are they in the management of the government?—there can be no government without them. Are they possessed of power? They are, — as being the national

trustees, constitutionally appointed by their popularity. Do they make laws for the state? They wholly possess, in their house of commons, the department which can dictate laws. Do they judge of the breaches of those laws? We find them in the character of jurors interpreting and supporting what they themselves have enacted as legislators. Are the decisions to be fulfilled? We find the people at once obeying and executing; and that without their services, breaches of the laws would render laws inefficient. Are the people aggrieved? We see them appealing to themselves in that department of the state in which they are purposely stationed to defend their liberties, to redress their own grievances; and by checking the popular trustees in the abuse of power, and upholding the other two estates, as the certain means of averting oppression and discontents, we behold the people preserving that constitution which is the basis of all. Are the people in all the public offices and departments of the state? Without them the doors of no assembly would be unlocked. Are they employed in the army and navy? Without them, there could be neither. Do they cultivate the land and employ the manufactures for their own benefit?—Without such assistance the first would be unproductive, and the latter fall into decay.'

The author concludes with a well-written address, in which his loyalty, his love of freedom, and his abilities as a writer, are equally conspicuous. It is, perhaps, unnecessary to say more, as already (this being the second edition) many of our readers may have had opportunities of examining the work itself.

Remarks on Dr. Kipling's Preface to Beza. Part the First.
By Thomas Edwards, LL.D. 8vo. 1s. 6d. sewed. Flower,
Cambridge. 1793.

IN our Review for November 1793, we announced the publication of the fac-simile of the Cambridge manuscript. We made free and copious observations on it, both on account of the importance of the manuscript, and the magnificence of the fac-simile. The Latinity we did not dare to compliment; much of the reasoning we thought inconclusive; and some defects we found in the fac-simile. But while impartial criticism is just, it is also candid. We, therefore, did not mean to under-rate the worth or the utility of Dr. Kipling's undertaking, though we could not bestow all the praise which we wished on his share of the performance.

Dr. Edwards is unquestionably a gentleman of considerable learning; and, as well from his situation, as the course of his studies, qualified to examine the literary pretensions of Dr. Kipling.

Kipling. The former professes to have little knowledge of the latter, and to be incapable of prejudices against his person : in order, however, to wipe off any imputation of this kind, to which the character lately sustained by Dr. Kipling at Cambridge might be supposed to give rise, Dr. Edwards thus bespeaks the attention of his readers :

‘ Neither are these strictures to be attributed to petulance or forwardness. Nothing more strongly excites my indignation and contempt than an officious interference in the concerns of others. I have observed that it constantly proceeds—either from a childish ignorance of the small importance of each individual,—or from an inability to fill up leisure with a laudable and liberal pursuit,—or from a desire of acquiring an artificial consequence, which neither abilities nor learning, neither birth nor station have bestowed. Studious therefore to avoid the least appearance of such a character, I seldom engage in any business, which is not strictly my own.’

These Remarks are divided into sixteen sections, in the course of which Dr. Edwards expresses doubts of Dr. Kipling's authority for asserting, that Bentley had thoroughly examined the Cambridge MS ; shews, that Dr. Kipling makes Bentley speak of three MSS. only, where he ought to have mentioned four ; gives a few instances of insertions and omissions ; examples of bad Latin ; and maintains, that either the writer of the Codex Bezae used several Greek MSS. from which he selected those readings, which appeared to him best, or that the codex is a transcript from a more ancient version : on either of these suppositions, Dr. Kipling's argument, from the omission of the doxology, would be inconclusive.

Dr. Kipling's three arguments for the antiquity of the MS. are asserted by Dr. Edwards to be visionary :—*Id quod ideo asserui*, says Dr. Kipling, *quia sectiones, quæ vocantur Ammonianæ, solæ per se in hoc nostro incedunt, in illo autem cum Eusebii canonibus sociatæ.*

Dr. Edwards replies :

‘ Our promoter seems to be secure, that hence it naturally follows, that the Codex Bezae is older than the Codex Alexandrinus ; but he is too hasty in his conclusion. Dr. Mill in his Prolegomena gives us the following information : *Codices quidem vidimus, quibus ad marginem adscripti erant numeri isti seorsim, et absque Canonis Eusebiani comitatu ; pervetustum Bezae Cantabrigiensem, ad cujus oram extant, manu diversa ; et alterum quendam quadringentorum circiter annorum.*—“ I have seen two manuscripts,” says Mr. Marsh, “ in the University Library at Cambridge,—a MS. in Trinity College Library,—and the Cod. Gonvilli et Caii, all written in the common small Greek character, and at least six hundred years after the time of Eusebius, in which the Ammonian sections are written in the

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margin, without any reference to the canons of Eusebius. Their absence therefore from the Codex Bezae affords no absolute proof of its antiquity."

Dr. Edwards further remarks, that Baker had inspected the Cambridge text with some care, though Dr. Kipling had maintained the contrary; that he is mistaken about Dr. Mill's testimony; that he draws a hasty and erroneous conclusion from the use of the particle *aut*; and that in one half page of the fac simile, there are no less than three errors; *est. a. de hominis* for *est*—*evangelium* for *evangelium*—*vous uns* for *vous*; and adds:

"Now the doctor can reasonably object to be tried by the rule, which he has himself adopted to discover the number of Wetstein's blunders in noting the various readings of the Codex Bezae. Let us see then:—Three blunders in half a page will give six in a page: in the whole fac-simile there are 825 pages: which will give 4950 errors.—This sum may perhaps appear very extravagant: but we must remember that the doctor is fond of having enough and to spare: for in the opinion of the vice-chancellor he brought much superfluous evidence to prove that Mr. Frend was the author of the pamphlet: so in the present case, if according to the doctor's calculation Beza's manuscript contains 4311 verses, 4950 errors will give one to each verse, and 657 to spare.—But the promoter, suffocated and overwhelmed, will perhaps as a last refuge cry out, that he has inserted a saving clause in favor of Wetstein: *Nisi vero in quodam Westemianae editionis partem forsitan incididerim ceteris mendosiorum*.—True, sir. This exception may certainly be applied in favor of Wetstein: there was no particular reason why Wetstein should have been more attentive in these two chapters than in any other; he may perhaps have been less so: but there were two strong reasons why you, sir, should have been particularly attentive in your Preface: (1.) because you must have been sensible that it is the only part of the work, which would be read by the majority of your readers; who will therefore from this part of it receive a favorable or unfavorable impression of the execution of the whole: and, (2.) because even to critics, who mean to consult the fac-simile, and have not an opportunity of comparing it with the original, your accuracy or inaccuracy in the Preface must be a pledge of your accuracy or inaccuracy in the body of the work. Charity itself, therefore, which will not allow us to suppose you devoid of the respect due to your readers, suffers us not to apply to yourself your exception in favor of Wetstein."

The learned doctor, throughout this little series of remarks, afflicts the other learned doctor with considerable severity, while he exposes his mistakes with considerable success. Dr. Edwards observes:

'The doctor here therefore does not aspire to the distinction of *chief blunderer*, which Bentley has bestowed upon Collins; he is modestly contented with the title of *deputy blunderer*: but the university are so unanimously of opinion, those only excepted who are utterly lost to all sense of merit, that he has an indisputable claim to the former appellation, that they will probably thrust him, whether he will or no, into that enviable situation. For this purpose the following grace will in the ensuing term be proposed to the senate:

'Cum vir reverendus THOMAS KIPLING in doctissimis suis *paginibus* rara specimina linguæ antehac inauditæ ediderit, usitatique artis logicæ proculcatis regulis, novam ratiocinandi methodum in usum tyronum induxerit, cumque divinum illud ingenium tales errores procuderit, quales *ullo* alii in mentem ne per somnium quidem unquam venire potuissent, tamque varios, ut de iis disserere *omitto*; placeat vobis ut pro tantis meritis *Ἀρχιπλάστη* titulo cohonestetur.'

As Dr. Kipling's Preface, together with the fac-simile, will go into foreign universities, it seems reasonable to wish, that Dr. Edwards had published his Remarks in Latin; that the testimony against the Preface might have gone into the same hand as the Preface itself has. Dr. Edwards is himself admirably qualified for a work of this kind: though probably the learned doctor wished to expose Dr. Kipling before the English reader, as it were, in *terrorem*.

The University of Cambridge, we understand, very generously defrayed the expence of printing and publishing the fac-simile of the codex Bezae; and the price to subscribers, we hear, was only two guineas. Dr. Kipling was, however, permitted to sell it for three. We are happy to hear, that he aims to carry his goods to a better market. If he succeeds in his negociation, he may smile at Dr. Edwards' criticisms.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of St. Peter, Westminster, on Friday, April 19, 1793: being the Day appointed by his Majesty's special Command for a General Fast and Humiliation. By Richard, Lord Bishop of Gloucester. 4to. 1s. Walter. 1793.

TO whatever commendation this discourse may be entitled upon other accounts, there are sentiments in it which we think no judicious reader can forbear to condemn; and we are the more surprised at them, when considered as proceeding from a prelate of our church.

'Happy would it have been for a modern great empire to have paid some regard to an example in this instance so applicable; to have derived instruction from a precedent so awful in its consequences, and so memorable in the annals of mankind. But what wisdom

wisdom, what moderation was to be expected in the wild projects of visionary theorists, insolently determined to overturn every superstructure raised on the solid foundation laid by their ancestors, and affecting to hold in contempt the experience of past ages ! What policy could be looked for in the councils of mock legislators, whose greatest pride it is to insult and trample under foot all that is important in human society, all that is venerable and sacred in the estimation of man ! What respect for the laws of humanity, what regard even for common decency, was likely to dignify the conduct of usurpers, with hands dyed in blood, and hearts steeled for oppression, unmoved equally at the distress of innocence, and the humiliating spectacle of fallen majesty ! Infatuated and remorseless people ! the measure of your iniquity seems at length to be full ; the hour of retribution is coming fast upon you ! *Drunk with the blood* of your fellow citizens, you have dared to spread your ravages abroad ; rousing the surrounding nations, in justice to themselves, and the common cause of humanity, to confederate against you, in order to execute (we hope there is no presumption, no want of charity in the expression,) to execute the wrath of God on your devoted heads !'

When the learned bishop talks of ' the superstructure raised on the solid foundation laid by their ancestors, and the experience of past ages,' one might be induced to think that absolute power, *Lettres de Cachet*, and the Bastile, were the blessings that the first reformers of the French monarchy had subverted : blessings which, the experience of ages should no doubt have taught them, were equal to those of our Magna Charta, Habeas Corpus, and the Bill of Rights ; and should have been revered by them as equally sacred.

Another passage conveys no slight intimation that there are others who, if they would not get drunk with blood, have notwithstanding a religious hankering after it.

' Let us by a strict obedience to the divine laws shew ourselves faithful in the service of the Almighty ; we may then hope to be thought not unworthy means in his hands of *avenging* both the blood of a murdered sovereign, and the unexampled sufferings of his captive family, of protecting the violated rights of civil society, and of securing to religion a shield of defence against the desperate and undisguised attacks of infidelity and atheism.

Merciful Jesus ! is it then for the office of executioners that the practice of thy religion was intended to fit us !—And are the crimes here set forth, most aggravated as they are, of individuals, to be revenged by us upon a nation at large ; upon thousands who abhor them as feelingly as ourselves ? Should we not rather exclaim, judgment is the prerogative of God alone ?—' Vengeance is mine, and I will repay, saith the Lord,'

Philosophical Dissertations on the Greeks. Translated from the French of M. de Pauw. 2 Vols. 8vo. 12s. Boards. Faulder. 1793.

M. De Pauw's Essays on the Americans, the Ægyptians, and the Greeks, are well known. We have often met this author in our progress, and have found him lively but inaccurate; pleasant but fanciful; more calculated to entertain than instruct. The present work, when first published in 1787, fell into our hands; but it seemed neither sufficiently interesting nor important to claim our attention, while urged, within our contracted limits, to notice various, truly valuable works. The period of the original publication, and the character of the author, will not even at this time allow of any very extensive detail.—Yet the present is the best of M. de Pauw's labours; less deformed by his fancies, less warped by system, less delusive from admiration or dislike. The picture of Greece is by no means flattering: it is homely, but a faithful likeness, and the author sees often with clearness through the splendid rays, with which antiquarian superstition has illuminated the history of Greece.—The translation we can say, is executed with great fidelity, and even with that polished elegance best adapted to the subject, which requires not adventitious ornament, but admits not of negligence or haste. As we cannot with propriety at this time examine the work at length, we shall select such extracts as will give the best idea of the Greeks according to M. Pauw's representation.

The country of which we have received such flattering accounts in different works, deserved not always great commendation.

‘ However subject the generality of Greece may have been to shocks of earthquakes, yet during upwards of two thousand years they have produced no visible alteration in the form of Attica: its figure is still that of a triangle with two sides bordered by the sea, and a base united with the continent.

‘ This space did not exceed two hundred and fifty square miles; and consisted entirely of rugged mountains, intersected by profound vallies, where the rivers formed cascades, or rolled along with such rapidity that they could not be navigated. Their waters, always troubled, were tinged with various substances least capable of resisting the violence of their courses, and many of them swelled by the sudden thaw of snow descended in torrents from the cliffs at the return of spring; but diminishing with the cause, were scarcely to be traced during the heat of summer.’

‘ The southern part of Attica most evidently discovers the consequences of such a revolution; and its actual state is perfectly conformable

formable with the observations communicated by Plato. The whole coast presents only one group of projecting rocks; and their prodigious mass has been capable of resisting those billows, which still, during the tempests, break against them with a hoarse and dreadful noise; while all the promontory of Sunium whitens with the foam of an irritated ocean. Nothing is seen around but those vast beds of sand and gravel, called by the Athenians the Phellean plains, and destined to eternal sterility.

‘ This country presented itself to navigators under an aspect equally hideous and melancholy; but towards the north of Attica the soil became infinitely richer in vegetation, better clothed with verdure, and particularly adapted for the vine and the olive. Even the summits of the most elevated mountains, such as Parnes and Brileffus, were crowned with ever-green oaks, with cypresses, and particularly with those pyramidal firs, which still embellish the landscapes on the higher parts of Greece. But as the Athenians from time immemorial had possessed both silver and copper mines, that branch of industry, carried to excess, consumed so much fuel, that they were compelled, for the construction of their fleets, to depend on the forests of Thrace and Macedonia. An excessive scarcity of wood was afterwards experienced there; and a similar calamity awaits every nation at once engaged, like the Athenians, in refining metals, and in navigation.

‘ As Attica abounded in saline sources and bitter plants, it was more favourable for rearing goats than any other domestic animals. At one time, indeed, the fourth part of the inhabitants existed solely by their flocks; and, in the days of Solon, they were more numerous than labourers. Agriculture did not at first extend beyond those vallies which were well watered; but industry afterwards, excited by necessity, converted the very sides of the mountains into plantations and gardens. Belworks of masonry were constructed there to preserve the soil from the ravages of the torrents; and the activity of vegetation was promoted by frequent artificial showers. This painful kind of labour gave occupation to multitudes of mercenaries, as well as slaves; and it was in this manner that Cleanthes earned his bread with more greatness and dignity than Diogenes, who begged, or Aristippus, who feasted with tyrants.

‘ The soil of Attica, from its light and porous nature, absorbed the humidity, and had not consistence enough to produce any kind of grain in plenty, except barley. On this account, the Athenians were under the constant necessity of purchasing their food from strangers, and often at the hands of their very enemies.’

It was not in Athens that the luxury and the taste of the Athenians was displayed. A democratic government destroys every mark of superiority; and, even at Rome, the palace of Augustus was the house only of the senator Hortensius.

‘ On entering the city, says Dicaearchus, no person would imagine himself at Athens : the streets, he adds, are strikingly irregular, the town is generally badly provided with water ; and although some houses appear more convenient than others, yet all of them are wretched. Only, when arrived at the theatre, continues he, and on discovering the grand temple of Minerva, that incertitude begins to vanish, which was produced by the excessive disproportion between the real state of things, and the splendour of their reputation.

‘ The enlightened and impartial Greek, who makes this acknowledgement, was the disciple of Aristotle, and wrote some years after the death of Alexander. His testimony should remove therefore the prejudices of those pretenders to learning, who still imagine seriously, that no town in the universe ever equalled Athens in beauty.

‘ It has been already remarked, that the constitution of a popular government opposed invincible obstacles to the pomp of the Athenians, by preventing them from raising palaces in the capital. During the prosperous days of the republic, says Demosthenes, the houses of Themistocles, and Aristides, undistinguished by the finest appearance of superiority, bore a perfect resemblance to those of their neighbours.

‘ The nobility of Attica conceived naturally an aversion to inhabit such a city ; and chose to domineer in some solitary spot, or in the smallest village, rather than be confounded with what they called an imperious populace, whose glory consisted in repressing all other pride but its own.’

‘ As to the real extent of Athens, it is certain that the ramparts, sixty stadia, or nearly seven miles in circumference, exceeded much what would have been necessary, had the nation, in time of war, possessed any other place of refuge. On such distressing occasions, inhabitants from the country, who had no dwellings, constructed in the openest places a number of huts, resembling in figure the hives of bees. Aristophanes, who had seen these miserable sheds during the Peloponnesian war, compares them to those earthen urns, called casks, which were in use among the Greeks. All these circumstances took place previous to the days of Diogenes the cynic, whose history, written without judgment, has been read without reflection.

‘ Exclusive of those dwellings, erected for the moment, all the houses in Athens did not exceed ten thousand : and thus the total number of inhabitants may be determined at fifty thousand, including both slaves and strangers. It would be absurd to imagine a more numerous population, where the dimensions of the buildings were so inconsiderable, and their value in general so trifling, that the smallest lodging in any of the great towns of Europe could not be purchased on the same terms. In perusing the Greek orators, who
had

had such frequent opportunities of appraising estates and inheritances, it appears that the value of a house in Athens was generally about half an attic talent, or ninety pounds sterling. Numbers of them however could not be sold even for that sum, as may be judged from what Dicaearchus has recorded of their mean appearance.'

'No kind of public edifices were more common at this port, than those galleries surrounded with colonnades, called in their language Stoa, and named by us Porticos. Never did the imagination of ancient architects suggest any form more pleasing to the eyes of the Greeks, who often lavished the most expensive decorations on those favourite buildings, which were destined to various purposes. There the Athenians walked, displayed their merchandize, kept schools, recited verses, and administered justice. This passion for porticos prevailed even in the smallest towns, and became more ruinous, as such gratifications did not admit of a previous calculation; for no architect could determine the exact value of rare productions, either in painting or sculpture.

'It is now universally allowed, that the beautiful effect of these colonnades must have been greatly diminished by the shade of so many trees planted by the Greeks in the very centre of their towns. From this desire of preserving at least the image of a country life, Athens was encumbered with plane-trees; and the shade of the olive concealed the monuments of Megara from the view of travellers. At Chalcis in Eubæa, this extravagance prevailed so far, that every winding was lined by a forest, which spread itself over the public places, and involved the streets in continual darkness.

'It is now an easy matter, even for the illiterate reader, to form a very accurate idea of the interior of a Greek town, where four things were indispensable, a theatre, a temple, a portico, and a grove. The houses of the inhabitants, barely large enough for shelter, appeared to be only an accessory part; and the scarcity of fuel in Greece would not admit of communicating a necessary degree of heat to spacious apartments.'

The internal parts of the houses did not display more luxury than the external. Few houses were furnished at a greater expence than 1000 drachmæ, about thirty pounds sterling. It is a remark of some ingenuity, though not wholly new, that the riches of Greece were not greatly augmented by the spoils of the Persians, for these were deposited in the temples, but by the commerce with Tyre, which after the decline of the Persian power was opened exclusively to the Grecians, until, in works of ingenuity, they excelled their former competitors. But the country seats were the scenes of the Grecian splendour, where, secluded from the citizens, who boasted of their equality, the higher classes could enjoy every luxury, which

art or commerce could furnish. Luxuries, which constantly extended their power, and at last impoverished the nation. The latter part of the first volume, on the commerce and finances of the Athenians, is particularly valuable.

As we have stated in our former quotations, some parts in which M. de Pauw seemed to excell, we shall also notice a few of his mistakes, his superficial views, his fancies, and his prejudices. One of these is attributing the force of the vocal fibres of the inhabitants of Arcadia, to the humidity of the soil which produced the reeds; one of the idlest fancies that ever misled a philosopher; and a supposition so improbable, that even Montesquieu, the great defender of a similar system, would have blushed at it. This, though the most glaring, is not the only error of this kind.

The private reader of the infamous Frederick, may be suspected of no great partiality for any religious system. M. Pauw suffers, however, his prejudices to be too conspicuous, and his observations, on the religion of Greece, are too puerile to deserve refutation. To suppose the oracle at Dodona, to have arisen from the esculent acorn, is a fancy which would have degraded a much meaner author.

‘ One of the most learned critics of this century, who has endeavoured to trace the origin of the Greeks, supposes that they once inhabited the region between the Caspian and Black Sea, in descending from the prodigious heights of Asia. These emigrants advanced afterwards to the west, and fixed themselves first in Chaonia and Thesprotia, around the mount Tinarus, since famous for the oracle of Dodona. In those parts the different hords, destitute of all ideas relative to arts or agriculture, were forced to depend for subsistence on the chace, or on the produce of the oak and beech. The species of acorn, which Virgil, by way of excellence, calls glandem chaoniam, still exposed for sale among the fruits and pot-herbs of the Spanish markets. In Pliny's time, it was introduced at the deserts of the Spaniards, who are now the only glandivorous nation in Europe.

‘ This explains clearly the religious respect professed by the ancient Greeks for certain trees, to them really prophetic in all the force of the term. When their branches were thinly garnished with fruits, it was easy to predict an unfortunate winter, and a long famine with all its concomitant miseries, where no resources could be drawn from agriculture. Even alimentary seeds could not always have been procured for the purposes of tillage; and it is probable that goats were not then domesticated, any more than the indigenous buffaloes of Thesprotia, Macedonia, Thessaly, and some other countries of Greece.

‘ The reason, why the oracle of Dodona originated from a veneration for the oak and beech, can no longer appear problematical in

C. R. N. ARR. (XL) May, 1794. G the

the eyes of philosophers. It would be superfluous to discuss all the superstitious ceremonies invented afterwards by priests at different periods; but the origin of that worship is here explained by facts, too palpable to be rejected.'

This subject requires farther consideration than it has yet received. The sacred groves, which surrounded all oracles, the oak of Dodona, the groves and the oaks of our own Druids, show, that some common original must have suggested the same or similar rites to distant nations. The oracles at Dodona and at Delphi were no more the foundations of the original inhabitants of these places, than the Druidical system and rites; which it is necessary to observe, did not receive the appellation from *δρὺς* an oak, but from the Cumraig word *drw*, a *sage*. — This, however, is from our purpose.

Our author's account of Thermopylæ, is by no means accurate. The Spartans, as we had formerly occasion to show, were surrounded, but they might have escaped, had it been consistent with their character, or suitable to their wishes. We shall, however, transcribe M. Pauw's narrative, merely as a specimen of the accuracy and precision with which military subjects are treated. Though the argument, in this instance, is carried too far, the narrative is on the whole judicious.

'When the Greek writers, guided by their enthusiasm and national vanity, made use of continual exaggerations, they did not suppose that posterity would discover such an art as historical criticism, to tear away from truth the veil of fiction. It is easy by this method to estimate justly the exploit of the three hundred Spartans against the Persian army at the straits of Thermopylæ. In the first place, it is impossible that ever any combat, such as historians have described, could have taken place there, because the defile was then closed by a very solid wall, extending from the foot of the mountains to the sea. The Lacedæmonians, placed to the south of this rampart, so far from being able to attack, were prevented by their own works from even discovering the enemy towards the north; and the position they had chosen was contrary to all the rules of war then in practice. The Persians having detached a body of troops by some neglected paths on mount Oeta, hemmed them in so completely, that they could not escape; and, as Titus Livius observes very judiciously, their death was by far more memorable than their combat. In fact, the whole of that affair was nothing more than the massacre of some men, whose lives were thrown away without any utility either to their own state, or the rest of Greece.

'The same fault was afterwards committed in that very place by king Antiochus, who encountered a most signal defeat from the Romans. That prince likewise constructed an insurmountable wall,
without

without thinking of the other passes, through which Cato found means to penetrate, as the Persians had done when they exterminated Leonidas. It was certainly the greatest imprudence on the part of the Lacedæmonians, and likewise of Antiochus, to occupy such a confined post, without having fortified all the other passages through which an enemy could fall on their flank and rear, as they experienced successively.'

The character of the Lacedæmonians is drawn with a sombre pencil. Every unpleasing figure is exaggerated, every common one distorted. The Lacedæmonians needed not this art, for they seldom afford a pleasing subject of inquiry or consideration. We shall conclude our account of these volumes with one other extract.

'None of the writers, who have mentioned that the virgins appeared naked at the gymnasia, ever pretended to assert this from their own knowledge; and as the circumstance appears almost incredible, it is necessary to explain their assertion one way or another.

'At Athens a man was said to be naked, when he had quitted his cloak, although he continued to wear his tunic; and as this manner of speaking was very common throughout Greece, a woman might probably be said to be naked, when she appeared in a robe, without wearing the veil, called peplos. The latter was so essential a part of dress with the Grecian dames of distinction, that they wore it in all public places at Argos, Athens, and Thebes; while the virgins of Lacedæmon, during the excessive heat at the foot of mount Taygetus, frequently threw aside their veils to exercise themselves in running and dancing on the banks of the Eurotas. In this situation, a part of the breast remained uncovered, as well as the legs and arms; but it was far from that state of absolute nakedness, imagined by Propertius in an elegy, and by Plutarch in that romance, called the Life of Lycurgus.

'In a country so irregular as Laconia, covered with thick woods and steep rocks, nothing could have been more inconvenient than long garments. It is not, therefore, extraordinary that the women, who were frequently employed in the chase, should adopt, amidst a military people, a species of clothing very immodest in the eyes of the other Greeks, who were accustomed to the floating drapery of the peplos.

'A more exact idea cannot be formed of the virgins of Laconia, than by observing some ancient statues of Atalanta or Diana. Their robes, adapted to a mountainous country, did not flatter the shape; for the folds of the tunic, lying so thick on the hips, rendered those parts enormously bulky. From the same cause the women of Melos appear awkward and disagreeable to strangers at first sight; and yet they cannot properly be called phenomerides, although this epithet was given to those of Sparta, because they were not covered to the knee.

‘ It is very probable, that anciently a great difference could be observed between the Achæan women, who inhabited the towns, and those of the Doric race, employed in hunting, with exactly such bows and arrows as were used in Crete. Besides, the climate in that country, extending beyond the thirty-seventh degree of latitude, had a very considerable influence on the complexion of the inhabitants. This is still remarkable in the Mainots, called Cacovounis or banditti of the mountain, who, exposed to the impressions of the air on the high rocks of Cape Tenarus, appear very tawny in comparison with the Turkish families, inhabiting the more shady country around Mistra.’

To this translation two maps, one of antient and the other of modern Greece, are annexed; but we are sorry to be obliged to remark, that they are copied with little care from some imperfect charts.

The Wanderings of Warwick. By Charlotte Smith. 12mo.
Vol. I. 4s. sewed. J. Bell. 1794.

THE productions of Mrs. Charlotte Smith, though marked with pretty different degrees of comparative merit, are all stamped with knowledge of the world and fertility of invention; they all shew considerable powers of description, and a vein of poetical fancy, and are all intitled to rank far above the common run of these kind of publications.

The present story is built upon the ground-work of her last novel, *The Old Manor House*, and is a kind of episodiocal story of one of the dependent characters, so that the author has not the trouble of introducing her hero to us as a new acquaintance. We are not sure whether this is perfectly judicious; it rather tends to take off the interest, by taking off the gloss and novelty of the story; and, perhaps, implies more recollection of the preceding piece, than an author has a full right to expect with regard to a fictitious story, which has been now published some time. Not but in reality the *Wanderings of Warwick* make a compleat story by themselves. They contain the adventures of a gay young officer and his wife, who having disobliged their friends by marrying for love, encounter many hardships and difficulties in various climates, particularly in the West Indies, and in Spain and Portugal; so that the scenery is sufficiently varied. A little adventure in Jamaica is so well told, and conveys so striking a moral, that we shall give it entire to our readers. Warwick, after mentioning a planter with whom he had been intimate in the former part of his life, says:

‘ This gentleman had a daughter, heiress to his great estate, whom in consideration of my relationship to nobility, and of being the presumptive heir of general Tracy, he seemed not unwilling to give me; and I very soon perceived that young lady was not disposed to let me despair: she was handsome enough, very lively, and apparently very good-humoured. But at that time being little more than eighteen, I felt a prodigious aversion to matrimony. I was determined to be one of those agreeable rakes for whom I saw, in England, all the women dying; and nothing could be better calculated than Jamaica for beginning with considerable success the career of glory. I was already contended for as a partner at every ball, and distinguished from my companions by the name of the handsome ensign. To sacrifice all these advantages, and become a married man, was not to be thought of, though my fair creolian could have given me the whole island. But the advantage her fortune offered appeared in quite another light to a young lieutenant of the same regiment: a cadet, like me, of an honourable house, who had nothing but his pay; and to whom therefore a fortune of near four thousand a year was by no means a matter of indifference. —“ You don’t care about that girl, Warwick?” said he, one evening after a ball at which I had been dancing with her.

“ Not I,” answered I carelessly.

“ And you have no thoughts of availing yourself of the favour you are in with her and her father?”

“ None upon earth.”

“ Then perhaps,” rejoined my friend, “ you would not cut my throat if I tried an experiment which they say seldom fails—whether in the opinion of such a girl the most agreeable man is not he who flatters her the most?”

“ Oh!” answered I, “ try it, dear Jack; I have not the least objection. On the contrary, I shall be obliged to thee, my friend; for I find it fatiguing to administer so continually to one woman’s vanity.”

“ And thou wantest more to administer to thine.—But understand me, Warwick—If I can possess myself of an advantage to which you seem totally indifferent, and carry off this heiress of the isle—have I your consent?”

“ With all my soul, and I heartily wish you success—making only this bargain, Jack, that I won’t have it said she left me for you—No, damn it, that would be too mortifying—No, no; I will have it known that I might have had her if I would.”

‘ My friend had sense enough to humour my ridiculous and boyish vanity while he despised it; and it was agreed between us, that I should relax in my attentions while he grew more assiduous. The scheme succeeded; and the nymph became more partial to the lieutenant than she had ever been to me, whom she could not forgive for having deserted her for the attractions of a young widow, who had late-

ly re-appeared in society after her mourning for a husband who had left her a noble estate; and who, though four or five years older, was in beauty and in wealth her rival, and of course heartily detested.

‘ Though nothing was further from my thoughts than matrimony, and though my lively widow seemed to understand the value of the liberty she had regained too well to be willing soon to resign it, the good-humoured Jamaica world talked loudly of our attachment; while my friend succeeded so happily in his, that the father of the lady, perceiving her affection for him, had consented to their marriage. On the part of the young lieutenant, what began with interested views was now become a serious affection; and my friend, who was a very amiable and worthy young man, believed himself likely to be most happy in an alliance where pecuniary advantages were added to personal attachment.

‘ Every thing was preparing for the sumptuous celebration of the wedding, and the happy lover was admitted to visit his mistress with that degree of freedom which their approaching marriage allowed. She had lost her mother some years before; and had, though only seventeen, been long mistress of her father’s house, who treated her with the most boundless indulgence.

‘ It happened that the lieutenant, who had been upon duty at Kingston, was dismissed by the commanding officer sooner than his turn of duty was at a end, on another subaltern’s taking his place; and as he was to be married in a few days, he hastened at a very early hour of the morning to the country-house where his mistress resided.

‘ He took a gay leave of his comrades, for it was probable that he would be married before he rejoined them: though the day was not yet fixed, but was to be left to the decision of the lady herself; who would not, he flattered himself, name a very distant one.

‘ But my surprise was extreme to see him amid the violent heats of the same day, when nobody ever thinks of stirring out, enter my room, where I was about to take my siesta, with an air so dejected that I immediately perceived something very disagreeable had happened.—I inquired eagerly after his intended bride: he answered coldly that she was well.—“ And when is the wedding to be?” cried I with vivacity.—“ Never,” replied my friend;—and throwing himself into a chair, he yielded for some time in silence to the extreme vexation he felt. But I at length drew from him the following account:

“ I entered the house,” said my friend, “ as I usually do, after giving my horse to the negro who waited in the stable.—You recollect that above stairs there is an open calonnade that runs round the house: I was shewn into the apartment where Miss Shutebury sits in a morning—it was elegantly dressed with flowers;—her toilet was tastefully set out;—her musick-book was open at a pathetic song:—
every

every thing around seemed to breathe tenderness and love;—and I reflected with delight that the fair form—the elegant mind that made these arrangements was soon to be mine.—The day was to be named in which this my happiness was to be completed, and eager to hear it, I was impatient for the arrival of my beautiful Marianne; whose delay, after near half an hour had elapsed, somewhat surprised me. The female negroes who usually waited about the apartments were not now seen; but with a design to call one of them, that she might let her mistress know of my attendance, I stepped into the colonnade or gallery, which looked into a court, when I was struck with a light that has for ever cured me of trusting to the appearance of female softness and tenderness.

‘My fair, my gentle Marianne, whom I have seen weep over the fictitious distresses of a novel, and shrink from the imaginary sorrows of an imaginary heroine, walked with cool but stately steps before two old negro women who dragged between them a mulatto girl of ten or eleven years old, while another stout negro woman followed with the instrument of punishment in her hand, which I soon found was to be applied to the unfortunate little creature, who, while one of the old monsters bound her and another endeavoured to stop her mouth, pleaded as well as she could for mercy to her “dear Missy”—and pleaded in vain.—Oh, Warwick! I saw this woman, with whom I had fondly dreamed of passing a life of felicity—I saw this Marianne, to whom I had given my sincerest affections, direct the punishment, and increase its severity;—I heard the shrieks of the miserable little victim;—I saw her back almost flayed; and Miss Shaftesbury seemed to me to enjoy the spectacle—a spectacle which I was so little able to bear, that I ran back to the apartment I had left, where the cries of the suffering child still rang in my ears. I recovered my breath and recollection only to determine never to expose myself to see such a scene again, and never to unite my destiny with that of a woman who could act in it: and I left the house without seeing Miss Shaftesbury, or otherwise informing her of my being there than leaving a message with the slaves in the stable that I was taken ill, and had returned to Kingston.”

“And what,” said I, “dear Jack, dost thou intend to do?” “Nothing,” answered he:—“for I shall never go near her again. No, Warwick, though I were sure I must continue a lieutenant, and without a shilling but my pay for the rest of my life, I would not marry Miss Shaftesbury, even though instead of the fortune she was to bring me, her portion were half the kingdoms of Europe.”

“Most people, my good friend,” replied I, “would reckon you more nice than wise.”

“I believe they would,” answered he; “but as it is my happiness that is the question, and not that of “most people,” I shall most assuredly take my leave of the lady for ever.” In this resolution my friend persisted;—and all I could prevail upon him to do was to

write a letter to the father, assigning the dissatisfaction of his friends in England as a reason for relinquishing the honour intended him.—The regiment, which had nearly been its time in the island when my friend and I joined it, was ordered home very soon afterwards, where we heard that the lady consoled herself with a young American of fortune, who soon after addressed her, and whose heart she contrived to break in about two years: though he probably felt no such antipathy to the discipline in which she excelled in regard to the negroes; for the continental Americans, like those of the West Indies, consider such things as mere matters of course—though it is said that they are less severe in their treatment of that unhappy race of people.'

Mrs. Smith proceeds to draw a parallel between the negro and the English pauper, in which she seems, along with some other writers, to give the preference to the state of the negro. She does not, however, run into declamation on either side, but seems to have weighed the arguments with candour, and stated the circumstances with impartiality. Yet surely she forgets that the single circumstance of not being subject to the lash, that is to say, to torture, at the will of a master, is alone sufficient to turn the balance in favour of the former.

About half the volume, and the most interesting part of it, contains the history of a Portuguese, who falls a sacrifice to the unconquerable violence of an unhappy passion; his languishing and sentimental character well contrasts with the gayer and lighter dispositions of Warwick and his wife, and his catastrophe is affecting. Part of the scene being laid in Portugal, gives our author an opportunity to gratify us by her elegant talent in landscape-painting.

'All Portugal, however, is not so dreary and desolate as some accounts of it represent. I have passed through villages where the houses, low indeed, and without glass in the windows, were shaded by beautiful bay-trees, as large as trees which are called timber in England, contrasting their deep and glossy verdure with the white cottages they sheltered; while along the middle of the street (as we call a double row of houses in England) are constructed a sort of rude treillage, on each side of which vines arise in such luxuriance as to form a kind of arbour, and from the sides and top rich clusters of purple grapes offer themselves to the passenger. The figures that adorn these singular landscapes do not disgrace them. The men are ugly enough; but the women, while young, are many of them extremely beautiful, and, with the light forms of nymphs, have the most lovely eyes and the finest teeth that can be imagined: you see them at work, seated on mats or on the floor in their cottages, singing airs, which, though simple, are extremely passionate and expressive—or carrying baskets of fruit, or in other domestic or rural employ-

employment, in which the girls and young women appear with peculiar grace and simplicity. There was one line of country that we passed which was beautiful and singular: it consisted of hills very steep, almost every other one of which was covered with ever-green oaks, cypresses, bay or olives, while the next perhaps was without wood, and its neighbour on one side more richly clothed, while on the other, the want of wood was compensated by its being crowned with a ruined tower, or the broken walls of a decayed convent; for, notwithstanding the strictness with which the Portuguese adhere to the Roman Catholic religion, there are in this county convents decayed and decaying. I saw one where the nuns, though greatly reduced in number, declared that they had not enough to support their existence.

‘I do not, however, mean to describe the general appearance of Portugal as beautiful: we often travelled over plains where even the ugly fence which aloes form was wanting; and for a great tract of country nothing was to be seen but the heath of the south of Europe—some species of broom, which is more elegant than any I have observed in our gardens—and low aromatic plants, such as thyme, rosemary, lavender, and southern-wood.’

The description of the moon-light scene on the mountain of Montserrat, is charming.

Calepin; ou Grammaire Philosophique, ou Esquisse des Mœurs du Dix-Huitième Siècle, ou Tout ce que l'on voudra. Composé par Mr. Grimani, qui n'est ni Docteur, ni Prêtre, ni Académicien. Ouvrage Instructif, Amusant & Intéressant; à la portée de tout le Monde, quand il est de mauvaise Humeur, ou qu'il n'a rien de mieux à faire. 8vo. 5s. Boards. Robinsons. 1792.

IT was observed by Pope, in his sarcastic letter to lord Hervey, that his lordship was the first person who ever expected wit in a dictionary. Whether wit is become a more plentiful commodity since the time of Pope, we know not, but it is certain that dictionaries, not content with their old dull province of explaining words, have likewise been made not unfrequently the vehicles of sentiment and sarcasm. Johnson, himself, now and then enlivens his mechanical task by a sly stroke at parties or opinions, and Voltaire, in his Dictionnaire Philosophique, has given the example of a dictionary of wit, sentiment, and system. Our author is not a Voltaire; he follows his steps, non passibus equis; he *intends* to be witty in every page, but the utmost we can allow him is pleasantry. The sentiments are such as prevailed among the *esprits forts* previous to the late revolution, for neither in politics nor in religion (we

(we beg pardon, we mean in irreligion) does our author go the lengths of the more modern French philosophers. The articles are ranged without any particular order; they are short, and form altogether a book which may afford some entertainment, when a man is disposed for a literary lounge. We shall give a few specimens of the author's manner;

Chapeau. Surface circulaire de gros drap, qui soutient au milieu un Cylindre de la même étoffe pour garantir la tête des hommes des intempéries du temps. Les paysannes des pays chauds en portent des pareilles, mais de paille pour ne pas exposer leurs têtes aux rayons cuisant du soleil; en Angleterre les Dames s'en font toujours servir pour se garantir de la pluie, mais au lieu de gros drap, leurs chapeaux ont toujours été de paille, ou de carton couvert de soie, ayant la tête plus légère que celle des hommes. Les Dames françoises voyant de temps en temps des Angloises voyageuses, dont la beauté étoit beaucoup admirée parmi le sexe viril, s'imaginèrent que les chapeaux augmentoient de beaucoup les grâces des Dames, c'est pourquoi cette mode fut bientôt à Paris, & de-là elle se répandit par toutes les provinces; les Angloises piquées d'avoir été imitées, & songeant qu'à la vengeance, quittèrent les chapeaux de soie, en prirent de gros drap, pour montrer que leurs têtes n'étoient pas si légères que celles des Françoises. La forme des chapeaux anglois est si variée, & si bien considérée, qu'un jeune homme n'a pas besoin d'aller à l'Université pour s'instruire de toutes les figures de géométrie, car il y en a des triangulaires, des circulaires, des carrées, d'autres en forme de cône ou de cône tronqué, d'autres en ellipse, en chaise—Enfin il y en a qui donnent une idée très-claire de Saturne avec sa bague, près duquel il est très-aisé de trouver les Satellites.

Hat. A circular surface of thick stuff, sustaining in the middle a cylinder of the same fabric, intended to guard the heads of men from the inclemencies of the season. Similar coverings are worn by the female peasants in hot countries, but made of straw, to preserve their temples from the scorching rays of the sun.—The ladies of England have always made use of them against the rain, but instead of thick stuff, as their heads are less solid than those of men, they have made them of straw, or of pasteboard covered with silk. The French ladies having seen from time to time English female travellers, whose beauty was much admired by the men, took it into their heads that their charms would be much improved by the hat. It was therefore soon adopted by the Parisians, and spread from them into the provinces—Upon this the English ladies, piqued at having been imitated, and meditating vengeance, left off the silk hats, and took those of thick stuff, to shew that their heads were more solid than those of the French ladies. The form of the English hats is so various and so well fancied that a young man has no occasion to

go to the university in order to acquaint himself with geometrical figures, for there are hats, square, circular, triangular, conical elliptical, truncated, in the form of a clove----- Finally there are some which give a very clear idea of Saturn and his ring, to which we may add that his satellites will always be found at no great distance.

‘ *Eau.* Tous les animaux sur la terre sont Hydrepotes, car le Créateur ne leurs a donné d'autre boisson que de l'eau; Vin, Bière, liqueur, &c. sont des inventions humaines, dont l'excès nous empoisonne: L'eau est la principale nourriture des végétaux, & sans elle il n'y auroit point d'animaux. Dans les pays habités par les catholiques l'eau est aussi la boisson de l'ame, mais il faut qu'elle soit mêlée avec du sel, & bénite par le Prêtre: il n'est pas nécessaire qu'elle soit limpide car l'ame n'est pas si délicate que le corps: il y en a dans les Bénitiers depuis plusieurs mois, remplie de saloperie, où mille doigts sales y ont trempé, & cependant les plus grands personnage, & les Dames les plus délicates s'en servent pour mettre sur leur front, leur nez, & leur menton; cette même eau a la vertu de chasser les Diablies des possédés, mais non pas les Diables de la ville.’

Water. All the animals of the globe are *hydropotes*; for water is the only beverage given them by the Creator. Wine, beer, spiritus, &c. are human inventions, by excess in which we poison ourselves. Water affords the chief nourishment of vegetable, and without water, animal life could not be supported. In Catholic countries water is likewise the beverage of the soul, but then it must be mixed with salt and receive the benediction of the priest. It is not necessary however that it should be pure, for the soul is not so delicate as the body. In the holy-water vases you will see water that has stood there for many months, filled with all sorts of abominations; defiled by hundreds of dirty fingers which have been dipped in it, and yet you will see the greatest personages and the most delicate ladies make use of it to wet their nose, their forehead, and their chin. This fluid water has likewise the virtue of driving away the demons of the possessed, but not the demoneesses of the town.

‘ *Serment.* Affirmation d'une chose en prenant à témoin l'Etre Suprême. Ce n'est que par le sens de l'ouïe que nous entendons le témoignage des hommes: de quelle manière donc entendons-nous celui de Dieu? comment une chose invisible peut-elle nous prouver une vérité physique? Prendre Dieu à témoin d'une fausseté fait frissonner & trembler les plus scélérats, & c'est sur cette base que nous avons tendu la preuve du Serment; mais sommes-nous convaincus que tout le monde conçoit une telle horreur pour les faux Sermens? Tous les hommes sont-ils justes & sages? Et si tous l'étoient, quelle quantité d'obstacles n'ont-ils pas à franchir pour
ne

ne pas jurer à faux ? L'amitié ou l'inimitié à l'égard du coupable, la compassion vis-à-vis de son prochain en général, l'amour, la haine, ses propres intérêts, &c. Quelle imprudence, ou pour miex dire, quelle cruauté d'exposer les hommes à faire de faux sermens ! Pourquoi les condamner ou absoudre à cause d'un témoignage, qui ne nous donne la moindre évidence ? O Juges munissez-vous de preuves & de témoignages physiques dans vos jugemens, & non pas de moraux. Un homme d'honneur ou un bon Chrétien, doit affirmer ou nier par un *oui* ou un *non*. O vains & insensés mortels, osez-vous appeler Dieu à témoin, comme vous appelleriez François & Pierre ? Le prier & le remercier, c'est tout ce qui vous est permis.'

' *Oaths.* An oath is an affirmation in which we call the Supreme Being to witness. The witness of men is understood only by the sense of hearing ; in what manner then do we expect the witness of God to be manifested ? or how is a physical truth to be proved to us by something that is invisible. To call upon the Deity to witness a falsehood has something in it which makes the greatest villains shudder and tremble, and this is the basis upon which we have founded the sanction of an oath. But are we sure that all men feel this horror for a false oath ? Are all men just and wise ? And if all men were so, how many obstacles would they not have to overcome before they were secured from swearing falsely. Friendship or enmity with regard to the culprit, general compassion towards their fellow citizens, love, hatred, their own interests, &c. What imprudence, or rather what cruelty is there in thus exposing men to take a false oath ? Why will you either condemn or absolve them by an evidence which is totally void of all proof ? O ye judges, furnish yourselves with physical proofs in your verdicts, and not with moral ones ! A man of honour, or a good Christian ought to affirm or deny by a yes, or a no. O vain and presumptuous mortals, dare you call upon God to bear witness as you would call upon Francis and Peter ? To pray to him and give him thanks is all that is permitted to you.'

The name of *Calepin*, which serves for the title, is taken from *Calepin*, an Augustin monk, who wrote a dictionary which he called by his name, as if we were to say a *Johnson*.

Duties of Man, or Civil Order Public Safety: being plain Thoughts of a plain Mind on Things as they are, and what the Well-being of the Community now requires of every good Citizen. By one of the People. 8vo. 3s. sewed. Richardson. 1793.

THE author thus avows his intentions :

' The direct object of this publication is to mitigate or aid in appeasing

peasing that fastidious and restive humour, which sometimes accompanies the most unexceptionable measures of government. The great mass of men, as well as individuals, when cross or peevish, may be soothed into good-nature or won by kind usage. It is this liberal, candid, and commanding principle of unanimity, these pages are meant to inculcate. They are messengers of courtesy to all, and of disrespect to none; they sue for peace, and their errand should make them welcome; they come to promote harmony, by allaying discord; to prevent discontent, by exciting complacency; and to strengthen the fastenings of general safety, by shewing that it is every man's interest, as well as his duty, to be quiet. This is their only aim, which, however imperfectly prosecuted, augurs so well to the best blessings of society, that he cannot be a good citizen, who does not wish it to succeed.

We do not exactly discover the pertinency of the title to the book, which is altogether a desultory performance, shewing a confidence on some topics that but ill-accords with the apparent measure of the author's knowledge; no inconsiderable shrewdness in the discussion of others, and, on the whole, a capacity equal to a better production.

In defence of monarchy, we meet with the following observations:

‘ While it is so much the rage to slander and run down kings, let it not, also, be forgotten that the institution is venerable for its antiquity; that, of all other situations, it gives amplest scope for exercising, in their fullest latitude, the best qualities of our nature: and he, who raises the royal functions to all the lustre and magnanimity of which they are capable, is an object of the highest utility that can tread the theatre of humanity.

‘ The following picture of this sort is respectfully submitted to republican contemplation. It is said to be a fragment of one of the Ptolemys, found at Thebes by the best among the Roman emperors, which, for its excellence, he ordered to be placed every night under his head, and which he left, as an inestimable treasure, to his son Commodus, who made the same miserable use of these divine sayings, as of his father's amiable example.

“ I never exalted the proud rich man, neither hated the poor just man.”

“ I never denied justice to the poor, for his poverty; neither pardoned the wealthy for his riches.”

“ I never gave reward for affection, nor punishment upon passion.”

“ I never suffered evil to escape unpunished, neither goodness unrewarded.”

“ I never denied justice to him that asked it, neither mercy to him that deserved it.”

“ I never

“ I never punished in anger, nor promised in mirth.”

“ I never did evil upon malice, neither good for covetousness.”

“ I never opened my gate to the flatterer, nor mine ear to the back-biter.”

“ I always sought to be beloved of the good, and feared of the wicked.”

“ I always favoured the poor, that was able to do little; and God, who was able to do much, always favoured me.”

The view which the author has given of the effects of the late prosecutions, and the progress of French politics, is amongst the best parts of his work.

“ In consequence of the disorder raging in a neighbouring kingdom, of many libellous publications incessantly degrading the press in this, and of the palpable assiduity adopted for circulating these among the lower orders of society, his majesty, from paternal regard for the welfare of the country, and with the concurrence of parliament, several months ago issued his royal proclamation, stating the illegality and danger of seditious writings, and calling upon magistrates in every part of the country to aid the executive power in suppressing their pernicious effects.

“ This measure was severely arraigned as superfluous and nugatory. It has, nevertheless, been of substantial advantage to our internal tranquillity. It might provoke an idle curiosity after the work it prohibited, but disgraced it, and prepared the public to regard it as inimical to its best interest, chimerical in its principles, calumnious in its spirit, insidious in its tendency, and recommended to general acceptance by nothing but republican dogmas, bitter sarcasms, rough language, blunt assertion, invidious statements, and whatever can excite in the vulgar and ignorant discontent with their condition, antipathy to the government under which they live, dislike, abuse, and resistance to their rulers and superiors.”

“ Government, therefore, have done wisely in following so closely this hostile publication. The best way, it is said, of keeping a mad dog from biting is by running hard after him. The book, which had done so much mischief, was at last fairly run down, and absolutely overwhelmed in obloquy and contempt. The whole respectability of the nation at the same time boldly stepped forward to counteract its effects; and, by surrounding the throne with a profusion of loyal *addresses*, stood pledged for the safety of our constitution both in church and state.

“ This had probably been decisive but for the new and extraordinary aspect which French affairs suddenly assumed. All hopes in the combined army, bringing things to an agreeable issue, quickly failed. They only drilled and united the nation they meant to subdue, and provoked exertions which ultimately covered themselves with disgrace. They wasted, in sloth, the prime months of summer,

mer, in the finest country in the world, without striking a blow, and, melted down by thousands, without suffering annoyance. While vapouring at the head of the best troops in Europe, and hectoring by their manifestoes, a revolution, very different from what they meditated, actually took place in one day. Monarchy was forthwith annihilated, the royal family imprisoned, and a national convention decreed. The country immediately collected its strength, rose as one man, and flocked to its defence, in such immense numbers, and under such impressions of ardour and enthusiasm, as effectually supplied their want of discipline.

‘ Thus roused and cemented by one spirit and in one system, they drove their invaders beyond the frontiers. Happy for them, and for the tranquillity, perhaps, of Europe, had they pushed the advantage no farther, and, with the moderation of true wisdom, checked their ardour in the moment of victory, stood on their defence, consulted their own interior regulations, and interfered with the policy of no other nation. Here, however, their evil genius still prevailed, and plunged them in a series of fresh enormities, by inducing them to indulge a spirit of foul retaliation and revenge. They rushed like tigers after the confederate forces, overspread their territories with disorder and consternation, and wherever they came were hailed as deliverers and embraced as brothers.

‘ Why should it not have occurred to these mighty restorers of liberty and equality, that the miseries of war were likelier to fall on the innocent than the guilty, that the few who raised and conducted the prodigious engine of death, which threatened their extinction, would certainly feel little or no personal inconvenience from all their efforts, and that, in fact, the poor creatures, whose rights they wished to rescue, would be the only sufferers in the contest. And what avails it me, that he who oppressed me is humbled, or hath it no longer in his power, or that the fetters custom made easy, are torn from my limbs, while my life is lost in the scuffle ?

‘ It was this unexpected emergency, however, that gave energy and acceptance to principles perfectly incompatible with every component part of the British constitution. The mob in this country, fired by the example and temerity of the mob in that, instigated by some more wicked and daring than others, might assail the government or throw the public into confusion by surprise. This was the less unlikely, from the language so boldly and publicly held by these proud republicans. They denounce courts and vow eternal hostility to kings. They deem liberty and royalty incompatible. They boast of standing alone against the coalition of kings. They traduce all monarchs as despots. They wage war not against cottages, but palaces ; the poor, but the rich ; or those who obey, but those who command.

‘ Their politics are inimical to all the orders of society which they wish to extirpate. They fight as insidiously as they govern, by endeavouring

deavouring previously to sow sedition in every country they attack. They affect to befriend the people whom they excite and stimulate to insurrection, and then join them in expelling their legitimate rulers. They tempt them to become traitors as an indispensable requisite to their receiving the privilege of equality, or wearing the cap of liberty.'

Sermons on various Subjects. By William Sellon, late Proprietor of, and Preacher at Portman-Chapel; Minister of Saint James, Clerkenwell; and Joint-evening Preacher at the Magdalen-Hospital. 8vo. 6s. Boards. Rivingtons. 1792.

THE late Mr. Sellon was a popular preacher; the best in our opinion that we ever heard; but the volume before us affords a proof how much a sermon gains * by that elegant and impressive manner of which he was master. We do not mean to insinuate that these discourses are destitute of merit; on the contrary, they are, perhaps, more adapted to popular use, than if the subjects were less familiar, or the style more elevated above common language. We have heard most of them from the mouth of the excellent preacher whose name they bear; and if we had then been less charmed, we should now, perhaps, have perused them with superior satisfaction: we then thought them almost perfect compositions: and only regret that they are less so in the closet than they appeared from the pulpit. The subjects are: On the superior Excellency of a Middle State—On Spiritual Pride—On Religious Friendship—On Faith and Obedience—On the Duty of Public Worship—On a Future State—On the Crucifixion—On the judicial Appointment of Christianity—On the Influences of the Spirit—On the Duty of Self-examination—On the superior Excellence of the Gospel—On Meekness—On the Excellency of the British Laws—On our Love of Christianity—On the Partiality of Self-judgment—On the Magdalen Charity—On the Joy of Angels over Repentant Sinners—On the Duties of Parents and Children—On the Dangers of a mutable Temper—On the dreadful Consequences of a dissipated Life—On the Conformity of our Lives to the Precepts of the Gospel.

Several of these discourses were preached at the Magdalen Chapel, and are well adapted to the occasion. They are plain, practical, and impressive; and the addresses to the penitents are striking and pathetic.—As a specimen, we shall select a few passages from the sermon on the miseries attendant on a

* It must however be remembered, that these Sermons were not intended by the author for publication. Many trifling inaccuracies would probably in that case have been corrected, and the language in many instances have been improved.

dissipated life, preached at the Magdalen Chapel, from the text—'She that liveth in pleasure is dead while she liveth.'

'You, alas! the daughters of penitence and sorrow, who have taken shelter in this favourable retirement, can bear witness to the assertion of the apostle. We may appeal to *your experience* for the truth of it. Betrayed by the allurements of sense, and the deceitfulness of sin, you have been tempted to desert the path of virtue, and to give yourselves up to what is called a life of *pleasure*:—but is it *really* a life of *pleasure*? Can you say that you have been *happy* in it? Have the highest scenes of licentiousness communicated any solid *comfort*? Hath not every indulgence been allayed by the mixture of some disagreeable circumstance, and much imbittered by some dreadful effects?

'When you were first drawn aside by the allurements of pleasure, how little did you suspect whither her light and cheerful guidance would lead you!—How little did you apprehend that the paths so thickly strewn with roses, would quickly terminate in a wilderness of horrors! But if you were now honestly to speak out your own feelings, would you not condemn the folly of sacrificing the pure joys of virtue, for the low indulgences of vice? Have you not often looked back with regret upon the lovely scenes of childhood and early youth, when your minds were untainted by any criminal desires? Have you not often sighed deeply at the thoughts of *what* you lost, when you lost your innocence, and ardently wished to recall those happy times, when all was peace and harmony within? And in what did all your enjoyments terminate, but in a vast variety of accumulated wretchedness?—in the *certainty* of temporal shame, contempt, and slavery; and in the direful apprehension of eternal punishment and misery?

'In these deplorable circumstances you verified the words of the text; while you were living in pleasure you were *dead*:—your minds became an uncultivated waste, having neither power nor inclination for the acquirements of knowledge, and the exalted exercises of reason: you were forsaken of every incentive to virtue;—strangers to the pure glow of devout aspirations;—no single impulse of sacred passions circulated within you; and your hearts ceased to beat towards God. You retained indeed the life of *sensitive* creatures, but the spirit originally breathed into you was *dead*.

'How many tender applications were made in the mean time for *your* recovery! but in vain. The calamity of your father, and the heaviness of your mother; the tears and entreaties of your friends; the admonitions and alarms of conscience!—Alas! all proved ineffectual. Indeed when persons are thus absurdly infatuated, they *will* not awake;—though we thunder in their ears the denunciations of divine wrath, they will not hear;—and though we extend to them the blessings of pardon and reconciliation, they will not put forth their hand, and make *them* their own.

‘ At length, however, the happy moment arrived for your recovery to life. Some affliction, or some seasonable conversation, or some sudden internal conviction, directed by Providence, and accompanied with divine grace, roused you from the deep sleep of sin, and stirred up some serious reflections ;—you began to think of your heavenly Father, whose laws you had violated, and whose gifts you had abused ; and you began too to dread the just vengeance of an offended God.—What am I doing ?—Where are my expectations of advantage from such a conduct ?—Where is the time I have squandered ?—Where are the talents for which I am accountable ?—Where,—Oh ! where are my hopes of everlasting felicity ?’

‘ You had been looking for happiness in the gratifications of sense, but all your hopes were miserably disappointed :—instead of wealth and honour, you found poverty and disgrace ;—instead of peace and liberty, anxiety and slavery ;—instead of health and safety, disorder, sickness, and death. Where then must you search for the attainment of true pleasure, and where is the source of pure and permanent joy ?—In God :—in the contemplation of the fulness of his glory ;—in meditation on the riches of his manifold mercies ;—in unfeigned gratitude for the grand scheme of redemption :—you must seek it in a cordial acceptance of the gracious terms of the Gospel ; in the full exercise of its impartial justice, diffusive benevolence, strict temperance, chastity, and holiness. There you will find a plan proposed, by which your degeneracy may be corrected. There your desires are taught to run in their proper channel, and such motives are offered, to controul and regulate your conduct, as are adapted to immortal and accountable creatures. You will find the Supreme Being there represented as the Father and Friend of the human race ;—as the *Father* who sympathizes in the distresses of his children ;—as the *Friend*, whose attachment is infinitely stronger than that of a brother. What is his language in every part of his word ? Are you helpless ? I am your protector. Are you afflicted ? I bow down mine ear from heaven to hear the groans of the prisoners. Are you depressed in your circumstances ? The *ravens* are supplied by my bounty ; the lillies of the field are arrayed by my hand ; and shall I not much more cloath *you*, O ye of little faith ? Are you afraid that your iniquities being repeated and aggravated, have rendered the Deity inexorable ? Behold, says the Saviour of mankind, I have offered myself a sacrifice for you ; and I continue to be your advocate at the right hand of my Father. Are you diffident and distrustful of *yourselves* ? My *grace* shall be *sufficient* for you. Are you afraid of *relapsing* into your former transgressions ? My strength shall be perfected in your weakness. Are you, in short, destitute of human aid ? The spirit of the Most High is promised, to supply your exigencies, to relieve your afflictions, to support your drooping hearts, and to restore you to regeneration and gladness.’

‘ It concerns us all indeed to restrain the inclination to sensual pleasure; to be jealous of every degree of ascendancy it may gain over us; and guard strictly against the arts of an insidious enemy, by which many strong men have been slain. It concerns us all to keep close the eye, the ear, every inlet to the imagination, that no impurity may enter;—to confute fancied wants;—to fly, as from a pestilence, every occasion of evil, every circumstance that may raise an undue warmth of passion, and to establish ourselves in the exercise of every duty, in the practice of every good word and work: thus shall no wickedness have dominion over us; and thus shall we experience happiness as real as it is durable.

‘ Especially let parents, guardians, and masters of families, watch over their respective charges, and employ the earliest care to check their tendency to licentiousness. It is a care which cannot be too strictly exercised, when places of pleasure are opened all around us, disposing youth to softness and indolence, vitiating their taste, and corrupting their manners: but it is a care that seldom enters into the plan of modern education:—leave them not to the rude instincts of sense; to the arbitrary dominion of appetite; to be tossed on the billows of life, as every gale of passion impels: but awaken and stimulate their powers of reason; instil into their minds the principles of religion; assist them in forming just sentiments of human nature; discover to them the latent dangers of pleasure; warn them of the rocks, on which thousands have made shipwreck of a good conscience; and impress upon their hearts the important instruction which this house affords.

‘ This school of repentance gives a lesson to the tender mind, more striking and more affecting, than all the pages of philosophy, and the learned precepts of the most able masters: bring them therefore to this school. Here let them see the ravages of sin; the blighted hopes of parental fondness; the amiable qualities of youth extinguished by irregular excesses; and surely they will learn from hence to stop their ears against the siren songs of pleasure;—they will avert with horror from such a scene of devastation, and apply their utmost industry to the cultivation of such things as will yield to their laudable ambition a rich and plentiful harvest.’

‘ Permit me to draw the rays of this admirable institution into a point, and to present to your imagination a scene that would furnish an interesting subject for the pencil of a great master. Behold a group of afflicted females ruined by perfidious companions;—their faces pale with sickness;—their bodies emaciated with distemper;—their very souls depressed by sadness and despair;—abandoned by their betrayers, rejected by their relations, sinking under the aggravated weight of poverty, disease, and guilt, without a single friend to pour a drop of comfort into their bleeding wounds:—behold them, as beings formed for rational pleasures, and the lives of angels, yet

wholly devoted to sensual and brutal gratifications :—appointed to an immortal existence, yet without a hope, without a thought beyond the grave :—not only polluted and defiled with sin themselves, but deluding the innocence of the simple and unwary, and spreading the deadly contagion all around :—and behold too, where sweet charity appears to dispel the gloom, to take them by the hand, and conduct them to this happy mansion of wisdom, goodness, and peace, where she delights to dwell ;—where she instructs the ignorant, strengthens the weak, comforts the dejected, and gives rest to the weary and heavy laden. On the other side of the picture, observe the astonishing change in the same objects as they go back into the world ;—the roses of health bloom on their cheek ;—the restoration to virtue sparkles in their eye ;—the serenity of content irradiates their countenance. See them reinstated in all the privileges of their nature ;—the adherents of reason,—the pupils of intellect,—the subjects of conscience, and the heirs of salvation. See them acquiring strength and steadiness in the practice of holiness ;—as dutiful children restored to their afflicted parents ;—as useful members reunited to society ;—and as converted sinners, reconciled to their Redeemer, and to their God. See them, in short, lately dead in trespasses and sins, but now living unto goodness, and righteousness and faith.'

In conclusion, we think it only justice to observe, that though there are many volumes of sermons in the English language more distinguished for learned disquisition ; for originality of remark ; and for correctness of composition ; yet we question whether any are better calculated for general instruction, or for the useful purpose of family sermons, than Mr. Sellon's.

Elementary Dialogues, for the Improvement of Youth. By J. H. Campe. Translated by Mr. Seymour. Illustrated with sixteen Copper-plates. 8vo. 3s. Boards. Hookham and Carpenter. 1792.

THIS is a translation from the German of Mr. Campe, author of the *New Robinson Crusoe*, and other books for children. The present is an attempt to teach the metaphysics of the mind by dialogues, with familiar illustrations, adapted to the capacities of children of eight or ten years old. He begins with giving some of the general qualities of spirit, and then proceeds to investigate the various instincts, affections, and passions, of the human soul. His method is Socratic, but his execution is not attic. On the contrary, there is such a peculiar clumsiness and coarseness in the manner, that we should not need to be told it was translated from the German ; for though that language abounds in works of the highest genius, the difference apparent in *les petites mœurs*, and per-
haps

haps the difficulty in adopting idioms which do not easily run into each other, generally give something of an uncouthness, at least to their lighter works, when turned literally into English. An English or French author would not, for instance, have chosen the following elegant illustration of cause and effect:

‘ *(The tutor comes in the next day, with a knotted handkerchief in his hand; and, without speaking, strikes each of the boys with it.)*

‘ *All.* Heigh! Heigh! Heigh!

‘ *Tutor.* What’s the matter?

‘ *All.* It hurts us.

‘ *Tutor.* I am glad of that.

‘ *All.* Why so, sir?

‘ *Tutor.* Because this has made you acquainted with another property of the soul.

‘ *John.* What is that?

‘ *Tutor.* Did you not feel a small degree of pain?

‘ *All.* Yes.

‘ *Tutor.* And know the occasion of it?

‘ *All.* Yes.

‘ *Tutor.* The handkerchief was the cause; and the pain the effect.

‘ *All.* Yes.

‘ *Tutor.* So that your soul can perceive the cause of an effect, and the effect of a cause?

‘ *George.* What is the meaning of cause and effect?

‘ *Tutor.* What occasions another thing is called a cause, and what is produced by any thing is called an effect. The handkerchief, or rather my arm which directed it, gave you pain; it was therefore the cause of it; and the pain was occasioned by the handkerchief directed by my arm; the pain therefore was an effect. Do you understand this?’

The ideas are further illustrated by plates, which, however, require some illustration. After all, we fear the book will be found a dull one by mere children, and for those of more advanced age it is too superficial—In comparing our powers with those of brutes, the author asserts that the latter have no memory, and that when a bird flies into a cage to eat of seed which he has eaten of before, he eats from instinct, as much as if he had never seen it. We imagine nothing can be more contrary to fact. He allows, indeed, brutes have a sort of memory, but says they are not able to distinguish the ideas resulting from it from the original impressions. Probably if we could get at the metaphysics of the Hounyhymns we should have a different account of this matter. At present it is the man drawing the lion.

MONTHLY CATALOGUE.

P O L I T I C A L

Observations and Reflections on the Origin of Jacobin Principles; the leading Dissenters Politics; the Necessity of the present War; the Causes and Effects of the late Bankruptcies; the Constitution and Commerce of this Country; and on a Letter addressed to the Right Honourable William Pitt, by Jasper Wilson, Esq. By a sincere Friend of his Country. 8vo. 2s. Debrett. 1794.

THE celebrity of Mr. Wilson's pamphlet never appeared to us so extraordinary as since we had the happiness to read the present Observations, in which we find such a character of Mr. Wilson, as will effectually deter us, and perhaps our readers, from ever looking at, or mentioning that *nefarious* Letter again. Without subscribing to all Mr. Wilson's sentiments, we confess we took him to be a calm reasoner, an enemy to the war, merely from the ill effects it might produce upon his country, and we imagined (but the weakness of our understanding must account for it) that his assertions, if false, might have been contradicted by facts, and his arguments, if fallacious, repelled by others of a more substantial kind. But in all this we have been mistaken; Mr. Wilson is quite another person. In the first place, according to the author of the pamphlet before us, Mr. Wilson is 'a rascally poacher, so industrious in the dark, with nets, snares, and traps, as to prove very often highly injurious to the security, peace, and prosperity of the country.' In his character of *poacher*, he has 'spread a treacherous letter before Mr. Pitt, which is found worthy of much applause and grave observation by the *malcontents*'—'They find in it a palatable mixture of *Jesuitical* insincerity'—Mr. Wilson is connected 'with minority *jacobinical* friends'—'he is a malcontent,' gives us 'observations gloomy and hacknied:' yet what he says 'may sound very well in *jacobin* ears'—he paints 'gloomy and malignant pictures,' ay, and 'miserable and insolent pictures'—'he talks of bankruptcies, as of every thing else, with the *treacherous*, but we trust, ineffectual view of shaking the commercial confidence and credit of his own country, and of all other nations, which would, no doubt, prove very favourable to *jacobinical* revolutions.'—'His observations on the increase of the military establishment of Europe, and the support they have received from the funding system, are as *trite as possible*, worth very little notice, and would be read only as heads of chapters, if it were not for the *virulence* and *malignant asperity*, with which he endeavours to excite in his countrymen an aversion and contempt for all the nations of Europe; and a *sedition* dissatisfaction with the government of their own country.'—'If what he has said of the empress of Russia,

Russia, had been said of Peter the Great, in his own life time; or of almost any other potentate in Europe, they would have demanded reparation of our court by their ambassadors, for so outrageous an insult. But that great prince, knowing the licentiousness, as well as the liberty of the British press, will doubtless treat it with silent contempt.' But all this is not wonderful, as Mr. Wilson deals in 'supercilious pride, tumidity, and contemptuous irony;'—'Like the mountain in labour, he heaves and rolls, and raises our expectation, and is delivered of a ridiculous mouse.'—'He is a democratical revolutionist.'—and uses 'the most seditious and malevolent expressions against the peace and prosperity of the country, for which he hypocritically affects to feel a benevolent concern. This good sort of malevolence, this frank insincerity, and this asperity of love and patriotism, seem extremely well calculated to work on the crazy minds of our irrational malcontents'—and lastly, for we have too much respect for literary property to make very free with this pamphlet, 'he is a mischievous monkey who very ill deserves to live in these times under the protection of the British constitution and government'—If any excuse can be admitted for the matchless assurance of this writer, it can be nothing short of madness;—nay, we are told that he actually 'begins one of his paragraphs with a sort of confession of insanity.'

Attached as we profess ourselves to be to the constitution and government, we differ in many points from Mr. Wilson, but, till now, we never thought we had been reading the work of a 'rascally poacher, a jacobin, a malcontent, and a madman.'—These discoveries were reserved for sagacity superior to ours—the sagacity of the present author.

The Essence of the Calm Observer, on the Subjects of the Concert of Princes, the Dismemberment of Poland, and the War with France. (First published in the Morning Chronicle between July 20, 1792, and June 25, 1793.) 8vo. 1s. 6d. Symonds. 1793.

The length and diffusion of thought observable in the excellent pamphlet, noticed in the first pages of this Number, has probably suggested that it would be doing no unacceptable service to the public, to give the substance of it in a smaller form. It is done in the way of *extract* not of *abstract*, for the words of the author are retained, only leaving out what was thought least important, and classing the arguments under distinct heads. We hope it may have an influence in increasing the number of those who may take them under their consideration.

A Glimpse through the Gloom, in a candid Discussion of the Policy of Peace, and an impartial Review of the Prospect before us; with a Glance at the Marquis of Lansdowne's late Speech and Motion. 8vo. 2s. 6d. Owen. 1794.

'The following sheets were published in Scotland, in a private edition, about the middle of December: one hundred copies only

were printed and distributed to friends; they were well meant, both with respect to the war, and to repel the ardour of *immediate* reform, and were so received. At the instigation of many of these esteemed friends, and with the same intentions, the author, with some corrections and additions, now submits his sentiments to the public eye.'

That his sentiments are *well meant* we are not disposed to doubt, but we could wish they had been more clearly expressed. He runs hastily over all the popular topics of the day, without giving a decided opinion on any; he is alternately for and against the French, the war, reform of parliament, the bishops, &c. &c. and it is almost impossible to say, where 'we have him and where we have him not.' A man may amuse himself, or his *esteemed friends*, by rhapsodies like this, but his labour is lost on the public, who desirous of a *glimpse*, must be egregiously disappointed to find the gloom deepened.

A comprehensive Reply to Mr. Pitt's Speech, on the Opening of Parliament, January 21, 1794, containing an Examination of the Grounds and Object of the present War, with a Proposition for a successful Mode of pursuing it, that would immediately reduce our Expenditure, and lead to a secure and permanent Peace. Also, a Comment on the present inefficient Manner of Attempt to Reform the Law, with a Discussion of the New Tax upon Attorneys, Likewise an Investigation of the Act of Parliament to restrain the Payment of Monies due to the French. By the Author of the Errors of the present Administration. 8vo. 2s. 6d. Ridgway. 1794.

In this publication the vulnerable parts of Mr. Pitt's conduct are feebly attacked; all is not said that the subjects which the author engages in admit of; and, what is equally unfortunate, there is a great want of perspicuity in his language.

The Trial of Daniel Isaac Eaton, for publishing a supposed Libel, intitled Politics for the People; or, Hog's Wash: at Justice Hall in the Old Bailey, Feb. 24, 1794. 8vo. 1s. Symonds. 1794.

There is nothing interesting in this trial; the counsel advanced the usual arguments for and against the exercise of freedom in writing. The libel itself seems impotent and contemptible, and from that opinion of it, the jury were probably induced to acquit the defendant of the principal part of the charge, and to bring in a verdict of *not guilty*.

A Desultory Sketch of the Abuses in the Militia, with comparative Reflections on the Increase of our Military Establishments and the Decrease of our Manufactures; to which is added an accurate Abstract from the last printed Lists, by which it will appear that there are upwards of 14000 Officers, on full and Half-pay, whilst there exist Two Hundred and Thirty-eight Vacancies in the Militia at this critical Juncture. Addressed to the Right Hon. Francis Earl of Meira. 8vo. 3s. Bell. 1794.

We do not think the most important part of this work that which stands most forward in the title-page. The whole, however,

is ably written, and does honour to the sentiments and feelings of the author, who alledges that he has founded his observations on facts alone.

‘ But, says he, they are brought forward not so much to criminate the leaders in government for the palpable abuses of their servants, as to rouse the members of both houses to a timely sense of that necessity for correction which the circumstances of the times demand. The work, of which this address is the forerunner, will be found to contain innumerable instances of neglected or perverted regulations, and a variety of proposed amendments, in a succinct methodical display of what the army and militia might be, were they differently modelled.

‘ Corruptions are not withholden because there is a prevailing spirit of unqualified resistance to every species of reform and innovation, nor are the suggestions of possible sound sense and policy laid by, because they may be tortured into disaffection. I know how difficult it is to obtain admission to the minds of men which have been previously occupied by partial fear and interest ; and how improbable every sort of success must appear in endeavouring to persuade, while there is a parapet of mistrust between man and man.

‘ To those whose situations must naturally be affected by the removal of abuses, the most slender proposition will look hideous and deformed, because the introduction of it must, like the probe of an able surgeon, discover more evil than a weak mind is willing to acknowledge. When an individual is under the influence of timidity to so high a degree that he would rather be deprived of life than suffer the amputation of a mortified limb, it is humanity to despise his fears by enforcing the operation. That this simile would hold good in almost every situation of the body politic no man could deny, were not the alarms of the country of so complicated a nature that the very shadow of energetic remonstrance on the side of the people, will be readily construed into open insurrection. Persecution—I wish I could use a milder term—seems posted at the entrance of almost every office, not only to prevent correction but to punish investigation. With a sentry of that sort, corruption sits plumed within the limits of its own indulgence and ridicules the admonitions of men who, by a candid comparison of events and causes, endeavour to obviate effects.’

Such, he adds, is ‘ the honest purport’ of his address, and we see no more reason to doubt the purity of his motives than the clearness and competency of his arguments, which have no other fault than that of being expressed a little too much at length.

Thoughts on the present War with France: addressed to all Ranks of People in Great Britain. 8vo. 6d. Faulder. 1794.

Crumbs of comfort in a time of war. ‘ Seeing these inconveniences are unavoidable, some persons must consequently feel them ;
and

and as they are not designed to fall on any individual in particular, there is no more reason for one to complain than an other.' And—'It behoves us to be on our guard, to take in the whole of things, and not to imagine our distresses and difficulties to be greater than they are, merely because they are *present*.'—This author struggles as well as a man can do who is fast jammed between *predestinarianism* and *politics*, and is not very intimate with either.

Hopes and Expectations, grounded on the present Situation of the Emigrant Members of the Roman Catholic Church, now resident in England. 8vo. 6d. Faulder. 1793.

These hopes and expectations are, that the Roman Catholic clergy will cease to charge us with heresy, and that the reception they have met with in this country will incline them to examine anew the grounds of our difference in religious faith. We doubt the delicacy of introducing such a subject at this juncture; but the author has certainly written in a commendable strain of moderation and calmness.

An Attempt to establish the Basis of Freedom on simple and unerring Principles; in a Series of Letters. By Charles Patton. 8vo. 1s, Debrett. 1793.

The principles upon which Mr. Patton would establish freedom, are these; that the end of all dominion is to secure to mankind the freedom of their persons, and the possession of their property; that in all civilized countries, the inhabitants are naturally divided into two great classes, continually endeavouring to encroach upon each other; and that all just power must take its rise from a combination of *persons* and *property*. That the representative form of government is best suited to freedom, and that the representatives ought to consist of one half chosen by *property*, and the other by *persons*. The executive power is the best means to balance the two contending parties in the legislative assembly, and that power should be placed in the hands of a single person; and must be possessed of influence in the legislative assembly, in order to maintain the balance. The creation of peers, he asserts, renders armed force unnecessary in a well-poised government. The transactions in France, since the revolution, are brought forward to shew how much that nation have mistaken the true basis of freedom. He contends, that although popular governments, by raising the lower class above their natural level in the general scale of society, may tend to make them fight a foreign foe with a degree of enthusiasm proportioned to their consequence in the state; yet such governments, it appears from examples, did not enjoy that domestic tranquillity and happiness which equitable laws, and a consciousness of the absolute security of property, and of personal freedom, must ever produce.

These positions, Mr. Patton establishes with considerable strength of argument, and his pamphlet may be ranked among the best defences

fences of a mixed form of government, like that of Great Britain. It is not its least merit, that it is written with perfect candour, and in the true spirit of *doing good*. As such it may be recommended as an antidote to the wildness of republican theories on the one hand, and to the obstinacy of Tory prejudices on the other.

Plain Suggestions of a British Seaman, respecting the present Admiralty, and the Mode of constituting the Board, &c. &c. as also the Figure made by his Country on the Seas during the present War. With loose Hints for a Plan for Manning the Fleet without Pressing. 8vo. 1s. Jordan. 1794.

This writer supposes that the seats at the admiralty board are pointed out by the finger of corruption, and from that cause, filled by persons whose habits and occupations in life cannot have fitted them for the important task of directing the navies of England. He proposes to constitute this board in a very different way; namely, by an assemblage of men, whose diversity of knowledge might apply to the general task of conducting admiralty business. Thus he advises not only a naval but a military officer, a merchant, a surveyor, &c. instead of bankers, country members of parliament, and others who appear to be placed there only to give them a claim to enormous salaries. The author also enumerates a variety of abuses which other writers like himself have fruitlessly complained of, and has also added another to the many schemes that have been suggested for manning our navy without the scandalous and perhaps illegal custom of pressing.

A Letter to the greatest Hypocrite in his Majesty's Dominions. 8vo. 2s. Lee. 1794.

To know who is the greatest hypocrite in his majesty's dominions, is a piece of curiosity too harmless to deserve a fine of *two shillings*, which this modest author, undoubtedly the most *unconscionable* one in his majesty's dominions, condemns every man to pay who withes for sixteen pages of furious abuse against the principal law officer of the crown, and his colleagues in administration. The language of political rage is here exemplified in redundant epithets and far-fetched metaphors, and the conclusion of the whole matter is, that his majesty has not at present the happiness to possess one official servant who is not an enemy to his country.

The Merits of Mr. Pitt and Mr. Hastings, as Ministers in War and in Peace, impartially stated. 8vo. 1s. 6d. Debrett. 1794.

It is by no means difficult to guess from whose pen these remarks, which are meant as a defence of Mr. Hastings, proceed. As they were published however in the *World*, and must, in that form, have undergone a very general perusal, we shall forbear entering into them at any length. The author, whilst he professes himself an admirer of Mr. Pitt, suggests the very striking difference in the process of his measures compared with those of Mr. Hastings. He says,

‘ It is far from his intention to cast a direct or an oblique censure on the minister for his want of success; and it is foreign to his present purpose to detail the causes which have hitherto prevented Mr. Hastings from being rewarded for his services. “ The experience of all ages teaches us that calumny and misrepresentation are frequently the most unequivocal testimonies of the zeal, and possibly the effect, with which he, against whom they are directed, has served the public.” The justice of this wise remark of Mr. Fox, has in no instance, either in ancient or in modern history, been so fully exemplified as in the case of Mr. Hastings. His services have been publicly acknowledged. By his exertions the British nation has acquired many millions sterling; by his firmness and decision an empire was preserved, and its resources improved, even amidst the calamities incident to a wide-extended war.—His measures have been applauded by ministers. To his systems ministers have closely adhered. Europe and Asia have done complete justice to his character. Yet there is no species of calumny and misrepresentation to which he has not been exposed, nor a term of vulgar reproach in the English language, which has not been uttered against him, in the course of the last seven years.’

The Trial of Thomas Muir the Younger, of Huntershill, before the High Court of Justiciary, at Edinburgh, on the 30th and 31st Day of August, 1793, for Sedition. 8vo. 3s. Ridgway. 1794.

On this trial we shall make few comments. Mr. Muir was indicted for seditious harangues and speeches, and circulating Paine’s works, &c. The evidence on the part of the crown is not complete as to the seditious intention, nor the fact of circulating pamphlets; on the contrary, they almost all agree that Mr. Muir in his speeches was a strong advocate for peace and order, disliked Paine’s book, and always said it would not do; he appears to have belonged to some societies for obtaining a parliamentary reform by *petition to parliament*. The jury returned a verdict of guilty unanimously, and a sentence was passed of transportation for fourteen years, to such place as his majesty, with the advice of his privy council, might appoint. Mr. Muir’s defence was managed with great ability; and gives us the most favourable opinion of his eloquence and judgment.

N O V E L.

Selico, an African Tale, translated into English Verse, from the French Prose of M. de Florian. 8vo 1s. 6d. Wilkie. 1794.

Youth is a very common apology for the imperfections of a literary production, but here it is age. Seventy years, however, do not appear to have blunted the feelings of the author, although they may have allayed the fire of his imagination. The story is interesting, and though the translator has adhered to his original, with a rigidness not favourable to the success of his undertaking, it is deficient

cient in very few particulars. The profits are intended to be applied to that great and desirable object—the abolition of the slave trade.

L A W.

Laws concerning Property in Literary Productions, in Engravings, Designings, and Etchings: useful for Authors, Printers, Booksellers, Engravers, Designers, and Printfellers. Shewing the Nature and present State of such Property, and the Mode of securing it. 8vo. 1s. 6d. Jordan. 1794.

This is an useful compilation for authors, printers, booksellers, printfellers, &c. It contains an extract from Blackstone, a summary of the act of 1709, and the case of Millar against Taylor, with the pleadings and opinions of the judges. By the law, as it now stands, an author has an exclusive privilege of fourteen years, with another equal term for himself and his heirs, if he shall be alive at the expiration of the first. Some questions remain; as, for instance, if a work be published in successive volumes and years, at what period does the privilege commence? To enjoy this prerogative, the work must be entered at Stationer's Hall.

‘ The question however did not rest here, though in this particular case the plaintiff Millar was so fortunate as to succeed.

‘ In about four years, after a similar dispute arose between Donaldson and Becket, which came before the court of chancery, when the lord chancellor decreed in conformity with the above determination of the court of King's Bench: from this decree, there was an appeal to the house of lords, where it was ordered that the twelve judges should separately give their opinions on the subject: and for that purpose the following questions were stated:

‘ 1. Whether at common law, an author of any book or literary composition had the sole right of first printing and publishing the same for sale; and might bring an action against any person who printed, published, and sold the same without his consent?

‘ 2. If the author had such right originally, did the law take it away, upon his printing and publishing such book or literary composition: and might any person afterward reprint and sell, for his own benefit, such book or literary composition, against the will of the author?

‘ 3. If such action would have lain at common law, is it taken away by the statute of 8th Ann? And is an author, by the said statute, precluded from every remedy, except on the foundation of the said statute, and on the terms and conditions prescribed thereby?

‘ Whereupon, the judges desired that some time might be allowed them for that purpose.

‘ On the 15th of February 1774, the judges gave their opinions.— Lord Mansfield did not speak, it being very unusual, (from reasons of delicacy) for a peer to support his own judgment, upon an appeal to the house of lords.

‘ Out of the eleven judges, there were eight to three, in the affirmative on the first question. Seven to four in the negative on the second question. Six to five in the affirmative of the third question.

‘ So that the decision of the court of King’s Bench, and the decree of the court of Chancery, was overtured by this decision of the majority of the twelve judges, and the law settled as follows. That an author had at common law a property in his work, and the sole right of printing and publishing the same, and that when printed or published, the law did not take this right away, but that by the statute 8th Ann, an author has now no copy-right, after the expiration of the several terms created thereby.

‘ The universities were alarmed at the consequence of this determination, and applied for and obtained an act of parliament establishing, in perpetuity, their right to all the copies given them heretofore, or which might hereafter be given to or acquired by them. This was done by statute 15 Geo. III. c. 53. A. D. 1775; besides which this latter act also amended the act of 8th Ann, respecting the registering the work at Stationer’s Hall; in doing which, the title to the copy of the whole book, and every volume thereof, must now be entered.’

The Laws respecting the ordinary Practice of Impositions in Money-lending, and the buying and selling of Public Offices. 8vo. 2s. 6d. Clarke and Son.

This work cannot but be extremely useful to all persons who either lend or borrow money, since it discloses the different methods which have been taken to evade the statute against usury. It is acknowledged, in the advertisement, that the cases here detailed have appeared already in a periodical publication; but if it be also true, that ‘ no other work on these very interesting subjects is in existence,’ the present republication is by no means to be regretted.

M E D I C I N E.

A Treatise on the Struma, or Scrofula, commonly called the King’s Evil: in which the common Opinion of its being a Hereditary Disease is proved to be erroneous; more rational Causes are assigned, illustrated by a Variety of apposite Cases; and a successful Method of Treatment recommended: together with general Directions for Sea-Bathing. By Thomas White. 8vo. 3s. Murray. 1794.

We noticed the first edition of this work, in our LVIIIth volume, p. 232—and we now find it a little enlarged, but, in the most essential respects, the same: the doctrines and the practice are unchanged, except that the plan is supported by more extensive experience.

P O E T I C A L.

Musæ Berkhamstediensæ : or Poetical Prolusions by some Young Gentlemen of Berkhamsted School. 8vo. 1s. M'Dowall. 1794.

That tricks are practised in every trade is an opinion which experience seems to justify mankind in having adopted ; and, that the *trade* of education is not exempt from them, we have continual and lamentable proofs, and may cite the work before us as an instance. We may possibly have been in an error in supposing the first object of education to be the culture of the heart, and the second, the communication of *useful* knowledge ; for here we are presented with a collection of *poetical* pieces as the summum bonum of a boarding-school system. We are apprehensive that parents are as willing to be deceived as teachers to deceive, and that the frothy *appearances* of knowledge are as satisfactory to the one as convenient to the other. Of the two, however, we judge the deceiver to be infinitely the least excusable, and therefore we shall not hesitate to advise our readers, in perusing the following passage from the introductory address, to omit the *negatives*. Thus,

‘ Ostentation and motives of selfish interest have [*not*] impelled the editor to this little publication. To attract the notice of parents by a pompous display of his scholars’ abilities and improvement was [*not*] his object.’

Of the pieces themselves, we should be inclined to speak favourably, as juvenile efforts ; but, we cannot help remarking, that the pen of the editor has been busily employed throughout the whole. There are many parts, however, whence extracts might be taken, that would not be displeasing to our readers ; and perhaps the following, from a Poem called ‘ the Schoolmaster,’ written in imitation of Spencer, may not pass unadmired :

‘ Beneath the shade of deep embow’ring mast,
Some lie reposing on the grass so gay,
And eke discourse of old adventures past,
While others shouting various gambols play,
And sports of pleasure crowd the joyous day.
Some stand yrank’d the rapid course to try ;
Gladden’d I ween their swiftness to display ;
The word now giv’n, they with each other vie,
To reach the distant goal, and all their vigour ply.

But as I mus’d far off, in crowd conven’d,
Behind a copse I chanced to espy,
From piercing ken of Tutor well yskreen’d ;
Two combatants amain who did defy
Each other as erst Knights in chivalry ;
Who whilom for a dame or lady fair,
Contended each his rival to outvie.

So rush the furious heroes to the war,
And of the sanguine plain the doubtful conflict dare.

These wights forsooth ne shining falchion knew,
Ne hurl'd the fragments of a rock uptore ;
But with well-aimed fistcuffs perdue,
The foes eke gall'd, and were ygalled fore,
And badge of bloody nose their faces bore.
Ne Grecian warrior and ne Roman band,
In discord horrible, such plight afore,
Did e'er experience—but their deeds demand
The future strains and pen of some more able hand.

Now 'mong this stripling crew methinks I see
Some who in Britain's senate may abide ;
Tho' now so low and groveling they be :
And here an embryo Bishop may abide :
Some too who armies and who fleets may guide :
To try poetic flights in jūv'nile days,
A dawning Milton it may eke betide,
A Newton's genius here may crave the bays
Due to his honours, name, and his immortal praise.'

Perhaps our readers will *here* discover something more than an imitation of *style* and *manner* ; but a little plagiarisin is not to be discouraged by our sublime editor, who is to *profit* according to the *figure* his pupils make in the eyes of superficial observers.

Were any relative of ours under the tuition of this gentleman, it would be a subject of deep regret to us, to see him exhibited in this collection, dabbling, whilst reason is only in its dawn, in the exercise of an art which demands the utmost perfection of the human understanding to excel in.

Two Didactic Essays on Human Happiness and the Government of the Passions. By the Rev. W. Robb, author of *The Patriotic Wolves*. Small 8vo. 6d. Vernor and Hood. 1793.

'Didactic poetry of this kind, says the author, whose object is to reclaim the dissolute and licentious, and to form the heart to virtue, certainly is as difficult a task as any votary of the Muses can well undertake ; because, there, the imagination must be under the constant controul of religion, otherwise the Christian is lost in the poet, and truth sacrificed to fiction. Impressed with a due sense of this truth, and with a view of promoting the interests of religion and the happiness of mankind, the author of these Essays humbly offers them to the public ; and hopes there is not a sentiment in them, when examined with candour and impartiality, but will appear to be dictated by a spirit of rational piety.'

All this we readily admit ; yet though the author, with a zeal truly laudable for the cause of religion and piety, has endeavoured

to apply the noblest of arts to the sublimest of purposes, we do not find it possible to compliment him on the success of his exertions.

R E L I G I O U S.

The Man of Sin. A Sermon, preached at Spring Garden Chapel, on Sunday, January 26, and at Oxford Chapel, on Sunday, February 2, 1794, and published at the Request of both Congregations. By William Jones, M. A. F. R. S. 8vo. 1s. 6d. Rivingtons, 1794.

Most of our readers may remember that, when Gobet, the last bishop of Paris, (who probably by this time has lost his head) relinquished at the bar of the convention his sacerdotal function, a ridiculous scene of mummerly took place. In it a woman, selected for her beauty to personify Reason, was borne in solemn procession, and placed on the high altar in the church of Notre Dame, where, in the character conferred upon her, she received the adoration of all her attendants.—Whether, however, this were a greater profanation than the former practice, of worshipping a wafer, as God, in a box, we will leave for others to decide. The latter, nevertheless, to Mr. Jones, is so far from profane, that to withdraw from it the support by which it was upheld, is represented as the subversion of the Christian religion; inasmuch as the act of adoration first mentioned, and which, in that instance alone, superseded the other, was a full verification of the apostle's prediction, and consequently evinced that the *Woman of Reason* was the *Man of Sin*. Alas, ye reformers of the doctrine of Trent, ye strenuous rejectors of the Popish religion, into what damnable errors did ye fall! what blind guides have ye been! But, overawed, we forbear. Mr. Jones announces the discovery in his Sermon to have proceeded from God (see the beginning and other passages): who then will dare to dissent?—Before, however, that this discovery—like stars from the explosion of a sky-rocket—burst forth upon us, we should have been less surprized at being told that this *Woman of Reason* was the *Whore of Babylon*.

The Duty of Honouring the King, and the Obligations we have thereto: delivered in a Sermon on the 6th of February, 1685-6; being the Day on which his Majesty began his Happy Reign. By Christopher Wyvil, M. A. 8vo. 1s. Rivingtons. 1793.

After avowing that our sentiments are decidedly in favour of honouring the king, we cannot but express our surprise at the republication of a sermon, with such a title as the present, preached 'on the day on which his majesty began his happy reign'—HAPPY REIGN! the reign of James II!—Did the editor of this sermon mean to insult the House of Hanover, or did he only mean to reproach the present Mr. Wyvil, by contrasting his sentiments with those of a person of the same name in the last century? *Probably* the latter

only was in his thoughts, but unfortunately the former is the more obvious motive. To republish a panegyric on king James, and call his reign a *happy one*, is the *ne plus ultra* of political folly and impotency.

Catholic Baptism examined; or, Thoughts on the Ground, and Extent, of Baptismal Administration; wherein Mr. Booth's Publications on Baptism are noticed, so far as deemed material to the Object of Inquiry in this Work. By William Miller. 8vo. 4s. Trap. 1793.

The design of this treatise is professedly to ascertain who are the proper subjects of baptism under the gospel dispensation. In the opinion of Anti-Pedobaptists, the ordinance is restricted to such persons as are deemed genuine believers on a credible profession of faith; but the present author contends for the universality of its application; and vindicates, with much forcible observation and argument, the practice of the established churches respecting the baptismal rite.

The Grace of Christ in Redemption; enforced as a Model of sublime Charity. In a Sermon preached at St. Giles's Cripplegate; on Sunday, Dec. 8, 1793; and published by particular Desire, for the Benefit of the Spitalfield Weavers. By the Rev. C. E. De Coetlogon, A.M. 8vo. 1s. Jordan. 1794.

Those who purchase this discourse, will find their chief pleasure in having contributed a shilling towards the relief of a distressed body of men. It is upon that principle only, that we can venture to recommend it.

Reasons for National Penitence, recommended for the Fast, appointed Feb. 28, 1794. 8vo. 1s. Robinsons. 1794.

This pamphlet is not the production of a common pen. It displays a vigour and intellect which it is rare to find, and perhaps might be unreasonable to expect, among the race of hackney pamphleteers. Although we cannot subscribe to all the author's opinions, yet it is but fair to acknowledge, that he rests them upon the solid basis of argument, and is far less disposed to take things for granted which are doubtful, than most writers on this side of the question. He is a decided enemy to the war, upon account of its principle, which, according to him, is an improper interference in the affairs of an independent nation, and upon account of our alliances which are forced and unnatural. After sketching out the characters of our allies, he offers the following reflections, which we select as a specimen of the whole.

‘ These, my brethren, are the characters of those, with whom we are now engaged, and to the completion of whose purposes, be they innocent or guilty, we have considerably conduced. On this occasion, it behoves us, therefore, to reflect, that we are partakers of their designs, if rashly and precipitately, even with the purest motives

motives on our part, we have lent them our assistance. The temple, which they are dedicating to despotism, may be reared on the foundations, which we devoted to liberty. The guilt, however, of those, who suffer themselves to be made their blind and imprudent instruments, is not light or trifling. I cannot pass over this topic, without urging it as an object of very attentive consideration. It is, I acknowledge, very difficult to conjecture upon the events of political contests. But there is much more cause of alarm, in the ambition of these united powers, than in the spirit of proselytism imputed to the French. Singly, they were sufficiently powerful; but in their coalition, they present to our minds an image of gigantic and bloated strength, which seems to require a strong and effectual barrier. We have as much reason to be alarmed at their mode of fraternization, as that of the nation with whom we are at war: for they conquer, not to liberate, but to enslave. Their march is not ushered in with songs in praise of liberty, with the festive dance, or the shouts of an applauding people. Destruction and slavery are in their train, and should they be victorious, Europe would begin a new æra of darkness and barbarity. These are events which ought to have entered into our calculations, if we acted wisely and providently, and even now we ought not to be entirely free from alarm, though perhaps the danger is more remote, or more doubtful.

‘ Have we, then, acted with the prudence that became us, in uniting with characters, whose purity is so questionable, and whose purposes are so ambiguous? Have we duly reflected on the cruel and dangerous tendency of a violent interference with the affairs of an independent nation? For let us not amuse ourselves any longer with debates on the opening of a river, or the violation of pretended treaties. Those pretences are now no more, and the opportunity of profiting by them, is past. To a people, earnestly desirous of peace, and deeply impressed with a sense of its benefits, if they had afforded grounds of negotiation, they would not have afforded occasion for arms. If, from the very beginning, we were determined to prevent our neighbours from erecting the system of their own government, if we were resolved to rebuild the Bastille, and to reanimate the lifeless trunk of exhausted despotism, it is the most exquisite hypocrisy, to resort to these stale and forgotten pretences. Every twig and every reed, however, we are willing to seize. We are now sedulously pleading our indignation at their crimes, and displaying our sorrow for their excesses. We have made ourselves the instruments of divine justice, and we say that we are fighting, to punish the French for their wickedness. But whence have we derived this new maxim of hostility? Oh, most enlightened discovery! how have we improved the law of nations! Had this beautiful maxim been made known before, how often would the very pillars of the earth have been shaken by the trampling of crusaders against vice and wickedness! Long ago should we have carried our arms into Spain, to punish her priesthood for the victims devoted to their inquisition. We should

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have carried our righteous indignation into the new world, to avenge on the barbarous Mexican the human sacrifices offered up at the shrine of his cruel superstition. Our fleets would have covered the Euxine, to chastize the worshippers of Mahomet, for the institutions which consign the charms of beauty to the custody of a tyrant, and condemn youth and innocence to the sofas of the seraglio. And our swords would have leapt from their scabbards, when Poland was torn from the sweets of her newly-tasted liberty, by a wicked confederacy of those, with whom we are allied ourselves.

‘We ought, also, to examine into the justice of our claims to sit as the judges of vice and depravity, over neighbouring nations, lest we be guilty of arrogance and presumption. If we undertake to deal out our punishments to cruelty and oppression, we ourselves ought at least to be free from all those imputations, which we have so profusely scattered on our enemies. And are there no complaints preferred to heaven against us? Has the African, who is made the object of commercial calculations and bargains, ever had any reason to invoke blessings upon our heads, while he feels the maddening sense of violated right, and protracted cruelty? Have our eastern armies never invaded the territories of an unoffending people, and broken down the barriers, which nature herself seems to have erected as limits to our ambition, and as lessons to our avarice? We cannot, indeed, hear the execrations, which we may have provoked; for oceans divide us from them. We cannot hear the cries of divided families; we cannot hear the complaints of nations, that have been subjected to the dominion of our rapacity and oppression. The coast of Guinea, or the natives of India, do not represent their wrongs by ambassadors. But we may read them in the very nature of man, and in those feelings, which teach him to revolt at tyranny and usurpation, in every climate and quarter of the globe.’

From this specimen, the reader will perceive that we have not appreciated the literary merits of the author too highly. Whatever difference of opinion may prevail concerning the various topics he touches upon, his abilities must secure him a respectful attention, and we should not be sorry to see them displayed on a subject of a less fugitive nature, than the conduct of the people on a fast day, and where he can propose his opinions with less exemption from petty caution. We do not approve of the practice of smuggling a *political* under the cover of a *religious* pamphlet.

A Sermon for the Fast, appointed on February 28, 1794. By the Rev. John Johnson, M. A. 8vo. 1s. Rivingtons. 1794.

The author of this discourse, in dedicating it to the bishop of Norwich, pleads for indulgence towards its imperfections, in the following language: ‘My lord,—A numerous family, in a small house, does not leave much room for repose, much less for serious composition.’ We think this plea ought to operate on his lordship in a way which we need not point out. With regard to the performance,
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it is among the least exceptionable, in point of language, of the discourses that have been composed for the late fast.

The Judgments of God in the Earth, are Calls for us to learn Righteousness. A Sermon preached at St. George's Church, Botolph-Lane, London, on Friday 28th Feb. 1794; being the Day appointed by Proclamation for a general Fast and Humiliation before Almighty God. By William Reid, M. A. Published by desire of the Congregation. 8vo. 1s. Rivingtons.

Mr. Reid, as a clergyman, is, we trust, a man of honour, and therefore we cannot question his assertion; otherwise we should really have doubted whether a congregation could any where have been found so grossly ignorant as to *desire* the publication of such a composition as that before us. A composition more destitute of novelty, information, sense, and grammar, we have rarely seen: a very few specimens will therefore suffice. Speaking of the 'call of this day, by our righteous sovereign,' Mr. Reid adds: 'To look upon this call with indifference, would be *pleading for justice*, and not for mercy.' With submission to Mr. Reid, we apprehend it would rather be *not pleading at all*. A little farther, he remarks of the former condition of France, that—'Trade brought in *sources* of wealth;' a sentence which to our ears sounds something like a bull, since we apprehend that trade itself was the source of wealth, and wealth the produce of trade. 'That country (he proceeds to observe) now bears no rank among the kingdoms of the earth;' which to us is rather unintelligible, unless he means that France is no longer a kingdom, but a republic; but how far this circumstance may affect the *rank of a country*, we are at some loss to understand. 'Its fleets (our sagacious author adds) are on an *ebbing shore*.'

'Who (exclaims Mr. Reid) but those *who want to overturn* all government and religion, can say they *expect perfection* in this world?' If this is Mr. Reid's idea of perfection, we can only say it is not ours. Our author discovers, however, at length, as the only apology for these same Frenchmen, that they are all mad, 'and like all individual madmen, they are not contented with the blood of their best friends, but they must *stab their very selves* with their favourite instrument of murder:' a very curious use for the guillotine in every sense! He, however, gives us but very poor hopes of the present war, when he assures us that they resemble 'the demoniac in the gospel, *whom no man could bind*!'—This singular dissertation is wound up with the *eloquent* exclamation: 'But is it really possible in nature for a people to have run so mad!'

Among the crimes of the French, we are a little surprized to hear 'idolatry and witchcraft' enumerated.—He assures his auditors that these evils 'they must *needs* feel for many years;' and desires the good people of Botolph-lane 'to *take this along with them*,' that if *they* keep company with the seditious, 'they will make them their

and, then desert them to take care of themselves.' The following is a curious fact, and evinces Mr. Reid's profound knowledge of theology—'But God planted two trees in the Garden of Eden, for him to look upon,—the *tree of life*, to *teach* him the immortality which Jesus Christ has now established by his gospel, and the *tree of the knowledge of good and evil*, to *teach* him obedience with the rewards of it.'

A phrase which constantly occurs in this sermon, it may be necessary to caution our readers against, as ungrammatical, since, though we do not remember to have seen it before in print, it sometimes occurs in conversation, viz. 'this country of ours.' The possessive pronoun being a mere adjective, ought never to be used in this manner in the genitive case: Mr. Reid, indeed, has improved upon the solecism, and, in the true style of sovereign authority, he speaks of 'these kingdoms of *ours*.'

In this sermon, we have also discovered a superabundance of *orthographical* errors; Mr. Reid can best inform us, whether or not they were *all* errors of the press.

M I S C E L L A N E O U S.

A Letter to a Gentleman of the Philanthropic Society; on the Liberty of the Press. By Percival Stockdale. 8vo. 6d. Jordan. 1794.

This Letter, which is nervous and well written, in other respects, does not give any express detail of the events that led to its publication. As far, however, as we have been able to inform ourselves on the subject, we think Mr. Stockdale highly justified in this appeal to the public.

It seems, in consequence of the society's printer having received, and nearly completed, the printing of a pamphlet, whose political doctrines were not exactly in harmony with the opinions of a few who take the lead in the committee, two or three gentlemen, neither familiar with the customs of printing, nor persons subject to any periodical election, were appointed to *license the press* in future, and to suffer nothing *they did not like*, to be undertaken by their workmen. These gentlemen, not content, as it appears, with their absolute controul over the *politics* of their press, have thought proper in the instance of Mr. Stockdale, to pronounce a *veto* on a topic of a far different nature, and, we apprehend, if they continue to act with this increasing delicacy and caution, they may, and probably will, shut up their press altogether. Either, indeed, they are to be considered as tradesmen, or they are not.—If the former, how impertinent would it be in a printer to insist on submitting every MS. presented to him to print, to the inspection of a set of judges? and what judges of literary productions—Bankers and merchants!

But we leave to the author the task of remarking at length on the indecency of their interference, and shall conclude this article with
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a passage from Mr. Stockdale's Letter, which applies to the only argument they can venture to advance on the subject, and which may be comprised in the single word *caution*.

' If, says our author, from motives of finance; if, to secure a sufficient fund for your society, you have adopted the *unmanly* rule of not giving offence (and a most unmanly rule it is, when it is either prescribed, or obeyed, in it's utmost latitude) this plea will not bear a superficial examination.—I am very far from thinking that our civil, and political privileges, are as secure, and as much respected, as many weak men imagine, and many selfish hypocrites pretend that they are;—but of this I am certain; that our countrymen are so habituated to pay a kind of civil worship to the liberty of the press, as to the palladium of every thing that is dear to them, that your press, as it's pecuniary terms are very reasonable, would have had all the encouragement that your charitable views could have proposed, if it had been on a fair, English foundation; and I am thoroughly persuaded, that by far the greater number of our fellow-citizens, in all the ranks of life, would wish to see a press unemployed, which was under any narrow limitations that our jurisprudence had not imposed on it. Many hypocrites, indeed; and not a few of them, *holy*, will undoubtedly give you a *douceur*, in the shape of a charitable donation, to maintain those rigid and despotic rules which will prevent (as far as the power of your society extends) the exposure of their pride, and avarice, to the light of open day; and in all their deformity. The brightest *talents*, and a spirit of independence, are, in general, united. If men of these endowments have the misfortune to enter your printing-office, they will soon desert it;—you may be sure of losing your *honourable* literary friends; instead of *them*, it is true, your types may be employed by an ignoble herd of sycophants, and slaves; of priests, who write for a mitre; and of state-scribblers, who write for a pension.

' Your *conscious*, and, therefore, *cautious*, and jealous friends, in elevated stations, could not, with a shadow of reason, be offended with you for the true freedom of your press; because they must know, that what was rejected at your office, might, with ease, be printed at another. But little tyrants never reason; if they did, they would cease to be tyrannical.'

The Religion of Nature, a short Discourse, delivered before the National Assembly at Paris, by M. le Cursé of ——— on his resigning the Priesthood. With a short Address to the Jurymen of Great Britain, by Bob Short. 8vo. 3d. Debrett. 1793.

A pleasant fiction, which appeared in the Morning Chronicle of the 29th of November, and is ascribed to the pen of an eminent female writer. It is republished for a benevolent purpose, to which we cannot but wish success.

Slavery and Famine Punishments for Sedition, or, an Account of the Miseries and Starvation at Botany Bay. By George Thomson, who sailed in the Royal Admiral, May, 1792. With some preliminary Remarks. By George Dyer, B. A. late of Emanuel College, Cambridge; Author of the Complaints of the Poor. 8vo. 2s. Ridgway. 1794.

The severity of the sentences passed on Messrs. Muir, Palmer, &c. has lately been the subject of serious animadversion. The opinion of Englishmen living under a mild system of laws cannot on such a subject be favourable. To prove that these sentences may probably exceed the expectations of the bitterest enemies to Messrs. Muir and Palmer, Mr. Dyer has collected from various authorities, and particularly the Journal of George Thomson, such an account of Botany Bay as, in his opinion, justifies the title of his pamphlet. Some remarks are added on the severity of sentences inflicted for slight offences, which merit attention. To proportion punishments to crimes, is the essence of justice.

A Plan of Education, for a limited Number of Young Gentlemen, humbly submitted to the Consideration of those Parents, who regard the Health, Comfort, and Virtue of their Children, as Points essentially to be attended to in the Course of their Education. By a Clergyman. 8vo. 1s. 6d. Robinsons. 1794.

A boarding-school puff!

A Reply to a Pamphlet, intitled Refutation of Charges, &c. respecting Frauds committed in the Collection of the Salt Duties. By William Vanderseegen, Esq. 8vo. 1s. Robinsons. 1794.

The motives and object of this Reply are pretty clearly, and, we think, candidly stated, in the concluding passages, where the author says,

‘ I have thus, in the preceding pages, endeavoured to prevent the misconstructions, to obviate the contradictions, and to correct the mistakes of the author of the pamphlet, which he presumes to call by the title of Refutation. My professed intention, in this Reply, was, to prevent his confusing a question, great, both as to its justice and importance; in this I trust I have succeeded. As to his confusing it, that is a point I willingly leave to the judgment and determination of the world. I entered upon the investigation of it from the consideration that it was a duty I owed to my country, and in this I have no other wish than that of being put to the proof of every iota of what I have brought in charge; but if this should not be the case, I can now say, with the greatest truth, *liberavi animam meam*. Once more I declare that I have no sort of enmity against any man, but I cannot, I think, discharge my own conscience, unless I endeavour to bring iniquity to conviction, whoever the offending parties may be, or whatever may be the combination of influence against me.’



T H E

CRITICAL REVIEW.

For J U N E, 1794.

The Holy Bible, or the Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants: faithfully translated from corrected Texts of the Originals. With various Readings, explanatory Notes, and critical Remarks. By the Rev. Alexander Geddes, LL. D. Vol. I. Royal 4to. 1l. 11s. 6d. Faulder. 1792.

IN our Review for January 1787, p. 45, we had the pleasure of announcing the Prospectus of this very arduous undertaking, then recently published. The commendation we, at that time, bestowed upon the plan, and the success we have since anticipated in the execution, intitle both the author and the public to our reasons why a notice of this first volume hath been hitherto deferred.

As then it was the avowed design of Dr. Geddes that the *Critical Remarks* belonging to each volume should accompany in publication the volume itself—though in the first instance he hath been induced to withhold them, for the sake of Dr. Holmes' collations of the MSS. of the Septuagint, and other important works—we conceived it would be more just to the author, and satisfactory to the public, if, instead of reviewing the version, detached from its grounds, we waited till both could be taken together. But finding, however, after so long a delay, that Dr. Holmes' collations have not yet appeared, nor are, indeed, soon to be expected; and also that Dr. Geddes hath revived, in two late publications, an attention to his work, we consider ourselves called upon to relinquish our purpose; and now, therefore, advert to the volume as published.

After a short inscription to LORD PETRE, under whose peculiar patronage this translation was undertaken, and is still carried on, the volume opens with a particular Preface, which begins with observing, that

‘The *Pentateuch*, or, as they are commonly called, *The Five Books of Moses*, are not only the foremost in rank, but also the first in importance, of all the Hebrew scriptures. They are the great
C. R. N. ARR. (XI.) June, 1794. K repo-

repository of the most remote antiquities, religion, polity, and literature of the Jewish nation; to which, in all their posterior writers, there is a constant reference or allusion. To them the righteous judge, the reforming prince, the admonishing priest, the menacing prophet, perpetually and uniformly appealed: on them the historiographer, the orator, the poet, and the philosopher, endeavoured to form their respective styles: and to rival the language of the Pentateuch was, even in the most felicitous periods of their state, considered as the highest effort of Hebrew genius:'

— And, after briefly assigning reasons why these books, 'whether considered as a compendium of history, or as a digest of laws, or as a system of theology, or as models of good writing, are in some respects unequalled, in none overmatched, by the best productions of ancient times;' the doctor proceeds to annex some remarks on the character of Moses, in his historic and legislative capacity.

'It has been usual with the annalists of most nations, to begin their histories with some account of the origin of the world: so does the author of the Pentateuch. His cosmogony is a brief one, it is true; being comprised in one short chapter: but that short chapter exhibits a grand and singular scene. The writer does not amuse or tire his reader with long metaphysical discussions, about the nature of the universe, the generation of matter, cause and effect, time and eternity, and other such subtle and insolvable questions; but, with the greatest simplicity, and the most imposing air of conviction, tells us, that an ALMIGHTY Being made those heavens which we behold, and this earth which we inhabit. *In the beginning God created the heavens and the earth*, Gen. i. 1. This is the general proposition. But, whether it refer to a prior primordial creation, or merely to one particular link in the great chain of mundane revolutions, we can only guess from circumstances; and are free to form our conjectures, agreeably to the motives of credibility that present themselves to an attentive unprejudiced mind. To me it appears highly probable, from the context, and from other passages of Hebrew scripture, that the proposition is truly proleptical; and that by the creation of the heavens and of the earth is meant no more than producing those appearances in the former, and that change in the latter, which then gradually took place, and which are so beautifully related in the subsequent paragraphs. Those who deem it more probable that the words relate to a primitive and absolute creation, and translate, *In the beginning* (or *originally*) *God had created the heavens and the earth*, must still grant that the earth was, at the period of the six days creation, in a desolate uninhabitable state: and, accordingly, they render the next verse, *But the earth was then a desolate waste*, &c. It is, therefore, of little moment whichever of these two hypotheses be admitted; although the

the latter seems to be less natural, less consistent, and less analogical.'

'Be that as it may, certain it is, that, according to the Hebrew cosmologist, the *Earth* was, before the six days creation, *a desolate waste*. Observe, he does not say that the *Heavens* were *a desolate waste*; he restricts this condition solely to the *Earth*. The creation, then, of the heavens and of the earth, must, in the sense of our author, be understood of the alteration that took place in the latter, when it was fashioned into its present form, and made fit to receive its present inhabitants. The great solar and starry systems are here not concerned, but in as far as they became eventually relative to this new creation. I mean not an absolute creation out of nothing; but the rescue or restoration of a pre-existent mass of matter from a state of darkness and desolation, to make it a fit and comfortable abode, for the beings intended to be placed therein.'

Some brief remarks follow, to show that the term **אֵרָא** does not imply *absolute creation**, though the full discussion of the subject is reserved for the Critical Remarks.

The progressive order of things is then descanted on, and the doctor goes on to observe:

'The creation, whatever it were, being thus completed in the space of six days, God is said to have rested on the seventh day from his labour: and, hence, says the historian, *he hath blessed the seventh day, and made it holy, because on it he ceased from all his works which he had then ordained to do*. That this inference of the historian refers to the institution of the Jewish Sabbath, appears to me extremely probable; and I have shewn it to be the opinion of the most learned Jews: but whether the Hebrew cosmogony itself were adapted to the sabbatical institution, or the latter arose from a prior belief of such a cosmogony—whether the six days creation were, literally, a real event, or only an ingenious piece of ancient mythology—I know not any certain principle on which to ground a decision. Those, indeed, who think that every word of the Pentateuch is divinely inspired, will be at no loss to determine the question; but there are many sincere friends to religion; who are not of that opinion; and I freely confess myself to be one of them.'

An illustrative detail here follows on the formation of man; whence Dr. Geddes proceeds with an account of the Fall, and adds:

* Tom Bradbury of orthodox fame, was a strenuous assessor of the contrary opinion, and evidently in allusion to it, when a certain lord was advanced to the peerage, observing that the term *creation* was, on such occasions, most happily used; since it implied the making something out of nothing.

‘ This history has very much puzzled both Jewish and Christian interpreters. It seems to have been the common opinion of the Jews, in the time of Josephus and Philo, that the serpent was a speaking animal, and walked upright: and, indeed, if we stick to the letter of the text, we can hardly suppose the contrary. But Philo, though he allows that this was the vulgar notion, considers the whole account as a mere allegory. The garden of Eden is, with him, not a real garden, planted by the hand of God with real trees; for that (says he) were an impiety to imagine: but a portion of his own divine *wisdom*, or a disposition to *virtue* implanted on the human soul. It is said to be planted in *Eden*; that is, in *delight*; for nothing is so delightful as genuine virtue. The trees of this paradise are the various particular virtues, called *Offices* or duties of life. The four *Streams* flowing out of Eden are the four cardinal virtues, *Prudence*, *Temperance*, *Fortitude*, and *Justice*. Man is desired to eat of the fruit of all the trees of Paradise, because he must practise all the virtues. He is forbidden to eat of the tree of knowledge of good and evil, because he must not abandon himself to vice, the evil of which is only known by its opposition to virtue. The death threatened, in case of disobedience, is that of the soul. *Adam* is the intellectual part of man; *Heva* the sensual part: the *serpent* is unlawful pleasure; which, by first winning over the sensual part, drags the intellectual after it. Hence it is declared by God to be execrable; and more execrable than all *beasts*; that is, all the *affections* of the mind; as being the source from which they spring, and without which, perhaps, they would not exist. *Crawling on the belly*, is wallowing in sensuality: *eating the dust*, is feeding the mind with terrestrial objects: and the *enmity* between the serpent and the woman, is the incompatibility of vicious voluptuousness even with genuine sensual pleasure. The sorrows of conception and childbirth, denounced to the woman, are the stings of unlawful gratification; and her subordination to her husband is a subjection of the sensual part to the intellectual part. But when this intellectual *husband*, deviating from reason, listens too easily to the voice of his sensual *wife*, and eats of the forbidden fruits which she presents to him; that is, consents to the evil suggested by her; the *earth*, that is, all his carnal actions, are reprehensible and accursed; and produce nothing but the thorns and thistles of pungent remorse and troublesome uneasiness, all the days of his life.

‘ This allegorical mode of explaining the fall (and indeed the whole cosmogony) by the most ancient professed interpreter whose works have come down to us, appeared so ingenious and satisfactory to the more early Christian fathers, that, with some little variations, they generally adopted it. It was adopted, if we may credit Anastasius Sinaita, by Papias, Pantæus, Irenæus, Clement of Alexandria; and we are certain it was adopted and improved upon by Origen. From Origen it was borrowed by the Gregories of Nyssa and Nazianzen;

anzen ; and, among the Latins, by St. Ambrose. There were not, however, wanting writers who contended for a literal meaning, and who charged the Origenists with impiety and heresy : particularly, the credulous Epiphanius, and the acrimonious Jerome. The more moderate Austin contented himself with saying that, among the various opinions which had been held on this subject, there were three prevailing ones, in his days : the first, that of those who believed the literal sense only ; the second, that of those who stood up for a purely spiritual meaning ; and the third, that of those who admitted both : to which he willingly gives his assent ; and which his authority contributed not a little to establish almost exclusively among the western churches.

‘ But although it was now generally agreed, that the garden of Eden was a real material garden, its trees real trees, and their fruit real fruit ; there was not so perfect an accord about the nature of the serpent, the dialogue between him and the woman, and the consequences of his persuading her to eat the forbidden fruit.—Was the serpent, then, a real serpent ? Was he endowed with reason and speech ? How could a real serpent, without reason or speech, know, or suspect, that God had forbidden the man and the woman to eat of the fruit of a certain tree ? How could the woman be induced to enter into conversation with a vile reptile, and give credit to his deceitful words ? These and such like questions were not easily answered : and, in fact, the answers which Cyrill gives to Julian are rather smart retorts than satisfactory solutions.—The grand reply to all objections is, that it was not a serpent, but the devil in the form of a serpent, that deceived the woman ; or, if it be a real serpent, it was a serpent organized and inspired by the devil.

‘ Though this be, evidently, rather cutting than untying the master-knot of the difficulty ; and though it still leave other less ones to be disentangled ; it is surprising how smoothly it has glided down the stream of time, from commentator to commentator ; as a most orthodox and rational interpretation.—But, let any one, of but common sense and sagacity, turn to Poole’s *Synopsis* ; and, either there, or in the authors whom he quotes, read carefully all the various arguments that have been devised to make the story of the Fall in this hypothesis coherent ; and, when he has done this, let him lay his hand on his heart, and say, if he feel any thing like conviction. In his doubts, he may, indeed, have recourse to the authority of a supposed infallible guide, or to what is called the analogy of faith ; and if he deem these sufficient props, he may rely upon them : but, I think, he will hardly affirm, that he leans upon the pillar of reason. The allegories of Philo and Origen may be reveries ; but they are pleasant ones, and far preferable to literal inconsistencies.

‘ More plausible is the exposition of Abarbanel, a celebrated Jew of the fifteenth century ; which was followed by Simeon de Muis, Hebrew professor in the Royal College at Paris, about the middle

of the last century; and has been more recently adopted and improved by an anonymous writer in Eichhorn's *Biblical Repertory*, supposed to be Eichhorn himself. According to this hypothesis the serpent was a real serpent, such as he still is, neither endowed with speech nor organized by the devil; nor had he any conversation with the woman. What then? The woman observed him eating of that very fruit which had been forbidden to her, without his receiving any injury from it: thence she inferred that it could not be deadly: on the other hand, it was beautiful to look at; knowledge was a desirable thing: all these considerations induced her to make a trial: the issue is known.

‘But is not this explication contrary to the scriptures of the New Covenant? By no means, says Eichhorn. The texts alleged are, 1 Cor. xii. 3. John vii. 44. and Rev. xii. 9. But, in the first of these, there is not a word of the devil. In the second, the devil is said to have been a murderer from the beginning; but there is no word of a serpent; and the passage is explained by John himself, in his first Epistle, iii. 12. In the Revelation, it is true, that the devil is called a *serpent*, and a *dragon* also, according to a mode of thinking and speaking at that time usual among the Jews: but this cannot fairly be brought to explain the text of Genesis.

‘Another objection—If the serpent were a mere serpent, and only the innocent cause of the woman's transgression, how comes he to be cursed and punished? He is neither punished nor cursed, replies this writer. The words said to be addressed to him by God are not any part of a penalty, but a description of the animal; expressing, in bold metaphorical terms, the natural antipathy that seems to subsist between reptiles and all other creatures, especially those of the human kind.—But in this case, say the objectors, the passage will contain no promise of a Redeemer. True, it is answered: but what proof is there that it was ever meant to contain such a promise? Did the Redeemer himself, or any of his apostles, ever appeal to it? St. Paul frequently mentions the fall of man, and his redemption; but no where quotes this passage as even allusive to the latter, although he often deals deeply in allegory. In short, if either the devil or a Redeemer be here admitted, the parallelism of the text will be destroyed, and its members put at variance one with another.

‘Equally ingenious is the rest of Eichhorn's exposition of the Fall. The voice of God resounding in the garden, is a storm of thunder: the colloquy of God with Adam and Eve, is the remorse of their own consciences for having disobeyed the divine command; the thunder continuing, they leave Paradise in a fright; dare not return; find it necessary to toil for their bread on the common earth: the woman feels the sorrows of breeding, and the pangs of child-bearing; both are liable to misfortune, maladies, and death;—And all this is turned, by the author of the Pentateuch, into a beautiful prologopœia.

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“The *protopopœia* may be readily allowed to be beautiful; but I very much question whether the writer of the Pentateuch ever dreamed of it. I wish to divest myself of prejudices, as much as this essayist, whoever he be; and, although I cannot altogether forget what I learned in my years of *pupillage*, I have been long accustomed to think for myself, on every subject that has come before me. On the present subject, which I have studied with great attention, my opinion is, that there are only two admissible modes of interpretation: either to allegorize the whole, with Philo; or tenaciously to adhere to the letter, in every respect. That the latter, only, was in the writer's view, I have not the smallest doubt: but I doubt, whether his relation were founded upon real facts; or imagined, to account for known phenomena. Why might not the Hebrews have their mythology, as well as other nations? and why might not their mythologists contrive or improve a system of cosmogony, as well as those of Chaldæa, or Egypt, or Greece, or Italy, or Persia, or Hindostan? — If we may suppose, then, that the Hebrew historiographer invented his *Hexahemeron*, or six days creation, to enforce more strongly the observance of the Sabbath; which I think much more than probable; may we not, in like manner, consider his history of the Fall as an excellent *mythologue*, to account for the origin of human evil, and of man's antipathy to the reptile race? Regarded in this light, it will require no straining effort to explain it: it will be perfectly coherent in all its parts: it will be attended with no absurd consequence: it will give no handle to the enemies of religion to turn it into ridicule. The serpent will then be a real *mythological* serpent; will speak, like the beasts and birds in Pilpay or Esop; will be a most crafty envious animal, that seduces the woman from her allegiance to God; will be punished, accordingly, with degradation from his original state; and an everlasting enmity established between him and the woman's seed. — The respective punishments of the woman and of the man, will be, in the same sense, real; and the whole chapter an incomparable example of oriental mythology. — Reader! dost thou dislike this mode of interpretation? Embrace any other that pleases thee better. Be only pleased to observe, that the authority of Scripture is by no means weakened by this interpretation, as will be fully proved in its proper place.”

The doctor now proceeds with an historical summary from the expulsion of mankind out of Paradise to the time of Abraham, whose birth is placed by the Hebrew copies in the 292d year after the deluge; but, by the Samaritan copy and the Greek version, in the 949th. This he considers as the beginning of the Hebrew history, and, after defending the genuineness of it, by various arguments, adverts to the system of the Hebrew legislation.

‘The speculative part of the Mosaic divinity is extremely *concise*; and summed up in the belief of One supreme God, the creator and governor of the heavens and the earth, and of subordinate beings, called his *angels* or messengers. His absolute attributes are *omnipotence* and *omniscience*. He is also represented as *just*, *benovolent*, *long-suffering*, and *merciful*; but these qualities are clothed in colours that inspire rather fear than love: the empire of this latter was, long after, to be established, by a greater lawgiver than Moses. The God of Moses is a *jealous God*, who *punisheth the iniquity of fathers in their children, unto the third or fourth generation*; an irascible and avenging God, who *consumeth like a devouring fire*; who *maketh his arrows drunk with the blood of his enemies, and his sword satiated with their flesh*. He is even said to *harden, sometimes, the hearts of wicked men*, that he may take more flagrant vengeance of them. Indeed, the whole tenor of the Pentateuch convinces me, that the more ancient Hebrews were real anthropomorphites: and to this alone, I think, we are to ascribe all those expressions concerning the Deity, that seemingly degrade the Deity. At any rate, all such expressions must be considered as metaphorical imagery, adapted to the ideas of a stupid, carnal people; if we would support the general credit of Hebrew scripture, on rational principles.—Of God’s angels, we learn nothing, but that they always appeared in a human form, and spoke the language of man.—Of bad angels, I find no mention made in the whole Pentateuch; unless it be supposed that they are alluded to in Levit. xvii. 7. and Deut. xxxii. 17. which the reader may turn to, and examine, together with my remarks on both passages.’

The practical theology, it is observed by Dr. Geddes, is of much greater extent; and may be divided into the *moral* and the *ritual*. The former, as contained in the decalogue, and reducible to *the love of God, and the love of our neighbour*; the latter as consisting of various ceremonies, which though at first sight, to thoughtless and superficial readers, appearing trivial, will upon a deeper insight be found to have been compiled with great judgment, and a more than ordinary knowledge of the human heart. This, the doctor proceeds to evince, by brief but luminous illustrations of its several objects, and concludes his sketch of the Pentateuch, by inferring, ‘that, whether it be considered as a body of history, or as a system of jurisprudence, it will not appear to shrink from a comparison with any piece of ancient writing, even when divested of every privilege it might claim from revelation.’

The next consideration that occurs is: *who was the author of so admirable a work?*—In reply, the doctor observes:

‘There was a time, when this would have been deemed an impertinent, nay an impious query; for who, it was said, could be
the

the author of the *books of Moses*, but Moses himself? Yet this query appears to me to have never been sufficiently answered, unless injurious language may be called an answer. As the subject will necessarily occupy a considerable place in my General Preface, I shall now content myself with giving, in very few words, the result of my own investigation. — It has been well observed by Michaelis, that all external testimony is here of little avail: it is from intrinsic evidence only, that we must derive our proofs. Now, from intrinsic evidence, three things to me seem indubitable. 1st. The Pentateuch, in its present form, was not written by Moses. 2dly. It was written in the land of Chanaan, and most probably at Jerusalem. 3dly. It could not be written before the reign of David, nor after that of Hezekiah. The long pacific reign of Solomon (the Augustan age of Judæa) is the period to which I would refer it: yet, I confess, there are some marks of a posterior date, or at least of posterior interpolation.

‘ But although I am inclined to believe that the Pentateuch was reduced into its present form in the reign of Solomon, I am fully persuaded that it was compiled from ancient documents, some of which were coeval with Moses, and some even anterior to Moses. Whether all these were written records, or many of them only oral traditions, it would be rash to determine. It is my opinion, that the Hebrews had no written documents before the days of Moses; and that all their history, prior to that period, is derived from monumental indexes, or traditional tales. Some remarkable tree, under which a patriarch had resided; some pillar, which he had erected; some heap, which he had raised; some ford, which he had crossed; some spot, where he had encamped; some field, which he had purchased; the tomb in which he had been laid— all these served as so many links to hand his story down to posterity; and corroborated the oral testimony transmitted, from generation to generation, in simple narratives, or rustic songs. That the marvellous would sometimes creep into these, we may easily conceive: but still the essence, or at least the skeleton, of history, was preserved.

‘ From the time of Moses, there can be no doubt, I think, of their having written records. Moses, who had been *taught all the wisdom of the Egyptians*, most probably was the first Hebrew writer, or the first who applied writing to historical composition. From his journals, a great part of the Pentateuch seems to have been compiled. Whether he were also the original author of the Hebrew cosmogony, and of the history prior to his own days, I would neither confidently assert, nor positively deny. He certainly *may* have been the original author or compiler; and may have drawn the whole or a part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt: and those original materials, collected first by Moses, may have been worked up into their present form by the compiler of the Pentateuch, in the
reign

reign of Solomon. But it is also possible, and I think more probable, that the latter was the first collector; and collected from such documents as he could find, either among his own people, or among the neighbouring nations.

Some modern writers, indeed, allowing Moses to be the author of the Pentateuch, maintain, that he composed the Book of Genesis from two different written documents; which they have attempted to distinguish by respective characteristics. Although I really look upon this as the work of *fancy*, and will elsewhere endeavour to prove it to be so; I am not so self-sufficient as to imagine that I may not be in the wrong, or that they may not be in the right. The reader who wishes to see the arguments on which they ground their assertion, may consult Astruc or Eichhorn. As the latter has ventured to give a more minute discrimination than the former, I shall here insert it.

According to him, the *first* document is to be found in Gen. i. and ii. 1—3; v. 1—28, 30—32; vi. 1, 2, 4, 9—22; vii. 11—16 (except the last three words), 18 (perhaps 19), 20—22, 24; viii. 1—19; ix. 1—17, 28, 29; xi. 10—26, 27—32; xvii. 1—27; xix. 29—38; xx. 1—17; xxi. 2—32; xxii. 1—10, 20—24; xxiii. 1—20; xxv. 7—11, 19, 20; xxvi. 34, 35; xxviii. 1—9, 12, 17, 18, part of 22; xxx. 1—13, 17, 19, half of 20, 21—24 to the middle; xxxi. 2, 4—48, 50—54; xxxii. 1—33; xxxiii. 1—18; xxxiv. 31; xxxv. 1—29; xxxvii. 1—36; xl. xli. xlii. xliii. xliv. xlv. xlvii. 1—27; xlviii. 1—22; xlix. 29—33; l. 12, 13, 15—26.

The *second* document is discovered by him in iv. 1—26; v. 29; vi. 3, 5—8; vii. 1—9, the three last words of 16, 10, 17, perhaps 19, 23; viii. 20—22; ix. 18—27; x. 1—32; xi. 1—9; xii. xiii. 18; xv. xvi. xviii. xix. 1—28; xx. 18; xxi. 1, 33, 34; xxii. 11—19; xxiv. xxv. 1—7, 12—18, 21—34; xxvi. 1—33; xxvii. xxviii. 10—22; xxix. xxx. 14—16, half of 20, and the end of 24; xxxi. 1, 3, 49; xxxviii. 1—30; xxxix. 1—23; xlvii. 28—31; xlix. 1—28; l. 1—12, 14.—Beside these two documents, he finds a third one incorporated, which he ranks under the name of Interpolations; namely, ii. 4—25; iii. xiv. perhaps xxxiii. 18. to xxxiv. 31; xxxvi. perhaps xlix. 1—27.

But though the Pentateuch—from whatever documents, at whatever period, and by whatsoever writer compiled—has not come down to us in its full integrity; yet the advantages for restoring it are infinitely superior to those that are incident to any other work. What these are, Dr. Geddes judiciously states; and after giving his reason for joining the book of Joshua to the Pentateuch, concludes his Preface with notices and explanations.

In respect to the *Version* itself, the doctor remarks:—

‘I could have often made it more clear, and, I believe, more elegant; if I had not, with some reluctance, adhered too strictly to the rigid rules of verbal translation: for which, however, many of my readers will, probably, be more thankful, than if I had, like my fellow-renderers on the Continent, taken a freer range. The fetters of long usage are not easily broken, even when that usage is tyrannical. But the day may come, when the translator of the Bible will be as little shackled as the translator of any other ancient book.’

On the last observation we cannot help adding, that we greatly prefer the mode of translation Dr. Geddes hath adopted, to that which he here appears to prefer. In our judgment, the notion of ‘an unshackled translation’ is a contradiction in terms, it being the proper object of every one, who translates, to give as strictly as possible the sense of his original*.

In what manner the doctor hath acquitted himself, the specimens annexed may help to exhibit.

- 25 ‘They now made ready the present against Joseph should come home at noon; for they had heard that they were to dine there.
- 26 So when Joseph came home, they brought the present, which they had, into the house; and bowed themselves to him, to the
- 27 ground. And he asked them of their welfare, and said: “Is your father well, the old man of whom ye spoke? Is he still
- 28 alive?” They answered: “Thy servant our father is well: he is still alive.” “The blessing of God be on the man!” said he.
- 29 Again they bowed down their heads and made obeisance. Then, raising his eyes, and seeing his brother Benjamin, his own mother’s son, he said: “This is your youngest brother, of whom ye spoke to me?” and added: “God be gracious to thee, my
- 30 son!” Joseph now made haste (for his bowels yearned towards his brother) and sought *where* to weep. And he went into his
- 31 chamber, and wept there. He then washed his face, and came
- 32 out; and, refraining himself, said: “Serve up dinner.” And they served up for him by himself, and for them by themselves, and for the Egyptians who ate with him, by themselves; for the Egyptians might not eat a meal with Hebrews: that would be
- 33 an abomination to Egyptians. Now *his brothers* sat before him, the elder according to his seniority, and the younger according
- 34 to his youth; so that they marvelled, one at another. And Joseph sent messes to them from what was before himself; but the mess of Benjamin was five times as much as any of their messes.
- 1 ‘But when they had drunken with him, until they were merry; he commanded his steward, saying: “Fill the men’s sacks

* We do not remember to have seen the true principles of translation any where so justly laid down than in an anonymous pamphlet not long since published, under the title of *An Essay toward a New Edition and Translation of Titulus*, printed for Johnson.

with as much food as they can carry, and put every one's money in the mouth of his own sack; but in the sack's mouth of the youngest put, along with his purchase-money, my silver cup." According as Joseph commanded, he did. And as soon as the morning was light, the men were dismissed, with their asses.

' They were not yet gone far from the city, when Joseph said to his steward: " Arise, pursue the men; and when thou overtakest them, say to them: Why have ye returned evil for good? Why have ye stolen my silver cup, the same in which my lord drinketh, and by which, indeed, he divineth? Ye have done evil in so doing."

' He overtook them, and spoke to them those words. But they said to him: " Why speaketh my lord these words? Far be it from thy servants to act after that manner. Lo! the money, which we found in the mouths of our sacks, we brought again to thee from the land of Chanaan: how then should we steal out of thy master's house either silver or gold? Let him of thy servants, with whom the cup shall be found, die; and let us also be made the slaves of my lord." " Be it *so far*," said he, " according to your own words. Let him, with whom the cup shall be found, be my slave; but ye shall be acquitted. Instantly they let down to the ground their sacks; and every one opened his own; when *the steward* beginning his search at the eldest, and ending at the youngest, the cup was found in the sack of Benjamin. They then rent their garments; and, every one having reloaden his ass, they returned to the city.

' When Judah and his brothers were come *again* into the house of Joseph (who was still there), they fell down before him on the ground. And Joseph said to them: " What deed is this that ye have done? Know ye not that such a man as I can divine with certainty?" Judah answered: " What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God hath detected the iniquity of thy servants. Lo! we are my lord's slaves; both we, and he also with whom the cup was found." " Far be it from me," said *Joseph*, " to do so! He only, with whom the cup was found, shall be my slave. As for you, go ye up in peace to your father." But Judah, coming nearer to him, said: " Oh! my lord! let thy servant, I pray thee, speak a word in my lord's ears; and let not thine anger be against thy servant: for thou art even as Pharaoh!" My lord asked his servants, saying: " Have ye a father, or a brother." And we said to my lord: " We have an aged father, and a younger brother, the child of age; whose brother is dead, and himself is the only remaining of his mother; and his father loveth him." And thou saidst to thy servants: " Bring him down to me, that I may set mine eyes upon him." And we said to my lord: " The lad cannot leave his father; for his

father,

23 father, were he to leave him, would die." But thou saidst to thy servants: "Unless your youngest brother come down with you, ye shall no more see my face." Now when we went up to thy servant our father, we told him the words of my lord. And when our father said: "Go again, and buy for us a little food;" we said: "We may not go down. If our youngest brother be with us, then will we go down: for we may not see the man's face, unless our youngest brother be with us." And thy servant our father said to us: "Ye know that my wife bare to me but two. One went out from me; and I said: He is surely torn in pieces; and I have not seen him since. If ye take this one also from me, and if he meet with an accident, on the way; my grey hairs in sorrow ye will bring down to the grave." If therefore, when I come to thy servant our father, the lad be not with us; it will happen that, when he seeth not the lad, he will die; for his life is bound up in the lad's life. Thus shall thy servants bring down in sorrow to the grave the grey hairs of thy servant our father. Now thy servant became surety to his father, for the lad, saying: "If I bring him not *again* to thee, then let me be obnoxious to my father, all *my* days." Now therefore, I pray thee, let thy servant remain, a slave to my lord, instead of the lad; and let the lad go up with his brothers. For how can I, the lad being not with me, go up to my father; lest I see the evil that must come on my father?"

1 ' Joseph could not now refrain himself, before all who stood by him. So he cried: "Make every one go out." There stood no one by Joseph, when he made himself known to his brothers. So loudly he now wept, that the Egyptians and the household of Pharaoh heard *him*. And Joseph said to his brothers: "I am Joseph! Is my father yet alive?" But his brothers were so much troubled at his presence, that they could not answer him. Again Joseph said to his brothers: "Come near to me, I pray you." And when they were come near, he said: "I am your brother Joseph, whom ye sold into Egypt. But be not now grieved nor angry with yourselves, that ye sold me hither: for God sent me before you for *your* preservation. For these two years *past*, *there hath been* a famine in the land; and yet for five years to come there will be neither plowing nor mowing. So God sent me before you to keep you a remnant on earth, and to preserve your lives, by a great deliverance. Not ye, then, sent me hither; but God: who hath made me a father to Pharaoh; the lord of all his house; and ruler of all the land of Egypt. Haste ye, and go up to my father, and say to him: Thus saith thy son Joseph: 'God hath made me the lord of all Egypt: come down to me; delay not. And thou shalt dwell in the land of Goshen (that thou mayest be near to me), thou and thy children, and thy flocks and thy herds, and all that belongeth to thee.

thee. There will I support thee (for there are yet to be five 11
 years of famine), lest thou and thy household, and all that be-
 long to thee, be reduced to poverty.' For, lo! (said Joseph) 12
 your own eyes and the eyes of my brother Benjamin see, that it
 is my mouth which speaketh to you. Ye shall therefore relate 13
 to my father all my glory in Egypt, and all that ye have seen;
 and haste ye, and bring my father down hither." He then fell 14
 upon the neck of his brother Benjamin, and wept: while Ben-
 jamin wept also, upon his neck. He next kissed all his brothers, 15
 and wept on them: after which his brothers talked with him.'

“That same day the Lord spoke to Moses, saying: Go up to 48
 that Abarite mountain, mount Nebo (which is in the land of 49
 Moab, over against Jericho), and view the land of Chanaan,
 which I give for a possession to the children of Israel: and die 50
 thou on the mountain, whither thou goest up, and be united to
 thy people; as thy brother Aaron died on mount Hor, and was
 united to his people: because, at the waters of Meriba-kadesh, 51
 in the wilderness of Zin, ye offended me in the presence of the
 people, for that ye did not sanctify me amidst the children of
 Israel. So thou shalt *only* see the land over against *you*; but shalt 52
 not go into the land, which I give to the children of Israel.”

“Now this is the benediction, with which Moses, the man 1
 of God, blessed the children of Israel, before his death; the chiefs
 of the people, of the tribes of Israel, being assembled.

“O Lord! (said he) who earnest from Sinai; dawnest upon 2
 them from Seir; shonest on them from the mountains of Pha-
 ran! and from whose right hand came streams of water for them,
 from the copious springs of Kadesh! O loving Father of the 3
 people! all thy hallowed ones are in thine hands; at thy feet
 they fall down, to receive thy behests: the law which thou hast 4
 enjoined to us, as the inheritance of the people of Jacob: for, 5
 Thou art king, in Israel.”

“Then of Reuben he said: 6

“Let Reuben live and not die, although his men be but few 7
 in number.”

“Of Judah he said: 8

“Hear, O Lord! the voice of Judah, and bring him back 9
safe to his people: may his own hand be sufficient to defend
 himself; and be thou his aid against his enemies.”

“Of Levi he said: 10

“Let thy Thummim and Urim remain with thy Pious One; 11
 whom thou provedst at Massa; whom thou provedst with at the
 waters of Meriba! who said of his father and mother: ‘I heed 12
 them not:’ who regarded not his own brothers: who acknow-
 ledged not his own sons: but observed thy commands, and kept 13
 thy covenant.—They shall teach Jacob thy judgments, and Is- 14
 rael 15

rael thy law : they shall place incense before thee, and lay holocausts upon thine altar.—Bless, O Lord ! their valour, and favour their enterprises : smite, through the loins, those who rise up against them, and hate them ; so that they may rise no more.”

12 ‘ Of Benjamin he said :

“ May the Beloved of the Lord rest in security : may the Supreme continually protect him, and dwell between his shoulders.”

13 Of Joseph he said :

‘ Blessed by the Lord be his land, with the precious dew of
14 the heavens, and the springs of the low-lying deep ; with the precious productions of the sun, and the precious productions of
15 the moons ; with the precious things of the primeval mountains, and the precious things of the everlasting hills ; and with the precious things of the all-fertile earth : and may the favour of
16 Him, who abode among the briars, rest on the head of Joseph ;
17 on the crown of the Distinguished among his brethren !—The beauty of a young bull shall be his *beauty* ; and his horns shall be the horns of a rhinoceros ! with these he shall push together the *hostile* peoples to the extremities of the land ! Such the ten thousands of Ephraim, such the thousands of Manasseh !”

18 ‘ Of Zebulon, and of Issachar, he said :

“ Rejoice, Zebulon ! in thy commerce ; and Issachar ! in thy
19 tents.—They shall call the people to the *holy* mountain, and shall there sacrifice sacrifices of equity : for they shall suck affluence from the fens, and from treasures hidden in the sand.”

20 ‘ Of Gad he said :

“ Blessed be he who enlargeth Gad.—Like a lioness he coucheth ; and maketh a prey of both head and shoulder. Therefore,
21 he seeth the first portion allotted to himself ; and with joy receiveth, from the Law-giver, a protected residence.—Yet he shall go *seer* at the head of the people, to execute the justice of the Lord, and his decrees in favour of Israel.”

22 ‘ Of Dan he said :

“ Dan is a lion’s whelp ; such as leapeth from Bashan.”

23 ‘ Of Naphtali he said :

“ Naphtali, replete with favour, and satiated with the blessings of the Lord, shall possess the sea-coast, and the south.”

24 ‘ Of Asher he said :

“ Asher, blessed in *his* children, shall be also dear to his brethren. In oil he shall dip his feet : of iron and brass shall be his bars : and his wealth shall be equal to his days.”

26 “ There is none like the God of Israel ; who, in your aid,
27 rideth on the heavens ; and, in his majesty, on the subtle air : humbling the gods of antiquity, and subduing the strong of
prior

prior times. From before you he will expel your enemies; and will say: 'Destroy *them* utterly!'—Thus shall Israel dwell, 28
alone, in security; the posterity of Jacob in a land of corn and wine: for dew their heavens shall distil.

"Happy thou, O Israel! who like you? O people saved by 29
the Lord! the shield of your succour, and the sword of your glory!—To you your enemies shall be subjected, and on their high places ye shall trample."

'Then Moses went up, from the plains of Moab, unto the 1
top of mount Nebo, *called* Phisga, over against Jericho. And the Lord shewed him the whole land; from the river of Egypt to the great river Euphrates, and to the farther sea: *namely*, all 2
the land from Gilead to Dan; all the land of Naphthali; all the land of Ephraim and Manasseh; all the land of Judah, and the 3
south, and the plain of the vale of Jericho (the city of palm-trees) as far as Zoar.—And the Lord said to him: "That is 4
the land, of which to your forefathers, Abraham, Isaac and Jacob I swore, saying: 'To your seed I will give it:' with thine eyes I have made thee see it, but over into it thou shalt not go."

'So Moses, the servant of the Lord, died there in the land 5
of Moab, according to the word of the Lord: and was buried 6
in a valley in the land of Moab, over against Beth-pheor: but, unto this day, no man knoweth aught of his sepulchre.—Moses was an hundred and twenty years old, when he died: *yet* 7
his eye was not dim, nor his vigour gone. The children of 8
Israel mourned for Moses, thirty days, in the plains of Moab; *where they remained* until the days of mourning for Moses were completed.—And as Joshuah, the son of Nun (on whom Mo- 9
ses had laid his hands), was full of the spirit of wisdom, the children of Israel *now* obeyed him; as the Lord had given in 10
charge to Moses.—But there has not since arisen, in Israel, such 11
a prophet as Moses; whom the Lord knew, face to face; in regard to all the signal prodigies, which the Lord sent him to 12
work in the land of Egypt, against Pharaoh, and all his servants, and all his land; and the mighty and tremendous deeds which he did in the sight of all Israel.'

We trust the importance of the subject will be a sufficient plea for the length to which this article is extended. The importance of the undertaking is great, the learning, sagacity, and liberality of Dr. Geddes we cannot sufficiently admire; and we sincerely wish him health, with every requisite to the full completion of his hopes.

The Military Antiquities of the Romans in North Britain, and particularly their ancient System of Castrametation, illustrated from Vestiges of the Camps of Agricola existing there: Hence his March from South into North Britain is in some Degree traced. Comprehending also a Treatise, wherein the ancient Geography of that Part of the Island is rectified, chiefly from the Lights furnished by Richard of Cirencester. Together with a Description of the Wall of Antoninus Pius, commonly called Grime's Dyke: To which is added, an Appendix, containing detached Pieces. The Whole being accompanied with Maps of the Country, and Plans of the Camps and Stations, &c. By the late William Roy, F. R. S. F. S. A. Major-General of his Majesty's Forces, Deputy Quarter-Master-General, and Colonel of the Thirtieth Regiment of Foot. Folio. 5l. 5s. Boards. White. 1793.

THOUGH this splendid publication, which does honour to the state of the arts in this country, bears a title thus extensive, it is nevertheless confined to the northern parts of this island; and indeed, with one or two exceptions, to Scotland only, where the Roman camps are more entire than in the more cultivated regions. Amid some conjectures rather overstrained on the situation of some Roman towns, or forts, mentioned by ancient writers *, and a visible want of erudition, in ascribing almost all the Roman camps in Scotland to Agricola, while the invasions of Lollius Urbicus, Severus, &c. are forgotten; the author has nevertheless displayed great industry, and no mean talents. The Society of Antiquaries deserve great praises for the publication of this work, which being that of a man highly accomplished in military science, and executed with considerable labour and skill, cannot but be considered as an acquisition both to the geographer and the antiquarian.

It consists of a prefatory introduction, stating the circumstances that gave rise to the undertaking, the objects the author had in view from it, and the order in which he designs to treat his subjects. Of the first it is merely suggested, that an inquiry into antiquity is one of the most natural subjects of human curiosity, and that it is no less consistent with the order of things, that the inquiries of an individual should be more immediately directed in the line of his own profession. Hence general Roy's predilection for the military antiquities of his native country, a subject, which, as applying to the means of its defence, may be said to possess a degree of importance not always annexed to the labours of the antiquary.

* In his map, general Roy has placed the *Horflit* in Angus, instead of Fife; and has given us a fictitious town *Alatona*, a name ridiculous, derived from an inscription *Mutibus Alatoris*, as if these *Mures* (probably the German divinities of a German legion) had any connection with the name of the town. See many *Mures* in Goussier's and other collections of inscriptions. Rev.

‘ The nature of a country, he observes, will always, in a great degree, determine the principles upon which every war there must be conducted. In the course of many years a morassy country may be drained ; one that was originally covered with wood may be laid open ; or an open country may be afterward enclosed : yet while the ranges of mountains, the long extended vallies, and remarkable rivers, continue the same, the reasons of war cannot essentially change. Hence it will appear evident, that what, with regard to situation, was an advantageous post when the Romans were carrying on their military operations in Britain, must, in all essential respects, continue to be a good one now ; proper allowances being made for the difference of arms, and other changes which have taken place between the two periods.

‘ It is from reflections of this sort that military men, when they perceive the vestiges of ancient Roman works, are naturally led to endeavour to find out the reasons by which that people were guided in conducting their wars ; and as far as these are found to agree with the general principles depending on the local situation of the country, and with the particular circumstances related in history, they thereby attempt to trace the movements of the Roman armies.’

The public monuments of Roman grandeur which exist in the present day, our author observes, have resisted the injuries of time through the solidity of their construction, and the great durability of the materials of which they were originally composed. But although the case be otherwise with regard to their military works, which, as may be supposed, were formed of much lighter materials, no part of their vast empire, not even Italy, furnishes so striking a variety of these remains as are to be found in Britain, many of them too in an exceedingly perfect state. Of these military works the author distinguishes two kinds ; first, the *castra sativa*, or field redoubts, now found in a more entire state from their having been originally constructed of more durable materials, and calculated for the maintenance of a garrison ; secondly, entrenchments of a lighter and more temporary nature, thrown up for occasional defence only, when the Roman army, which sometimes consisted of 30,000 or 40,000 men, found them necessary to their safety during a stay of only a few days, or, on some occasions, of a single night only. The former are very evident, and go under the general name of Roman camps in this country ; but the latter, for obvious reasons, are more difficult to trace. In our author’s apprehension, indeed, it is a matter of astonishment that these should be at all distinguished after a lapse of so many centuries. North Britain, however, furnishes many testimonies of this fact ; a circumstance that our author is disposed to attribute to the slow progress of cultivation in that quarter of the kingdom ; an opinion which, indeed, appears greatly supported by probability.

To his knowledge of North Britain, and the relative situation of its different parts, general Roy's employment in the conduct of a public work, between the years 1747 and 1755, appears to have been conducive in a very-material degree. Nor were his views on this subject less extended by the information communicated by lieutenant general Melvill, who, when a captain in the 25th regiment, effected the discovery of the Roman camps supposed to have been occupied by Agricola's army, in Strathmore, of which an account is given in Mr. Gough's edition of Camden's *Britannia*. These particulars are followed by an account of the temporary camps, found adjoining to the station in Strathallan, similar to those in Strathmore, and supposed to have been occupied by the same army.

After an interval of eight years, during which the author was engaged in tracing the movements of modern armies, the accidental discovery of a camp in the south west of Scotland, became the stimulus to farther inquiries. Hence, in the autumn of 1764, a camp of the true kind was found at Cleghorn, in Clydesdale, and soon after, one exactly like it, at Lokerby, in Annandale. These two being of the smaller dimensions, seemed to prove, that one division at least of Agricola's army, or of some other that used a form of castrametation agreeing with his, had marched by this road. The routes by which the Roman army penetrated into Scotland from the northern countries of England, became evident from these discoveries; in addition to which may be noticed, the traces of military entrenchments, found about three miles north of Perth, on the east bank of the Tay, which shews the passage of the whole army over that great river.

From the information our author had thus acquired, he conceived the possibility of clearing up two points on which antiquaries had exceedingly disagreed, namely, as to the ancient system of castrametation of the Romans, and the march of Agricola into Caledonia.

To a more correct knowledge of the Roman history and geography of Britain in general, more particularly the northern part of it, general Roy remarks, the work of Richard of Cirencester, discovered in Germany or Denmark, and since published, has very essentially contributed. Conceiving it necessary to avail himself of these important lights, he was induced not only to extend his plan, but also to make some changes in its arrangement. What farther relates to this elaborate undertaking, we find very well explained in the following words of the author :

‘ At first nothing historical was intended, excepting the transactions of that short, but interesting period, comprehending Agricola's campaigns. In order, however, to render the work less defective

than otherwise it must have been, and that the mind might keep pace with the progress of the Romans in extending their conquests northward, and thus be gradually led to the chief thing proposed, there seemed to be propriety in giving a concise account of their affairs here, from the first invasion of Julius Cæsar, to the time when Agricola took the command. This, of course, forms the first historical period; the second comprehends Agricola's campaigns only, as extracted from Tacitus; and the third, from his recall by Domitian to the final dereliction of the island by the Romans, was judged equally necessary, to shew that it was probably in a great measure owing to the short and precarious possession they had of North Britain, and to the almost continual wars they were engaged in with the natives, that the ancient geography of this part of the island is not so well ascertained as that of South Britain, which they had completely conquered, and whereof they enjoyed an uninterrupted possession during a series of many years. This abridged history is comprised in the first book: as nothing new is offered in it, therefore, the authors from whom it is borrowed are not mentioned on every occasion; which will easily appear without always quoting them. With regard to the points of chronology, they are in general taken from Horsley, who seems to have deduced them with sufficient accuracy.

‘ The second book relates entirely to the original institution of the Roman militia, and their ancient system of castrametation; being the first with regard to the order of compilation, as formerly mentioned; and as in illustrating the method of encamping the Roman armies, from the lights furnished by the ancients themselves, some new points are attempted to be established; therefore the authorities, when necessary, are constantly quoted.

‘ In the third book is given a short descriptive account of the face of the country of North Britain in general, and of the temporary Roman camps existing there; hence the actual strength of Agricola's army is ascertained. And this ultimately leads to another chief thing proposed, viz. a commentary on the campaigns of that Roman general; wherein his movements are traced, as far as the vestiges of his remaining camps, compared with the circumstances related by Tacitus, do furnish any probable light. And as plans of these camps are referred to in the description, thence will appear the great similarity between them and those delineated by Polybius, particularly that of two consular armies united within the same intrenchment, whereby the temporary castrametation of the Romans will be farther illustrated. But here it seems necessary to observe, that though a considerable part of these plans were made from accurate measurement, yet this was not always the case; it being impossible, now and then on a journey, to find time, or constantly to be proved, with the necessary instruments for taking exact plans. Some of them were, therefore, done by common pacing only; and as the same sort of fidelity seems necessary in plan-drawing as in history, in order not to mislead, therefore, such as are taken after

this slighter method are called *sketches*, to distinguish them from those that were measured with precision, though it is hoped, that even the slightest kind will be found not to depart essentially from the truth.

‘The fourth book relates chiefly to the ancient geography of North Britain, which is here attempted to be rectified, principally from the lights furnished by Richard of Cirencester. It contains a summary account of the discovery and general arrangement of Richard’s work, together with such extracts from him, as more immediately respect North Britain. Then follows a description of the Roman military ways, leading from the north of England into Scotland, with some account of the mile-stones they seem to have made use of in Britain. Next in order is a commentary on Richard’s work, as far as relates to the three northern provinces, Valentia, Vespasiana, and Caledonia; wherein the ancient names of places, and itinerary distances, on such of Richard’s routes as extend into North Britain, are compared with the modern names assigned to these places in the commentary, and their relative distances in English and Roman miles, measured on a good map of the country. Plans or sketches of the several stations are likewise referred to, where the same distinction, with regard to exactness, is to be observed, as mentioned in the camps. Sections too of these works, are sometimes added to their plans; which, nevertheless, are only to be considered in the general sense, as helping to give a juster idea of the situation and nature of the work, without any intention that they should be depended upon, with regard to the real comparative heights.

‘The last chapter of this book contains an account of the wall of Antoninus Pius, commonly called Grim’s Dyke, running along the neck of land between the Forth and the Clyde; accompanied with a general plan of the wall and isthmus, and particular plans and sections of the forts that now exist upon it.’

In addition to this, it is only necessary for us to say, that several detached pieces, which tend to throw light on the several subjects discussed in the work, are given in an Appendix; after which follows a series of splendid, and (as it appears from the testimony of those entrusted with the publication) accurate engravings, executed in a style suitable to so magnificent a work, and amounting, in the whole, to the number of fifty-one.

The Count de Villeroi; or, the Fate of Patriotism: a Tragedy
8vo. 2s. 6d. Cadell. 1794.

THIS is professedly a party play: the author declares in his Preface, that he thinks it the duty of every man at the present conjuncture to give some proof of his attachment to government, and with this view he has produced the present performance. We cannot help saying, we hope writing of plays will not come to be a *common* mode of shewing a person’s loyalty; nor can we acquiesce in the author’s position, that the goodness

of his design (namely, the rendering the French government odious) ought with good subjects to excuse the faults of the execution. The play is founded upon the supposed circumstance of a son denouncing his father at the bar of the convention. Count de Villeroi, a member of the first constituent assembly, has retired from public affairs, on seeing the prevalence of the republican party. To this party his son Henry is strongly attached; he is a member of the second assembly, warm, artless, and enthusiastic, and urged on to the utmost excess of democratic fury by his unbounded love for Julia, an artful and proud woman, the widow of a rich merchant, who, from resentment at the slights she has received from the nobility, exerts all her influence in favour of the popular party. Villeroi contemptuously refuses his consent to her union with his son, upon which she vows his destruction, and under the mask of zeal for Liberty, prevails on her lover to denounce him to the convention, under the assurance, however, that through her interest with some of the members his life would not be in danger. The remorse of Henry, when he finds he has been deceived, and the interview with his father, who is ignorant from what hand he has received the blow, are not void of interest.

‘O past my hopes! my son, you come most wish’d.

—And trust me, Henry, that griev’d countenance
For him who never ceas’d to love you with
Paternal tenderness, becomes you well.

Alas! I fear’d you quite estrang’d from me;
And yet, my son, you had no cause to be so,
Since what I did was done in love and care,
And not to shew perverse authority!

O now you weep; and I do thank your tears,
For that I was unmann’d while I did think
My son my foe! Now do I rise superior
To the vile malice which can take but life!
Then come into thy father’s arms, and with
A last embrace, hear this my latest counsel.

‘*Henry. (Falling at his father’s feet.)* Curse me, my father! O in
pity curse me!

‘*Villeroi.* Curse thee, Henry! Ah, witness for me heav’n!
Ev’n when my indignation rose the highest,
Was never father lov’d a son so dearly.

‘*Henry. (Raising himself on his knees.)* Wilt thou not open, earth,
and hide my head!

—That to thy deepest centre thou wouldst ope,
And shield me from the terror of those looks!

‘*Villeroi.* Just heav’n! what horrid thought breaks in upon me!

‘*D’Orville. (Aside.)* O, I presag’d this deed.—Thou cursed Julia!

‘*Henry. (Rising.)* Is there no pity left in heav’n, to dart

The forked bolt, and end me at one stroke?
And ye, swift lightnings, that avenge the guilty,
Where will ye find so black a parricide!

* Villeroi. Merciful heav'n! merciful heav'n! 'tis so—
—Then break, my heart! O quickly burst thy bounds,
And gratify this monster with the sight,
Who else will tear thee from thy bleeding mansion!
—O thou most savage and unnatural!
'Tis thou then that hast plann'd thy father's death!
Yet think not for my death,—but at *that* hand,—
—Yet say, thou barbarous son! for which of all
My crimes hast thou resolv'd to murder me?
Was it the fond anxiety that watch'd
O'er thy most tender years that mov'd thy rage?
—Then hast thou reason, for 'twas unexampled.
Or wilt thou date it from thy days of childhood?
Then when the pliant mem'ry first 'gins note:
Who hung o'er thee with still encreasing joy?
Who was the partner of thy little sports?
The patient list'ner of each prattling tale;
Who watch'd the half-form'd thought, the tear, the smile,
And gently taught them to incline to virtue?
My son, my son! couldst thou forget all this?"

The news soon arrives that Villeroi is condemned and executed; and Henry finds, by the confession of Julia, that the whole had been a scheme to revenge his prohibition of the match; upon which he stabs her, and dies himself by the hand of Perron, her associate in the plot. The subordinate characters are linked to these principal ones, by being of the family of Villeroi or of Julia. Upon the whole, though this performance shows no great powers, it is not one of the worst that has been built upon the late events. The situation of Henry, the dupe to a beautiful and specious woman, who works upon his passions by pretending to exalt them into the noblest efforts of patriotism, in the hands of a man of genius might have been worked up with great effect. We think the author reprehensible for introducing into his account of the massacres of September, immediately after which the play opens, an unfounded story of two young girls being tied to a stake and burnt alive in the midst of Paris. In political plays, written on events so recent, fiction becomes slander. The following picture of the imprisoned Louis, though much less horrid, is more affecting, because unfortunately it is founded on truth:

' My royal master (as such to heav'n I swore
With a whole nation, to maintain his rights)
I found him, low indeed in outward show;

Unseemly his attire,—with squalid beard
 And matted hair—beside him, on two planks,
 His only table, lay his useless sword,
 And once proud orders. Now the conscious monitors
 Of fortune chang'd, and majesty, how fall'n!
 The rest accorded well: bare floor, bare walls
 Distilling long pent damp: and near him sat
 (O study'd insolence) two varlet knaves
 With their heads cover'd, who with boorish din
 Shook loud the dice-box'—

We cannot help noticing a most unmerciful soliloquy of 110 lines, in substance borrowed from Addison's Cato.

Medical Facts and Observations. Vol. III. and IV. 8vo. 7s. Boards. Johnson. 1792.

ART. I. Cases of Ischuria Renalis in Children. By Robert Willan, M. D. F. A. S. Physician to the Public Dispensary in London.—We do not perceive that any useful consequence can be drawn from these cases: the symptoms obscurely pointed out some abdominal inflammation, and, with these, a paucity of urine was combined. The fault appeared to be in the kidneys; but it is by no means clear, in what way it was connected with the inflammation, which appeared to be seated in the mesentery; nor what remedies would be useful. We suspect it to be an accidental coincidence.

Art. II. A Case of Pemphigus. By T. M. Winterbottom, M. D. Physician to the Settlement at Sierra Leone.—If this be really pemphigus, the disease is not properly exanthematous, for the man was only affected by the tubercles, in two separate voyages to Archangel. There is no evidence that they might not have been owing to the bites of insects, as different persons are affected very differently by similar causes. It is not necessary that the insects should be musketos.

Art. III. Case of Injury of the Brain, without a Fracture, relieved by Application of the Trephine. By Mr. John Andrews, Surgeon in London.—A case by no means singular: a collection of blood, under the dura mater, compressed and irritated the brain. It was evacuated, and the patient recovered.

Art. IV. Case of a Cyst containing Hydatids, extracted from the right anterior Ventricle of the Brain of a Cow. Communicated in a Letter to Dr. Simmons, by Mr. William Moorcroft, Veterinarian Surgeon in London.—The appearance of the disease, in this cow, was not unlike that of the sheep, when

when there is a collection of fluid matter in, or upon, the brain. In this case, a vesicle of water was punctured, and the bladder completely brought away—But there were some others, or the cow died from another cause. The author's reflections we shall transcribe:

‘ The capsule or bag was thin, rather opaque, and tolerably strong, without any appearance of vascularity; its external surface was in general smooth; in a few points, however, it was rendered irregular by the adhesion of small, white, globular bodies. The internal surface was in some places perfectly smooth, whilst in others, on the contrary, it was studded with groups of the bodies just mentioned, some of which were not larger than grains of poppy seed and nearly globular; others, however, were as large as a small pin's head, somewhat pyriform, and hung from the cyst by a kind of neck. In some places they were scattered at a distance from each other, whilst in others they were accumulated in such numbers as to form clusters, which hung down into the cavity of the capsule, and bore no slight resemblance to small bunches of grapes. Each of these bodies consisted of a vesicular worm, or animal hydatid, contained in a small capsule, and which, from the circumstance of its being found in great numbers in one common capsule, has been called the *social hydatid*, to distinguish it from another species, which is generally met with isolated, and thence named the *hermit* or *solitary hydatid*. This hydatid consists of a head, neck, and body, and appears to be of the same structure with the larger or solitary kind; but as I shall have occasion to speak of these worms in another paper, I shall reserve what I have to say of their structure and mode of life till that time.’

Art. V. Facts relative to the Prevention of Hydrophobia. Communicated in a Letter to Dr. Simmons by Mr. Jesse Foot, Surgeon in London.—Three instances of patients bitten by dogs, undoubtedly mad, cured by extirpating the bitten part; and one where the disease proved fatal, in which excision was not permitted.

Art. VI. Two Cases of Fracture; one of the upper, the other of the lower Jaw. By Mr. T. Hughes, Surgeon at Stroud-water in Gloucestershire.—The most useful parts of this article relate to the methods of securing the fractured jaw; but these we cannot abridge or extract.

Art. VII. Case of an enlarged Nympha. By Mr. William Morlen, Surgeon in London.—The nympha was so much enlarged, as to be mistaken for an inverted uterus. The pressure also on the lymphatics, occasioned considerable swelling of the labia. The operation succeeded completely, and the tumor, when extirpated, weighed seven ounces one drachm.

Art. VIII. An Account of the good Effects of Electricity
in

in a Case of violent spasmodic Affection. By Mr. George Wilkinson, Surgeon at Sunderland, and Member of the Royal College of Surgeons at Edinburgh, &c.—This was a case of catalepsy, seemingly hysseric, and the patient was luckily relieved by a remedy that often fails.

Art. IX. Case of a singular cutaneous Affection; with some Remarks relative to the Poison of Copper. By Mr. William Davidson, Apothecary in London. Communicated in a Letter to Dr. Seguin Henry Jackson, Physician in London, and by him to Dr. Simmons.—The eruption on the skin was evidently owing to the copper. The little that had been swallowed was thrown on the surface, and nature had evacuated it, before Mr. Davidson gave the *lac sulphuris*. Should any one be poisoned with copper, we would not advise them to trust so slow, and so trifling a remedy.

Art. X. Two Cases of pulmonary Hæmorrhage, speedily and successfully cured by Abstinence from Liquids. By the Same.—We have already had occasion to mention these cases. The patients seemed to be better by abstaining from liquids, and our author's theory of tension being kept up by fullness of the vessels, seems, at least, plausible. But is he certain, that the vessels of consumptive people are distended, or that abstinence from liquids, if they were so, would lessen the tension? Is he not aware that the watery secretions are diminished, when there is no supply? On the whole, we have our doubts respecting every part of this article, of the facts, as well as the theory—But the experiment can do no harm, and we would recommend it to be made.

Art. XI. An Account of a Disease which, until lately, proved fatal to a great Number of Infants in the Lying-in Hospital of Dublin; with Observations on its Causes and Prevention. By Joseph Clarke, M.D. Master of the Hospital above mentioned, and M. R. I. A.—From the Transactions of the Royal Irish Academy, 1789. 4to. Dublin, 1789.—The description of the disease, treated of in this very judicious essay, we shall select.

‘In general it has been observed, that such children as are disposed to whine and cry much from their birth, and such as are subject to heavy deep sleeps, or startings in their sleep, are peculiarly apt to fall into convulsive affections. Twisting of the upper extremities, while awake, without any evident cause; a livid circle about the lips, and sudden changes of colour in the countenance, have now and then been thought to portend the nine-day fits. Screwing and gathering of the mouth into a purl, accompanied at intervals with a particular kind of shrieking, well known to the experienced nurses-tenders, are reckoned sure, and by no means distant, forerunners.

Some-

Sometimes previous to these symptoms, and sometimes along with them, the infants are observed to be unusually greedy for sucking at the breast, or feeding by the spoon; laxatives given, in such situations, seldom fail to operate freely, sometimes bringing away greenish, slimy, or knotty stools; though not unfrequently they are of a natural yellow colour, as I myself have more than once seen.

Generally with one or more of these symptoms preceding, but sometimes without any warning whatever, the infants are seized with violent irregular contractions and relaxations of the muscular frame, but particularly of those of the extremities and face. These convulsive motions recur at uncertain intervals, and produce various effects. In some the agitation is very great; the mouth foams; the thumbs are riveted into the palms of the hands; the jaws are locked from the commencement, so as to prevent the actions of sucking and swallowing; and any attempts to wet the mouth or fauces, or to administer medicines, seem to aggravate the spasms very much; the face becomes turgid, and of a livid hue, as do most other parts of the body. From this circumstance, and from the shorter duration of the disease, when it occurs in this form, the nurses reckon this a different species, and call it the black fits. The conflict in such cases lasts from about eight to thirty hours, and in some very rare cases to about forty hours, when the powers of nature sink exhausted and overpowered, as it were, with their own exertions.

It much more frequently happens, however, that the spasmodic contractions are not so strong as above described; that the extremities are rather twisted than convulsed; that the power of sucking, but more certainly of deglutition, is not lost till near death; that the mouth foams less; and that the paroxysms recurring at more distant intervals, continue to harass the patient from three to five days, and in some rare instances to seven and even nine. During all this period the face remains pale; and the body, from being perhaps very plump, is reduced to a most miserable spectre by emaciation and disease. This the nurses consider as a second species, and call it the white fits.

Both these supposed species, which may perhaps be more justly considered as varieties of the same disease, agree in constantly attacking within nine days from birth, and most frequently about the falling off of the umbilical chord. This is an event which generally takes place from the fourth to the sixth or seventh day. Diarrhoea is a constant concomitant of both species. Long and sad experience have found them also to be both equally fatal, inasmuch, that the memory of the oldest person does not furnish an instance of one being cured.

It is shown, with great appearance of reason, that close rooms and a neglect of cleanliness, have produced, in a great degree, the mortality of infants, particularly those of the

Dublin hospital; that these causes occasion the disease just described.—We shall add Dr. Clarke's conclusions.

‘ Upon the whole, from the evidence adduced, I hope the following inferences may not appear improbable.

‘ 1. That one effect of an impure atmosphere, on the human body, is to produce spasms and convulsions.

‘ 2. That all young creatures, and especially infants within nine days after birth, suffer most severely by such a noxious cause; and therefore,

‘ 3. That in the construction of lying-in hospitals, and perhaps of all public buildings intended for the reception of children, lofty ceilings, large windows, and moderate sized rooms, should be especially attended to.

‘ 4. That in the arrangement of such edifices, no apartment should be completely filled with beds, if it can be conveniently avoided; and,

‘ 5. That in their management attention is especially necessary to cleanliness, as well as to the constant and uniform admission of atmospheric air by night as well as by day; and,

‘ Lastly, That by pursuing such measures with care, diseases may be prevented which it has hitherto been found difficult, and sometimes impossible, to cure.’

Art. XII. Observations on certain horny Excrescences of the human Body. By Everard Home, Esq. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part I. 4to. London. 1791.

Art. XIII. Experiments on Human Calculi. In a Letter from Mr. Timothy Lane, F. R. S. to William Pitcairn, M. D. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.

Art. XIV. Experiments and Observations to investigate the Composition of James's Powder. By George Pearson, M. D. F. R. S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.

Art. XVI. An Account of a Child who drinks a great Quantity of Water. By M. Vauquelin.—Vide La Medecine éclairée par les Sciences physiques, ou Journal des Découvertes relatives aux différentes Parties de l'Art de guerir; rédigé par M. Fourcroy. Tome III. 8vo. Paris, 1792.

Art. XVIII. An Account of the Experiments and Discoveries of Lewis Galvani, Professor of Anatomy at Bologna, relative to the Powers of Electricity in Muscular Motion.—Vide
Aloysii

Aloysii Galvani de Viribus Electricitatis in Motu Musculari Commentarium. 4to. Bologna, 1791.

Art. XIX. Two Letters on Animal Electricity. By Eusebius Valli, M. D. of the University of Pisa.—Vide Journal de Physique. 4to. Paris, 1792.—These essays we have already noticed.

Art. XV. Account of a Case of double Hare Lip, accompanied with a Fissure of the Palate; with Remarks. By M. Chorin, one of the Surgeons of the Hotel Dieu at Paris.—Vide Journal de Chirurgie, Tom I. 8vo. Paris, 1791.—This deformity was more considerable than any of the kind we have met with, where the operation succeeded so completely. We cannot abridge it, and therefore refer our readers to the volume.

Art. XVII. A Case of double Uterus. By Antonio Canestrini, Physician to the Imperial Mines at Schwatz in Tyrol. Translated from the German.—This is, indeed, a most singular case. From the cervix uteri arose another uterus much smaller, resembling a pear. To each uterus was affixed one Fallopian tube, communicating with one ovarium. In the second smaller subsidiary uterus, conception had taken place; the uterus burst, and the foetus escaped into the abdomen. The woman had had two children before, but from what uterus either came, must remain unknown.

The fourth volume commences with,

Art. I. Observations on the Fevers and Dysentery of hot Climates; and on the Use of Mercury in those Diseases. By Mr. William Boag, Surgeon in the Service of the Honourable East-India Company at Bombay. Communicated in a Letter to William Saunders, M. D. Fellow of the College of Physicians, London, and Physician to Guy's Hospital; and by him to Dr. Simmons.—In this essay, Mr. Boag endeavours to show, that in all the fevers and dysenteries of hot climates, the liver is generally diseased; and consequently he thinks the ancients came nearer to the truth, in their doctrines concerning these fevers, than the moderns have supposed. The particular appearances on dissection, we shall subjoin:

‘ In the cases both of fever and dysentery the liver was, with two exceptions, constantly found diseased.

‘ In most cases it was much enlarged, sometimes indurated, but more frequently very soft, so as to tear upon a slight touch.

‘ Commonly an abscess had formed in it, sometimes of great extent, and sometimes so small, as only to be detected by a minute inspection.

‘ The diameter of the blood vessels, through the whole substance

of

of this viscus, was commonly found much increased, and their coats proportionably thickened. They were also observed to be, for the most part, empty.

‘ In two cases of dysentery, where the patients had coughed up matter for some time before their death, a large abscess in the liver had made its way through the diaphragm into the lungs.

‘ The gall bladder was sometimes very much distended with yellow ropy bile.

‘ The spleen was, in most instances, much enlarged, its texture loosened, and sometimes totally destroyed; the substance remaining, having no other appearance than that of a dark coagulum of blood. This was particularly the case in the two instances above mentioned, where no disease was apparent in the liver.

‘ In some instances the pancreas was considerably enlarged and scirrhus.

‘ In patients who died of the dysentery the bowels were constantly found much inflamed. In the worst cases, mortification had taken place, especially in the rectum and part of the colon.

‘ In dysenteric patients also the mesenteric glands were commonly seen enlarged.

‘ A degree of inflammation, more or less considerable, was usually observed in the inferior portions of the lungs, contiguous to the diaphragm, and was commonly most remarkable on the right side of the chest.’

Mr. Boag seems fully of opinion, that dysentery arises from vitiated bile, and doubts, though without sufficient reason, that the disease is infectious. Its infectious nature has been fully established in every variety of climate, by physicians of every school. The cure is explained shortly, and it does not differ from the mode, which experience has established in warm climates. The very extensive use of mercury is particularly insisted on.

Art. II. An Account of the successful Treatment of a Case in which the Brachial Artery was divided. By William Adair, Esq. Surgeon General to the Garrison of Gibraltar. Communicated in a Letter to Everard Home, Esq. F. R. S. and by him to Dr. Simmons.—In this case, though numerous arteries were taken up, in consequence of the emergency, with little attention in separating the tendinous parts, no locked jaw took place.

Art. III. An Account of the Effects of Oil of Turpentine in a Case of internal Hæmorrhage. By the Same.—We can add nothing to what is said in the title: it is an uncommon medicine, but not a singular one. When however nature exerts herself, the particular medicine employed may be almost of any class.

Art. IV. A Case of Imperforated Anus. By the Same.— This case is in its symptoms and termination of very little importance: the gut was opened, but the child died, perhaps from adhæfions in the upper part of the intestine.

Art. V. Observations on the Pathology, and Mode of Treatment of Calculi in general, but more particularly of Intestinal Calculi; with a Description and Chemical Analysis of the Intestinal Calculi of Horses. By Mr. William Gaitskell, Surgeon at Rotherhithe. Communicated in a Letter to Mr. William Babington, Apothecary to Guy's Hospital, and by him to Dr. Simmons.— This is a very extensive and judicious essay. We can warmly praise it, though in the principal doctrine we must differ from the author. He first gives a very extensive, and we believe an accurate, history of intestinal and other calculi, in all the variety of animals subject to the disease. In the theory of their formation, he agrees with Dr. Austin in attributing them to mucus capable of concreting, and endeavours to confute the doctrine of the author of 'The Treatise on Gout and Gravel,' we think with little success—but we cannot now resume this subject; we shall return to it when we examine the large edition of the 'Treatise,' now no longer anonymous.

In the cure of intestinal calculi in horses, he advises diluents in large quantities, rendered mucilaginous. As lithontriptics, he recommends lime water and soap; above all, the caustic mineral alkali, 'incorporated with bran into a mass, or with oil into a soap.' The beards of leeks have been said to be highly useful, by infusing a handful in a pint of hot-water; the infusion to be taken in this quantity daily.

The second section contains the chemical analysis of the intestinal calculi of horses. In this analysis, our author differs from Scheele, the author of the 'Treatise,' &c. but it may be suggested, that he has examined intestinal calculi only. The description of the different calculi, illustrated by plates, is full and accurate. The observations on the result of the experiment with nitrous acid, we shall transcribe:

'As the nitrous acid, according to Bergman and Scheele, is capable of decomposing urinary calculi, and separating an acid, *sui generis*, called the acid of calculus, in form of rose-coloured crystals, soluble in water, and capable of staining animal substances red; and as these celebrated chemists have attributed the formation of calculus to the presence of this acid in union with animal earth, I have bestowed peculiar attention, in my analysis of intestinal calculus, to look for the acid they describe. To discover this, some nitrous acid was saturated with intestinal calculus, and though the solution was transparent, and of a pale yellow, yet, upon applica-
tion

tion to the skin, no red coloured spots were formed, which should have been effected, had the lithic acid been present: besides, the skin was irritated considerably, spotted yellow instead of red, and incapable of ablution by water; while the rose-coloured spots, described by Scheele, were soluble in water, and no way irritating to the skin.

‘ Another portion of nitrated solution of intestinal calculus was evaporated to dryness, which, if the lithic acid were present, should have left a rose-coloured salt; but, in place of this, yellow-coloured crystals were formed, one half of which was nitrated magnesia, the remainder an insipid white concrete, neither calcareous, aluminous, nor magnesian. The anonymous author, already quoted, in his new Theory of the Gout and of the Stone, relates, that the lithic acid is contained in the healthiest urine, and is separable from the same, in a crystalline form, by means of any other acid. To examine this precipitate, I collected ten grains, by adding a few drops of marine acid to eight ounces of recent urine, and frequently repeating the experiment. But after being collected, washed, and dried, instead of possessing the properties of an acid, it was insoluble in water, insipid to the taste, and changed the blue infusion of red-cabbage leaf, green; and instead of forming rose-coloured crystals, after solution and evaporation in nitrous acid, a yellowish white powder was left, which appeared to be animal earth. It presented phenomena very similar to the coagulable lymph of the blood; for it changed vitriolic acid black; and, dissolved, admitted of dilution with water to a certain extent, beyond which the acid was abstracted, and most of the earth precipitated. The precipitate of urine was found soluble in the three mineral acids concentrated, and decomposable by dilution with water; and coagulable lymph, similarly treated, was found equally soluble in the concentrated acids, and equally decomposable by water.’

Mr. Gaitskell concludes from his experiments, that intestinal calculi are composed of dry animal oil, animal gelatinous matter, volatile alkali, argillaceous earth and magnesia, probably united with phosphoric acid, variously proportioned and combined. The caustic mineral alkali is the most powerful solvent, and it seems to be active, when diluted with four parts of water.

Art. VI. An Account of the good Effects of Opium in a Case of retention of Urine. By Mr. Alexander Mather, Surgeon at York. Communicated in a Letter to Mr. John Pearson, Surgeon of the Lock Hospital and Public Dispensary, in London; and by him to Dr. Simmons.—Opium, in these instances, is undoubtedly useful: we prefer, however, in such obstructions, giving it in glysters. It certainly succeeds better.

Art. VII. A Case of monstrous Birth. By the Same.—This monstrous birth was a singular one. Two children were united at the sternum. In reality, there was but one sternum, from which the ribs of both children divaricated.

Art. VIII. A Case of Varicose Aneurism. By Mr. H. Park, Surgeon to the Liverpool Infirmary.—This case is well related, and the operation perfectly succeeded.

Art. IX. An Account of the good Effects of Opium, administered in Clysters, in Cases of Menorrhagia. By Mr. Peter Copland, Surgeon at Swayfield, near Colsterworth, in Lincolnshire.—We can add only to the title of this article, that we have often found the same plan succeed.

Art. X. An Account of the good Effects of a Mercurial Snuff, in a Case of Gutta Serena. By Mr. R. B. Blagden, Surgeon at Petworth, in Suffex.—This snuff, according to the plan recommended by Mr. Ware, consisted of five grains of hydrargyrus vitriolatus, with thirty-five of pulvis asari compositus. It made the nose bleed a little at first; and, while this effect continued, the progress of the relief seemed greater.

Art. XI. A Case of Pulmonary Hæmorrhage, with Remarks. By Mr. William Davidson, Apothecary in London.—Another instance of the good effects of abstinence from liquids in pulmonary hæmorrhage; though, from a strong occasional cause, the bleeding returned so violently, that the patient was suffocated.

Art. XII. A case of Psoas Abscess successfully treated. By Mr. William Smith, Surgeon at Bideford, and Member of the Corporation of Surgeons of London. Communicated in a Letter to Edward Whitaker Gray, M. D. F. R. S. and by him to Dr. Simmons.—The psoas inflammation terminated in abscess, which first pointed in the groin, and afterwards in the thigh. By the common plans, and strict attention in opening the abscesses, to prevent the access of air, the patient recovered.

Art. XIII. Case of Phlegmonic Inflammation, with Reflections on certain Effects of Heat and Cold on the living System. By Thomas Beddoes, M. D.—Dr. Beddoes seems to think, that inflammation often depends on the succession of cold to heat, since the transition from a lower to a higher temperature, is, in general, easily borne.—On this principle he seems to account for the bad effects of a stream of cold air, on a part heated by any cause. On these, we cannot, from want of more decisive facts, decide. He certainly steps out of his way, when he takes so much pains to prove that the ophthalmia, endemic in Egypt, arise from their sleeping in open air. It is more probable, as we have had occasion to observe, that

they arise from muriatic acid air, since a natural process is constantly going on, in the decomposition of sea salt, which sets this air at liberty.

Art. XIV. Observations on the good Effects of Caustics in Cases of White Swellings of the Joints. By Mr. Bryan Crowther, Surgeon to Bridewell and Bethlem Hospitals.—Our author appears to have succeeded in removing these complaints, by applying caustics *on each side* the affected joints. The application of a blister or a sinapism, prepares, he thinks, the parts for the caustic, and assists its operation.

Art. XV. On the Cure of the Elephantiasis. By At'har Ali Khán, of Dehli. Vide Asiatick Researches: or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume II. 4to. Calcutta, 1790.—This and the following article, are selected from the second volume of the Asiatic Researches, a work which we have not yet been able to procure, but which we hope to possess and examine very soon. At present we shall select only the receipt:

‘Take of white arsenic, fine and fresh, one *tálá*; of picked black pepper six times as much: let both be well beaten at intervals for four days successively in an iron mortar, and then reduced to an impalpable powder in one of stone, with a stone pestle, and thus completely levigated, a little water being mixed with them. Make pills of them as large as tares, or small pulse, and keep them dry in a shady place*.

‘One of those pills must be swallowed morning and evening with some *betel*-leaf, or, in countries where *betel* is not at hand, with cold water: if the body be cleansed from foulness and obstructions by gentle cathartics and bleeding, before the medicine is administered, the remedy will be speedier.’

* The following note to the above passage is by Sir William Jones: ‘The lowest weight in general use among the Hindus is the *retí*, called in Sanscrit either *rettica* or *ratikka*, indicating *redness*, and *erishnala* from *erishna*, *black*, it is the red and black seed of the *gunjé*-plant, which is a creeper of the same class and order at least with the *glycyrrhiza*; but I take this from report, having never examined its blossoms. One *ratikka* is said to be of equal weight with three barley corns, or four grains of rice in the husk; and eight *retí* weights, used by jewellers, are equal to seven carats. I have weighed a number of the seeds in diamond scales, and find the average apothecary's weight of one seed to be a grain and five sixteenths. Now in the Hindu medical books, ten of the *ratikka* seeds are one *máshá*, and eight *máshás* make a *tiláca* or *tálá*; but in the law books of Bengal, a *máshá* consists of sixteen *ratikkas*, and a *tiláca* of five *máshás*; and, according to some authorities, five *retís* only go to one *máshá*, fifteen of which make a *tiláca*. We may observe, that the silver *retí* weights, used by the goldsmiths at Benares, are twice as heavy as the seeds; and thence it is that eight *retís* are commonly said to constitute one *máshá*; that is, eight silver weights, or sixteen seeds; eighty of which seeds, or 165 grains, constitute the quantity of arsenic in the Hindu prescription.’

Art. XVI. On the Spikenard of the Ancients. By Sir William Jones, Knt. Vide Asiatic Researches: or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume II. 4to. Calcutta, 1790.—We shall, in the same summary way, for we mean, when we receive the volume, to return to the subject, observe, that the spikenard is the jatamansi of the Hindus, a species of valerian.

Art. XVII. An Account of some chemical Experiments on Tabasheer. By James Louis Macie, Esq. F.R.S.—Vide Philosophical Transactions of the Royal Society of London, Vol. LXXXI. for the Year 1791. Part II. 4to. London, 1791.—This article has already occurred to us.

The third and fourth volumes conclude, as usual, with a list of publications.

A Sketch of a Tour on the Continent, in the Years 1786 and 1787.

By James Edward Smith, M. D. F. R. S. &c. 3 Volumes 8vo. 18s. Boards. White. 1793.

DR. Smith's talents, as a botanical writer, are already well known to the public. In the present work he appears in a new character, and we will venture to say, with undiminished advantage. His observations are those of a philanthropic and enlightened mind; and his judgment on the productions of the fine arts is commonly guided by the most genuine taste. Hardly have we ever perused any book of travels with more satisfaction; and we must recommend it to our readers as a publication replete with instruction and amusement.

The general outline of the Tour is through Holland, and the Netherlands, to Paris, thence to Italy, the chief scene of description: the return is by Switzerland to Paris. The botanical remarks are not very numerous, and are so agreeably introduced as to interest the common reader. This we mention to obviate an idea, which might naturally arise from the doctor's known department of study, that this is a botanical tour, calculated solely for the lovers of that branch of natural history.

But we hasten to present our readers with some extracts from this entertaining work, that they may judge for themselves of its manner and merit. The fourth chapter of the first volume relates to the Hague, and opens thus:

' July 17. The canal which leads from Leyden to the Hague is pleasant; the Hague itself is celebrated as the most magnificent village, it being esteemed but a village, in Europe. Streets of very large dimensions, with spacious canals planted with fine trees, added

to a situation rather more elevated, and a better air than that of other Dutch towns, make this really a desirable abode. The eye long accustomed to watery flatness, and Dutch regularity, cannot but be peculiarly sensible to the charms of a fine, natural, and extensive wood, about a mile from the town, adjoining to which stands the country-seat of the prince of Orange. The gardens of this palace are a curiosity in their way. The projector of them having doubtless heard the general disapprobation of Dutch gardening, and how very odious straight walks and rows of trees are universally reckoned by all who esteem themselves critics or persons of taste, was resolved at least to avoid that fault; so that every walk in the prince's garden is twisted into a semicircle, every grass-plat cut into a crescent, and every hedge thrusts itself where it is least desired. In vain does the right-on traveller wish to saunter leisurely and insensibly along, to attain any point of view, or other object, that promises him pleasure. He soon finds the most specious path is not to be trusted; for, instead of leading him where it promised, an unexpected turning may bring him near the spot from whence he set out. Whether the contriver of this garden was an English politician, and thought it wholesome to accustom his princely employer to a little twisting and turning, I will not determine.

About three miles from the Hague, on the sea-shore, stands the little town of Scheveling, the road to which is along a noble avenue of trees. The sandy ground on each side this avenue is overrun with birch thickets, and abounds with the true *arundo epigejos* of Linnæus (that is *calamagrostis* of all English writers), *aira canescens*, *hippophae rhamnoides*, a singular dwarf variety of *ligustrum vulgare* (privet), and a number of heath plants, mixed with others usually found in marshes. The fluctuating moisture of the soil may perhaps account for this. I certainly never before saw a small spot whose Flora would in print appear so paradoxical. Among the rarer species were, *convallaria multiflora* and *polygonatum*, with *gentiana cruciata*, the first plant I have met with abroad not a native of Britain.

In Scheveling church is a monument very similar to that of Boerhaave at Leyden; the inscription on it only

OSIA

Cornelii ab Heemskerck.

The principal church at the Hague is entirely lined with black effigies, than which nothing can be more infernally hideous. It contains a monument of some landgrave or other, who should seem by his epitaph to have been at least as great a personage as any of the Roman emperors at the height of their glory.

The palace has nothing very remarkable. In one of the apartments are portraits of all the princes of Orange from William I. Each wears a glaring orange-coloured sash; a circumstance as unfortunate

fortunate for the painter as the scarlet robes in Mr. Copley's picture of the death of lord Chatham.

'The prince's Museum, one of the principal curiosities at the Hague, is very rich, and most admirably kept. Englishmen are politely told, that this is inferior to the British Museum only. I do not see how the two can be accurately compared, as each excels in a different way. This at the Hague is peculiarly rich in toys and other things from the East Indies. The insects and shells are very good. The birds uncommonly choice, though not very numerous. Our conductor was a gentleman whose civility could not be exceeded, but we were obliged to see the servant at the door.

'Mr. Lyonet, the celebrated naturalist, was then living at the Hague, and I should be ungrateful not to commemorate his politeness in shewing me at leisure his very capital collections of shells and pictures. The former, although not systematically arranged, appeared one of the finest collections I had ever seen, containing many unique shells, as well as all those that usually sell at the dearest rate. Among others, the very specimen of *trochus solaris*, from which Rumphius' figure was drawn; and especially that famous unique *conus cedo nulli*, figured in Seba's Museum, vol. 3. t. 48. f. 8. the despair of all other collectors. This shell is not granulated, as would appear from Seba's figure, but quite smooth. The shades of the marking make it seem granulated.

'Among the pictures I was struck with a Joseph, by Rembrandt, not represented, as usual, in his encounter with Potiphar's wife, but more peaceably employed in his study; so that it might do as well for the portrait of any other good studious lad as for Joseph: but the face is that of

" ————— no vulgar boy."

'Mr. Lyonet shewed me also the manuscript of an intended miscellaneous work of his own on insects, entirely physiological, and accompanied with exquisite drawings; and another on the *phalæna coffus* (goat moth), in its perfect state, intended as a sequel to his former elaborate and unrivalled treatise on the caterpillar of that fly. He even consulted with a bookseller in my presence about the publication of these works; but I have not yet heard of their appearance. Possibly his death some months afterwards might put a stop to them. He did not pretend to have discovered the use of the antennæ of insects, but rather supposed them the organ of some sense unknown to us.

'This ingenious philosopher was, at the time I saw him, a venerable grey-headed man, seventy-eight years of age, full of expression, and very talkative; in his conversation continually expressing his admiration of the works of nature, and recurring to their divine author. He spoke of Buffon as a quack in science, whose factitious reputation would certainly soon fall to the ground. Mr. Ly-

cunct, not being at all a systematic naturalist, seemed to know little or nothing of Linnæus, nor had he any of his works. He complained of the number of new names and terms that author has introduced; but this he appeared to have taken from report. Of all the foolish objections to Linnæus, of which it has been my fortune to hear a great many, this surely is one of the most absurd: he has introduced new names only because he has described new objects; as to old names, every intelligent naturalist well knows Linnæus has been rather too cautious of changing them. It would, perhaps, have been better could he early have foreseen his extensive influence, and have reformed many things which, from a deference to the opinion of others, he suffered to remain.—But, to return to Mr. Lyonet.

‘I found him employed in writing an Art of Poetry (“*risam tenatus*”) in Dutch, from the commendable design of improving the poetry of his own country; for he was a native of Holland, not as generally believed of France, nor has he ever been in that country.’

The following general remarks deserve attention:

‘Even so transient a visit as mine, to a country so well known as Holland, no new observations are to be expected. Its political state at this time was such as made it an unpleasant abode for a stranger, especially an Englishman. Disturbances were every day expected at the Hague, and a party of gentlemen in the prince’s interest paraded about the streets of Leyden every night. The bulk of the people, “acrimonious and surly republicans” (to use the mighty Johnson’s surly phrase), shewed their patriotism by an inveterate antipathy to the very name and colour of orange. No wonder that such patriotism was easily awed into seditiousness, and that but a few weeks afterwards every public place glowed with orange trees. Yet, in the last century, these Dutchmen were well soothed and free at the same time that they knew how to value prize, deserving of their love. In this people, not a civil penny, but on the contrary, increasing wealth seems to have “repelled the noblest part” of the soul. A thirst for gain is certainly the prominent feature of their character. Were to the stranger who employs a Dutchman without making a previous bargain, or who should hope in case of an overcharge, to find any thing like honour, shame, or compulsion to work on by remonstrances; nor must the slightest act of common charity be expected without a reward. The custom of paying other people’s servants seems to exist in its full extent in Holland. In coming away from an evening party I have seen a footman at the door with both hands so filled with florins, he was quite at a loss how to dispense of what were pouring in upon him. It ought, however, to be mentioned, in justice to Holland, that I did not observe there the far more shabby custom of *card-money*, which still disgraces my own country; a custom so totally repugnant to all ideas of hospitality, and all the feelings of a gentleman, that nothing but a habit

habit of gaming could debase our national manners low enough to tolerate it.

‘Whether or not cleanliness be positively a virtue I believe moralists are scarcely agreed, for they have not all travelled through Holland to France. No traveller will find a dirty bed in the worst Dutch inn; nor, except the smell of tobacco, which impregnates all the rooms and furniture, and the spitting-pots placed on the tea-table, and often much *too* like the cream-pot in shape, will he meet with any thing inconsistent with perfect cleanliness. Some utensils are of such resplendent brightness and purity, that it shocks a person of any feeling to make use of them for the purposes for which they are designed.’

From Rotterdam our ingenious traveller proceeds to Antwerp; and the bigotry of the Netherlands, almost equal to that of Spain, attracts, as was to have been supposed, the first attention of the free-spirited observer.

‘*July 23.* Being Sunday, I heard high mass in perfection, for the first time, in the noble cathedral of this town, with curiosity not unmixed with awe. The pageantry of the service, the sweet and solemn music, the prostrate multitude, all naturally impressed a solitary and unprotected stranger, of a different persuasion, with unusual sensations, partly, perhaps, justified by reason, partly originating in that bigotry, from which I fear the best of us are not always free. Antwerp is said to be a place of great devotion and of great gallantry, feelings well known not to be incompatible. Surely the inhabitants have need of every sort of dissipation to make existence tolerable in so gloomy and lifeless a town. One would think the plague had swept away half of them, and that the rest were deprecating the vengeance of heaven by a solemn fast. Every thing here is gloomy and mysterious. Those countenances which nature formed for “wreathed smiles,” the genuine expression of an uncorrupted and ingenuous mind, are here the seat of hypocritical and wanton leers; and the natural irresistible charms of youth and beauty, are effaced by the traces of art and intrigue.

‘The Schelde is a fine river, about as broad as the Thames at Chelsea: but the Dutch, having possession of its mouth, have ruined the trade of Antwerp; and this proud city, once so flourishing, now stands a silent monument of the melancholy influence of tyranny and superstition. While its despicable inhabitants are sunk in idleness and sloth, with their concomitant vices, and scarcely capable of any higher duty than kneeling to their Madonnas at the corner of every street; the triumphant and industrious Hollanders, happy at home, and respected abroad, have long ago seen those who wished to bind them in chains humbled at their feet, and those very chains themselves by this time despised and trampled on by the greater part of mankind.’

The paintings of Rubens are afterwards dwelt on with just aste; nor do those of Matsys escape deserved attention.

‘ Besides the pictures in churches, Antwerp has some good private collections. In that of Mr. Van Lancker, in the Place de Mer, I saw a most capital picture of an army plundering a country, by Wouvermans, and a view near Sheveling by the same hand; a fine landscape by Both; several pieces of Rubens and Rembrandt, &c.—Messrs. Pilaer, and Beeckmans, dealers in pictures, shewed me Rembrandt’s mother, by himself, not unlike that formerly at Houghton; and a young man, very well painted, by the same hand. The former they valued at three hundred pounds, the latter at eighty. An artist, kept in their house, paints flowers very admirably on glass, in a singular method. The colours in oil are laid on the back of the glass, so that the lights must be done first; just the reverse of ordinary painting. But I fear my readers will be glad to hear no more of painting for the present, so shall only beg leave, which perhaps had better have been done long ago, to refer them to Mr. Ireland’s Tour through the Low Countries, for full information on these points.

‘ On one of the bridges at Antwerp is a crucifix as large as life, with the following inscription:

*“ Effigiem Christi dum transis pronus honora;
Non tamen effigiem, sed quem designat adera.”*

‘ That is—*Honour the image of Christ as you pass along, but reserve your devotions for Christ himself.*

‘ This is very sensible; but who can help remarking that the inscription, being in Latin, is addressed to those only who do not want such advice, and not to the vulgar, who are the most in danger of falling into idolatry?’

Brussels chiefly attracts notice from its gaiety and dissipation, resembling those of a court, or rather of a watering-place, being then full of idle strangers, who now, it may be supposed, have fled from the horrors of war. But we shall follow our author to France, and say, ‘ how d’ye do?’ at Versailles.

‘ Aug. 6. Sunday being the best day in the week for seeing Versailles, Mr. Brouffonet accompanied me thither. The road was crowded with all kinds of carriages, and those carriages with Chevaliers de St. Louis. We saw the royal family go to chapel, with young maids of honour painted of a rose-colour, and old ones crimson. We saw the crowd adoring their grand monarch, little thinking how soon that adoration would cease. The king’s countenance seemed agreeable and benignant, by no means vacant; his ears, which his hair never covered, were remarkably large and ugly, and he walked ill. He had some very fine diamonds in his hat. The queen

queen received company in her chamber, not having been out of it since her lying-in. The king's brothers had nothing striking about them.

‘Versailles must undoubtedly be allowed the praise of magnificence, if not of elegance or classical taste. The great terrace is superb, and the view from it as fine as art could make a dreary barren waste. The sandy walks of the gardens, between miserably cut hedges, are crowded with indifferent statues, but destitute of verdure or any natural charms. The water-works surprise by their magnificence and absurdity, and tire with their noise and frequency; yet, when they are not playing, Versailles is the most melancholy spot upon earth. The large lake is fine on account of its size, though unpleasantly formal. Near it are some tolerably natural woods, but they have nothing picturesque or peculiarly interesting.’

From the palace let us pass to the tombs of kings; a transition worthy of Hervey.

‘The little town of St. Denis and its abbey are about four miles from the capital, on the English road. A fine avenue of trees leads to them, near which are several handsome crosses to mark the places where Philip III. son and successor of St. Louis, occasionally rested, when he carried his father's bones to be interred at St. Denis. These crosses very much resemble those at Waltham and Northampton, erected about the same time by our Edward I.

‘The abbey church is very handsome; its windows richly painted. The finest monuments are those of Louis XII. Francis I. and Henry II. under which last are buried all his celebrated, but worthless offspring, in whom the race of Valois so unpropitiously concluded. Catharine of Medicis, likewise buried here, intended to have built, adjoining to the church, a circular chapel, after a design of the most consummate elegance, in the centre of which this tomb was to have been placed. The design of the whole, as well as of the other two monuments, may be seen in Felibien's History of the abbey. Many precious marbles, collected for this edifice, remaining unemployed, Louis XIII. granted them to his mother Mary of Medicis, to adorn her palace of the Luxembourg. In vain did the monks remonstrate against this violation of all human and divine right; they were silenced by a letter de cachet. The figures on these three monuments are very finely executed, but the design of some of them is very strange. They represent the kings and queens in marble, as large as life, lying dead; their limbs and features in ghastly disorder; their bodies as if having been opened for extracting the bowels, and then sewn up; there is scarcely any drapery about them. The bas-reliefs on the tomb of Francis I. are exquisite, representing battles. It were too invidious to have looked for that of Pavia.

‘The figures on the older tombs are chiefly of alabaster or white marble,

marble, robed in the usual formal style: certainly much more decent, if not so picturesque as those I have just described.'

The celebrated gardens of M. de Girardin are well described; and Dr. Smith evinces himself an enthusiast in favour of Rousseau, probably from his being a 'kindred spirit,' and fond of botany. We respect Rousseau's genius and sensibility; but uneducated as he was, and his mind untinged with just literature, with first principles of morality, and discriminate stamina of truth, his genius was too wild and irregular, his sensibility partook too much of disease. His writings resemble those Russian palaces of ice, which reflect a thousand splendid hues, but vanish beneath the summer sun of truth and religion. His views of society were theoretic and visionary; and have only contributed to anarchy in the country where they are most admired.

Rousseau's widow Dr. Smith found to be of a superior character to that commonly received of her. Small stature, countenance sensible and striking, manners of a gentlewoman, polite and easy. The character of Julia, after marriage, was drawn from that of madame Boy-de-Tour, of Lyons: the manuscript of the confessions was castrated in some parts by M. de Girardin. In his apology for Rousseau, Dr. Smith warmly reprobates Mr. Burke's eulogium on the French Messalina, as he terms her, we hope from authentic evidence gathered on the spot. Reflections are sometimes introduced on events which have happened since the years of the Travels; but we wonder when we find the doctor, p. 129, mentioning the cause of straw being put into the murdered Bertier's mouth, as first disclosed in his work, while most of the common accounts of the French revolution present the same, and particularly the *Tableaux de la Revolution*, and the *New Annual Register*, of each of which we long since gave a review.

But we must follow our author on his journey to Italy.

'Nov. 20. The morning was fine, and we departed very early, repassing about day-break the *Pont du Gard*, which, by the uncertain light of the misty dawn, appeared with uncommon majesty. The first rays of the morning illuminated its summit, while its massy base, with the rocks and woods on either side, were still half-veiled in darkness. The wind was hushed, and the bubbling stream of the valley below alone disturbed the general repose.

'At a little distance we quitted our former road, and turned towards Avignon. Near a small inn by the way, are some high peaked rocks, which afforded us a few good *lichen*, as my *exanthematicus* and *tumidulus*, Trans. of Linn. Society, vol. i. as well as the *immersus* of Weber, and some others. This *lichen immersus* is a very wonderful production. It consists of a hard white crust, greenish

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when cut or scraped, bearing many small black shields, each of which is immersed in a deep cavity of its own form, apparently hollowed, not only out of the crust, but even out of the stone itself. That any effect of vegetation should produce such hollows is inconceivable, yet that appears to be the case. Some parts of the rock may be found strongly marked with these impressions, after the plant which occasioned them is totally decayed, and the shields fallen out. This phenomenon is well worthy the attention of those who do not affect to despise any thing that has engaged the wisdom of the eternal mind. The plant is found in most countries, and very plentifully in Derbyshire, on calcareous rocks. Some other minute *lichens*, as *exanthematicus* above mentioned, seem to possess a degree of the same power of excavating the stone on which they grow.

From the account of sir John Hawkwood, vol. I. p. 302, 3, it appears that the doctor has not seen the late biography of him, published in the Bibliotheca Topographica Britannica. We pass numerous pages abounding with pleasing materials, to attend our traveller to Rome, and St. Peter's.

'It was impossible to defer visiting St. Peter's any longer than the first day after our arrival at Rome. The effect of the colonade before it was different from what we expected. All prints make it appear too long, and the fountains too small. The best view I have ever seen of this church, is in a picture at the Villa Borghese.

The whole building is of a kind of italcætical stone, called *Pietra di Tivoli*, because the principal quarries of it are at that place. It is very hard, but of an extremely porous unequal texture, so as not to look well when seen too near; not unlike the stone used for building at Matlock, but less porous, and at a small distance looks like new Portland stone. Such is the appearance of St. Peter's. One would think it had scarcely been finished a twelvemonth. The pediment, as has been often observed, is too small, and the whole west front far inferior in majesty to that of our St. Paul's, except the colonade; and I am not sure whether that, however magnificent as a part, does not lessen the effect of the church itself. Nothing can be finer than the two fountains perpetually playing; their vast volume of waters, thrown into various forms by the wind, is one of the noblest objects imaginable. Rome is the only place to see really fine fountains: how different from the impertinent squirts of Versailles! We found by our valet, that the old story of queen Christina's supposing these Roman fountains to be made to play on purpose to amuse her, is now transferred to the present queen of Naples. This is the common fate of such anecdotes.

'But although St. Paul's may very well bear a comparison with St. Peter's as to its outside, the superiority of the latter within is decided indeed! Less, perhaps, with respect to architecture than cleanliness, lightfomeness, and, above all, richness of decoration. The vestibule too is totally wanting in St. Paul's.

‘ On entering the church, we were sensible of the effect so generally mentioned, its not appearing so large as we expected; but this idea wore away every time afterwards. At the first visit we were too much distracted by the variety of objects, to attend to any thing properly. We therefore took a cursory view of the whole, and often returned afterwards with new pleasure to the same magnificent scene. As it is of no consequence to the reader in what order we saw things, I shall collect together, under one view, a few of our remarks made at different times, avoiding as much as possible saying what others have said, or at least avoiding saying it in the same manner.

‘ The great pilasters of the nave are only coloured to imitate blue and white marble, although the rest of the building and decorations are almost all of different kinds of marble. How easily might St. Paul’s be painted in the same manner! or if only white-washed, what an advantage would it be to its appearance!

‘ The superb canopy of bronze over the high altar, and the hundred silver lamps continually burning before it, are described in every book. The glorious dome above, constructed with a lightness and magnificence equally surprising and pleasing to the beholder, has been as often described: but words cannot do it justice, nor would I have any one hope to get an adequate idea of it by contemplating the gloomy cupola of St. Paul’s.

‘ The aisles are occupied by a number of altars, the altar-pieces of which are accurate copies, in mosaic, of the most celebrated pictures in Rome, which by this means are immortalized; for nothing but the entire downfall of the building can ever do these mosaics the least injury, while the originals are daily approaching to decay.

‘ The best in the church is perhaps that of St. Petronilla, after the picture of Guercino, preserved in the palace of Monte Cavallo, esteemed one of the four first pictures in Rome; for the only three allowed to be comparable to it are, the Transfiguration of Raphael, the St. Jerome of Domenichino, and the Descent from the Cross of Daniel de Volterra, or rather Michael Angelo. So connoisseurs have decided, and it becomes us humbly to assent. I only beg leave not to confine my admiration entirely within such narrow limits. To say the truth, I have contemplated many pictures with more pleasure than the Transfiguration of Raphael. The want of keeping, in making the hill so low, is a glaring absurdity; and with respect to our Saviour, with Moses and Elias hanging in the air, three figures of elder pith suspended by threads, and electrified so as to repel each other, would have nearly the same attitudes.

‘ The mosaics of the crucifixion of St. Sebastian, and the death of St. Jerome, after Domenichino, St. Basil saying mass, after Sableyras, with some others, are excellent, and inferior to the pictures

tures from which they are taken in some minutiae of drawing only, as the abbé Richard observes.

'The sculptures of this magnificent church are scarcely less worthy our attention. The most striking of all is the bas-relief of Attila prevented from approaching Rome by the apparitions of St. Peter and St. Paul in the air. It consists of a number of figures as large as life, by Algardi, of whom I shall have more to say in speaking of Bologna. This sculpture is placed over the altar of St. Leo, in whose pontificate the event it represents was said to have happened. For though the story is allowed by catholic writers to be a fable, it was too good a story to be lost. The holy fathers have therefore permitted it to be perpetuated, even in the sanctuary of pretended truth. The more enlightened spectator may take it as an allegory, while the multitude, if they please, may believe it as gospel. If an error, it is one on the right side.'

But we must here close our extracts from this interesting work for the present; and resume the two remaining volumes in some future number.

On the Properties of Matter, the Principles of Chemistry, and the Nature and Construction of Aëriform Fluids, or Gases. In which the Absurdities of the Theories hitherto advanced, and generally received, respecting those Subjects, are fully exposed; and such an Explanation of them given, as Reason, naturally, points out; and every Observation, fully, confirms. By E. Peart, M. D. 8vo. 2s. 6d. Beards. Miller. 1792.

WE have often attended on Dr. Peart in his doubts, difficulties, and new suggestions. When we have paid the tribute to his ingenuity, we have seldom been able to add, that, we were convinced by his arguments. He seems to fail in clearly seeing the whole force of an explanation, and his doubts often arise from a slight misconception of some part, which renders the whole obscure. On some other points, he is necessarily involved in difficulties, from the obscurity of the subject, and he objects to an explanation, because it does not go the full length of the question—a length, which the narrowness of human views can seldom entirely penetrate. With the assistance of this account, we shall very briefly give the substance of the present work, and leave the whole to the decision of philosophers.

The first section respects, 'the erroneous opinions and false reasoning with respect to matter, its properties and modes of existence, particularly when in an aeriform state, with an attempt to rectify them by adhering to reason and experience.' The principal objects of Dr. Peart's attention are, the doctrines

of the immaterialists, and the modern ideas, which come very nearly to the same point, viz. the substitution of spheres of repulsion. We contend for neither; but, on the latter subject, Dr. Peart should have shown, that bodies, apparently in contact are really so. If resistance is ever found to take place, independent of contact, these must be a sphere of repulsion, or a body must act where it is not. A sphere of attraction, within one of repulsion, is not so absurd as he supposes, nor inconsistent with common phenomena. Another opinion, which he combats, is the modern chymical system of the gases, depending on the union of the caloric. This, however, must be rested on, as a fact: it is, in this view, well established; nor is the explanation so absurd, as Dr. Peart endeavours to prove.

The second section contains a summary view of the elementary principles of bodies. Matter he divides into two kinds, the fixed and the active—in other words, solids, and the magnetic, the electric or similar effluvia: the latter are divided into two genera, æther, and phlogiston.

‘ Those properties are of two general kinds. One portion of these original material particles have simply, the property of attracting the other particles of matter, in all points and directions, and these I distinguish by the name of fixed particles of matter. The other particles of matter, have the property of not being excited by contact with the fixed particles of matter, to attract other particles similar to themselves, in one direction only, so as to form themselves into right lines, composed of particles, singly arranged, in contact: consequently, as the fixed particles attract these in all points and directions, these will arrange themselves around the fixed matter, as their centre, and form an atmosphere of radii, spherically surrounding the fixed centre; which radial lines of particles, diverge as they recede from the centre. These I have called active particles of matter.

‘ These active particles are of two kinds; when either kind is excited by contact with fixed matter, it attracts particles of the same kind into atmospheric arrangement; and two atmospheres of the same kind, surrounding two fixed centres, have no attraction for each other, but resist every attempt to bring them into the same place: but if an atmosphere of one kind be brought in contact with an atmosphere of the other kind, they will attract each other, so as to draw their respective fixed centres into contact. To one kind of these active particles I give the name of æther, and the other I distinguish by that of phlogiston.

‘ The fixed particles are drawn together by these active particles, so as to form bodies more or less solid and bulky, according to the proportion of each, which enters into their composition: while the active particles themselves, by contact with those fixed particles,

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arrange themselves in an atmospheric rectilinear form around them ; in which state they produce all the appearances of attraction, and repulsion, and all the various mutations and operations of nature, which present themselves to the philosophic mind ; or, by combining together, in the states of light and fire, they give beauty, life and activity to the whole.'

Such are our author's principles, in other words, his data : they are truly gratuitous, except so far as we know that solid particles must exist, and that effects are produced by causes in which we can perceive nothing material. He goes on, however, resting on these data, to consider the different combinations of the fixed and active principles, which form the most active bodies, particularly alkalis and acids ; secondly, chemical affinities, which are, in his opinion, attractions taking place, between this combination of fixed and active principles ; thirdly, the degree of solidity, which he thinks depends on the attraction of the second active principles, when united with the fixed, while the specific gravity depends on the latter wholly. So far as this system is reasonable or probable, it is not materially different from the common, substituting spheres of attraction and repulsion to the combination of fixed and active principles.

Before mentioning the active particles particularly, Dr. Pearl treats of fire, the effect of the union of the æther and phlogiston without any fixed principles, as well as of water, which he considers as the fixed state of the two airs, and with the French and the generality of English chemists, to be a compound of these.

In the consideration of the theory of gases, our author considers air as composed of a fixed principle as a center, and many surrounding particles of an active principle. The principle of acidity has, he thinks, the greatest affinity to æther, that of alkalinity to phlogiston, but, in the explanation of the reason of their assuming the gaseous form, he retains all the difficulties which attended the system of their depending on the caloric. From the two contending principles of acidity and alkalinity, arise the respective combinations of the two most simple aerial fluids, the pure, and the inflammable air.

* Inflammable air is, therefore, the most perfect of the phlogistic aeriform fluids with bases of alkali, and pure air of the aeriform fluids with bases of the acid principle. If these two be mixed together, in a proper proportion, they will have little or no action upon each other, because each atmosphere is so fully and closely extended around its respective base, as to be scarcely excited, and remains inactive ; but, if they be still more extended by heat, they will then actually separate from their former union, and, upon the activity

vity by ignition, will themselves combine and form fire, and, communicating their activity to the rest, the whole of the phlogistic and ætherial atmospheres will rush together; their respective bases, by that means, will be brought into contact and form a neutral compound,—water;—and, the phlogistic and ætherial atmospheres, thus violently acquiring their liberty, will combine and escape in the form of flame, in which is fire and light.

From the specimens we have thus given, it will be obvious, that, by this new system, we have scarcely advanced beyond the former: we have the same in effect and almost in form, with the addition only of what is, at best, hypothetical, most probably erroneous. We need not add, that to raise a system on the old obsolete doctrines of Stahl, a doctrine now forsaken, probably, by every English chemist, is, at best, an adventurous, we think a dangerous attempt. Dr. Peart, however, means to pursue the subject in examining the gaseous fluids, arising from different combinations with these simple original airs. Yet we think his attention and ingenuity might be better employed. He is building a system which a breath may destroy: he is pursuing an ignis fatuus, and exhausting talents, by which he may become useful in other applications, that may render him equally respectable and valuable.

*Poems, Lyric and Pastoral. By Edward Williams. 2 Vols.
12mo. 10s. sewed. Johnson. 1794.*

IF it be a natural consequence, as experience has sufficiently proved that it is, of having been gratified by the works of an author, that our curiosity is excited to know something of the man; it will equally follow, that when the man is found to have something extraordinary about him, curiosity will make us wish to become acquainted with his works. We are here presented with the poems of a genuine Welsh bard, an original genius, who derives his poetical descent from Talieffin, and his inspiration from nature, for his situation in life is no higher than that of a working stone-mason. The account he gives of the earliest impressions made upon his mind, is as follows:

‘I was so very unhealthy whilst a child (and I have continued so), that it was thought useless to put me to school, where my three brothers were kept for many years. I learned the alphabet before I can well remember, by seeing my father inscribe grave-stones. My mother, whose maiden name was Matthews, was the daughter of a gentleman who had wasted a pretty fortune; she had been well educated; she taught me to read in a volume of songs, intitled *The Vocal Miscellany*; for, I could not be prevailed upon to be taught from any other book. My mother sang agreeably, and I understood that

that she learned her songs from this book, which made me so very desirous of learning it. This I did in a short time, and hence, I doubt not, my original turn for poetry. There is no truth in that old adage, *poeta nascitur, non fit*; for, I will venture to say, that a poetical and every other genius is *made* by some accident in early life, making an indelible impression on the tender mind of infancy.

‘I could buy no books: there was not at this time a single book-feller except itinerants, that sold Welsh books, in all Wales. The whole of my (or rather my mother’s) little library, consisted of the Bible, some of Pope’s works, Lintott’s Miscellany, Steele’s Miscellany, Randolph’s Poems, Milton’s poetical works, a few volumes of the Spectator, Tatler, and Guardian, The Whole Duty of Man, Browne’s Religio Medici, and Golding’s Translation of Ovid’s Metamorphoses, in the black letter, which I soon was able to read; and, with these, two or three books of arithmetic, which my mother procured for me; and it was she that taught me to write, and the first five or six rules of arithmetic, with something of music.

‘My first attempts in poetry were in Welsh, that being the country *vernaculum*, though English was the language of my father’s house. In 1770, my best of mothers died; I was then, though twenty-three years of age, as ignorant of the world almost as a new-born child; this I gradually found by woeful experience. I had worked at my father’s trade since I was nine years of age; but I never, from a child, associated with those of my age, never learned their diversions. I returned every night to my mother’s fire-side, where I talked or read with her; if ever I walked out, it was by myself in unfrequented places, woods, the sea-shore, &c. for I was very pensive, melancholy, and very stupid, as all but my mother thought; when a cheerful fit occurred, it was wild extravagance generally.’

Those who have read Beattie’s Minstrel, will be struck with the similarity between young Edwin and our rustic poet.—After his mother’s death, Mr. Williams tells us, that ‘not being able to bear home where she was never more to be seen,’ he rambled about for some years, working at his trade in London and other places. Returning into Wales he married, and for some time laid aside his favourite study. But by degrees, the notice of friends encouraged him to print his poems by subscription, in which we sincerely rejoice he has met with so much encouragement.

From this account of his scanty advantages, our readers are probably prepared to give his productions the qualified eulogium, which is so often the utmost that belongs to a self-taught genius.—‘They are really very extraordinary, considering!’—But we can assure them, that if they are true lovers of poetry, they will find much of real, as well as relative excellence.

A flowing and easy melody in a variety of measures; images and manners truly pastoral; enlarged ideas and glowing sentiments of liberty, civil and religious.—He is tinctured with an honest enthusiasm for his country and his country's productions, for which no one who has himself felt the *amor patriæ*, will think the worse of him.—We do not mean, however, to bestow indiscriminate praise upon all the contents of these two volumes. Many of them contain little more than those general praises of the country and a pastoral life, and those vague censures of the folly and wickedness of towns, which poets are apt to indulge themselves in, and which, when they expect notice or encouragement for their labours, they bring, not to the cottage which they celebrate, but to the city which they decry. Some of the poems are translated from the author's own Welsh, for he writes in both languages, and a few from the ancient Welsh bards. We particularly noticed a very elegant one from a Welsh bard who flourished, as we are told, about the year 1350. It describes the journey of a female pilgrim from the isle of Anglesea to St. David's in Pembrokeshire.

‘What hast thou done, thrice lovely maid?

What crimes can to thy charge be laid?

Didst thou condemn the suppliant poor,

Drive helpless orphans from thy door,

Unduteous to thy parents prove,

Or yield thy charms to lawless love?

No, Morvid, no; thy gentle breast

Was form'd to pity the distress'd;

Has ne'er one thought, one feeling known,

That virtue could not call her own;

Nor hast thou caus'd a parent's pain

Till quitting now thy native plain.

Yet, lovely nymph, thy way pursue,

And keep repentance full in view;

Yield not thy tongue to cold restraint,

But lay thy soul before the saint;

Oh! tell him that thy lover dies;

On death's cold bed unpitied lies;

Murder'd by thee, relentless maid,

And to th' untimely grave convey'd.’

He goes on to describe, in a picturesque manner, the streams and torrents she has to cross in her journey.

‘O! could I guard thy lovely form

Safe through yon desert of the storm,

Where fiercely rage encount'ring gales,

And whirlwinds rend th' affrighted vales:

Sons of the tempest, cease to blow,
 Sleep in your cavern'd giens below;
 Ye streams that, with terrific sound,
 Pour from your thousand hills around;
 Cease with rude clamours to dismay
 A gentle pilgrim on her way.

Peace! rude Traeth Mawr; no longer urge
 O'er thy wild strand the sweeping furge;
 'Tis Morvid on thy beach appears,
 She dreads thy wrath—she owns her fears;
 O! let the meek repentant maid
 Securely through thy windings wade.'

Among those of Mr. Williams, we would point out *The Holiday Prize*, a pastoral, in which the gay and the domestic temper are contrasted with equal novelty of thought and neatness of execution. *On the Approach of Winter*, written with much feeling of the plaintive kind; and, more particularly, two Odes, which for sublimity of conception and loftiness of sentiment, may bear a comparison with some of the most esteemed in the language. They were recited, according to the custom of the ancient bards, on Primrose Hill, where they have a stated meeting on the equinoxes and solstices. The one is entitled, *On the Mythology of the ancient British Bards*. It seems their leading doctrine, derived from the Druids, is the metempsychosis, which they have interwoven with their Christianity. They believe that all animated beings originate in the lowest point of existence, whence they rise higher and higher to the greatest possible point of happiness and perfection. That if a man leaves this world without having acquired virtues which fit him for a higher state, he is sent down again into the inferior classes of existence, when in process of time he rises again. That, however, after passing through the state of man, he is not liable to fall from happiness, but that good spirits, who have been men, often voluntarily return to the earth to instruct mankind, and that the most distinguished bards, the Jewish prophets, and Jesus Christ himself, have been of this number.—That after passing the state of humanity, a being recovers the recollection of every former state.—In the Ode we mention, the bard recites his transmigrations into different states. We should quote from it, if we did not give the other entire.

' ODE ON CONVERTING A SWORD INTO A PRUNING HOOK.

' Recited on Primrose Hill, at a Meeting of ANCIENT BRITISH BARDS, Residents in London, Sep. 22, 1793, being the Day
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whereon the Autumnal Equinox occurred, and one of the four grand solemn Bardic Days.'

' Gwir, yn erbyn y Byd.'

Motto of the Ancient Bards of Britain.

' In English—Truth, against all the World !

' And they shall beat their swords into plough-shares, and their spears into pruning-hooks ; nation shall not lift up sword against nation ; neither shall they learn war any more.' *Isaiah, chap. ii. ver. 4.*

' 1. Fell weapon, that in ruthless hand
Of warrior fierce, of despot king,
Hast long career'd o'er ev'ry land,
Hast heard th' embattled clangor's ring ;
Wrench'd from the grasp of *lawless pride*,
With reeking gore no longer dy'd,
I bear thee now to rural shades,
Where nought of hell-born war invades ;
Where plum'd Ambition feels her little soul ;
And hiding from the face of day
That dawns from heaven, and drives away
Those fiends that love *eternal night*,
She, with rude yell, blasphemes the sons of light,
That bid her deathful arm no more the world controul.

' 2. I saw the *tyrant* on her throne,
With wrathful eyes and venom'd breath,
Enjoy the world's unceasing groan,
And boast, unsham'd, her fields of death ;
When through the skies her banners wav'd,
When, *drunk with blood*, her legions rav'd,
Her *priest* invok'd the *realms above*,
Dar'd at thy throne, thou God of love,
Call for the thunders of thy mighty will,
To storm around the guiltless head,
To strike a *peaceful brother* dead ;
Whilst blasphemies employ'd his tongue,
The gorgeous temple with loud echoes rung ;
I felt my shudd'ring soul with deepest horror chill.

' 3. I saw the *victor's* dreadful day,
He, through the world, in regal robe,
Tore to renown his gory way ;
With carnage *zon'd* th' affrighted globe :
Whilst from huge towns involv'd in flame
The *monster* claim'd immortal fame,

What lamentable shrieks arose,
 In all th' excess of direst woes !
 Loud was the *sycophant's* applauding voice :
 Together throng'd the sceptred band,
 Hymn'd by the *fiends* of ev'ry land :
 How mourn'd my soul to hear the tale
 Of sad humanity's unpity'd wail !
 And each *imperial dome* with horrid shouts rejoice !

' 4. But hear from heav'n the dread command ;
 It gives to speed that awful hour,
 When from oppression's trembling hand
 Must fall th' *insulting rod of pow'r* ;
 Long vers'd in mysteries of war,
 She scyth'd her huge triumphant car ;
 Her lance with look infuriate hurl'd ;
 Bade fell destruction sweep the world ;
 She wing'd her Churchill's name from pole :
 Now brought before th' *eternal throne*,
 Where *truth* prevails, all hearts are *known*,
 She, self-condemn'd, with horrid call,
 Bids on her head the rocks and mountains fall,
 To shield her from the wrath whose venging thunders roll.

' 5. Thou, *strength of kings*, with aching breast,
 I raise to thee the mournful strain ;
 Thou shalt no more this earth molest,
 Or quench in blood thy thirst again.
 Come from rude war's infernal storm,
 And fill this hand in alter'd form,
 To *prune the peach, reform the rose*,
 Where in th' expanding bosom glows
 With warmest ardours, ev'ry wish benign :
 Mine is the day so long foretold
 By heaven's illumin'd bards of old,
 To feel the rage of discord cease,
 To join with angels in the songs of peace,
 That fill my kindred soul with energies divine.

' 6. Dark error's code no more enthrals,
 Its vile infatuations end ;
 Aloud the trump of Reason calls ;
 The nations hear ? the worlds attend !
 Detesting now the craft of kings,
 Man from his hand the weapon flings ;
 Hides it in whelming deeps afar,
 And learns no more the skill of war ;
 But lives with Nature on th' uncity'd plain :
 Long has this *earth* a captive mourn'd,
 But *days of old* are now return'd ;

We Pride's rude arm no longer feel;
 No longer bleed beneath Oppression's heel;
 For Truth to Love and Peace restores the world again.

' 7. The dawn is up, the lucid morn,
 I carol in its golden skies;
 The Muse, on eagle-pinions borne,
 Through Rapture's realm prophetic flies;
 The battle's rage is heard no more,
 Hush'd is the storm on ev'ry shore;
 See lambs and lions in the mead
 Together play, together feed,
 Crop the fresh herbage of perennial Spring:
 From eyes that bless the glorious day
 The scalding tears are wip'd away;
 Raise high the song! 'tis heav'n inspires!
 In chorus joining with seraphic lyres,
 We crown the Prince of Peace, he reigns th' Eternal King!

At the end of the poems is an account of the Welsh bardic triades, a manner of writing which our author warmly defends. It has a striking resemblance to the manner of Ecclesiasticus and the Proverbs, and is certainly not ill calculated for aphorisms, especially if they are capable of any point; but it must be very tiresome in any long composition. A few of those quoted are,

The three primary requisites of poetical genius; an eye that can see nature, a heart that can feel nature, and a resolution that dares follow nature.

The three utilities of poetry; the praise of virtue and goodness, the memory of things remarkable, and to invigorate the affections.

There are three sorts of men; the man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good.

The three primary privileges of the bards are, maintenance wherever they go, that no naked weapon be borne in their presence, and their testimony be preferred to that of all others.

As we have expressed our warm approbation of the high tones of liberty, and enlarged sentiments of philanthropy, which are to be met with in these Poems, we hope the author will allow us to wish that he would retrench from any future edition, those strokes of petulant sarcasm which greatly blemish the general tenor of his productions. He does not possess any talent for humour. Neither does it well become a writer, on his first appearance before the public, to speak contemptuously

of men, or classes of men, who have long been in possession of its admiration or reverence. We are sorry, likewise, that he indulges in his Preface a strain of querulous complaint, in which his readers cannot sympathize, as he has not stated to them the injuries to which he seems so sensible; nor, if he had, could they probably have judged of them. We fear, indeed, that a wounded sensibility is the tax which genius, rising above its situations and connections in life, is too generally forced to pay.

We remark many words used in an uncommon sense, as *fewelled, careered, wordless, dangerless, leisured*. Where the poetry is bold, as in the ode we have quoted, they have a happy effect.—We observe also a sonnet on sonnet making, said to be in the Welsh manner, which is only an imitation of the famous Spanish Sonnet of Lopez de Vega, which has been imitated so often.

As our Cambrian bard tells us many of his best pieces are yet unpublished, we hope he will be induced, from the reception of these, to give them to the world, and in return we will give him a triad. Respect the public, speak sparingly of thyself, and despise not criticism.

Observations on the Nature of Demonstrative Evidence; with an Explanation of certain Difficulties occurring in the Elements of Geometry: and Reflections on Language. By Thomas Beddoes. 8vo. 3s. 6d. Boards. Johnston. 1793.

THERE is no royal road to geometry, said once a philosopher, and the sentiment has been re-echoed by every teacher of mathematics, when his pupil in despair is ready and willing to throw the elements of the prince of geometers into the fire. Our author is of a very different opinion, and conceives that children might be made to pass over the pons asinorum without difficulty, and that by appealing to the senses, we might give them at once an insight into those truths, which are now not to be acquired without toiling through the perplexities of a tedious demonstration. We are inclined to agree with him in this point, and heartily wish, that he may persuade his brethren of Oxford and Cambridge to make the experiment upon the youth entrusted to their care; for we have seen many a one wasting his hours unprofitably in endeavouring to enter into his tutor's ideas; and being brought into a new world of lines and circles, and being told that there is something very mysterious in the science into which he is to be initiated, he approaches every theorem with awe, and finds himself soon bewildered in a labyrinth, without any friendly clue to guide his forlorn steps.

If it is true, that ‘in a train of mathematical reasoning we proceed at every step upon the evidence of the senses, or in different terms, that the mathematical sciences are sciences of experiment and observation, founded solely upon the induction of particular facts, as much so as mechanics, astronomy, optics, or chemistry,’ there cannot be a doubt, that the best way of communicating knowledge on these subjects, is to present to the senses every experiment in the same manner as it is mentally performed. That the mathematics are of this nature, the author shews in a variety of instances; and the fourth proposition of the first book of Euclid is so completely to his purpose, that it is sufficient to examine the process of the mind in every step, to be convinced, that the mere experiment of laying the one triangle upon the other in a visible manner, would without difficulty teach the learner the truth required. The same may be said of the fifth proposition, which is difficult only from a beginner not being so well acquainted with the nature of angles as of lines; but if he had been either accustomed frequently to consider them, or if his instructor had dwelt sufficiently upon this point, the experiments on this proposition might be easily made; and the result would fix itself at once upon the mind. Why do we, after having read the six first books of Euclid, find great difficulty in surmounting the eleventh and twelfth? The figures are more complicated; they are on a plane surface, though they ought to represent solids, and we have been less accustomed to consider solids and compare them together: yet, if the solids were represented as such, and we were frequently to examine them, the propositions in these books would be as easily digested as any in the preceding.

The doctrine of ratios, which is supposed to be more mysterious than any part of the mathematics, and on that account the fifth book of Euclid is omitted in the lectures of many tutors in Cambridge, is shewn also to be easily acquired by experiments; and though the author is aware that many will laugh at the idea of teaching it by tapes and strings, the mode seems feasible and proper to shorten the way to knowledge. Whether it is time to throw away our Euclids, and substitute other modes of instruction, we shall not decide, though perfectly convinced that there is great room for improvement in the present system of education; and we cannot but think, that the remarks interspersed on this subject, in various parts of the work before us, deserve the attention of every person employed in communicating instruction to the rising generation. The following extract will give an idea both of the author’s style, and too true an account of the difficulties under which we labour in our early years.

‘ But according to the modern practice of education, instead of suffering children to follow the active tendency of their nature, or gently directing it, we forcibly debar them from the exercise of the senses, and condemn them to the horrible drudgery of learning by rote, the conceits of a tribe of sophists and semi-barbarians, to whom it is no reproach not to have entertained just ideas either concerning words or things. Next to actual blind-folding and muffling, to oblige children to learn the terms in which these conceits are couched, is the happiest contrivance imaginable, for keeping their minds unfurnished; by long continuance of sedentary confinement, we hold the perceptive faculties, as much as possible, in a state of perfect inaction; at the same time we employ the organs of speech in pronouncing, and the memory in retaining, none but sounds insignificant; so that from the commencement of a liberal education, one might be led to conclude, that the following is the only sentence, ever written by Mr. Locke, of which his countrymen have attempted an application; “ if it were worth while, no doubt a child might be so ordered, as to have but a very few, even of the ordinary ideas, till he were grown up to a man;” and that nothing might be wanting to satisfy us, that our apparent cruelty is *real kindness*, it has been clearly proved, that the principal rules laid down in our grammars are false, and the exceptions groundless! Let the moralist, when he has verified this fact in the writings of Mr. Tooke, and his fellow labourers in the philosophy of language, determine whether it be an act of greater humanity, to preserve the Africans from slavery, or deliver children from *grammar*.’

In two Appendixes are some observations on the Dutch etymologists and the new Epea pteroenta of Mr. Horne Tooke. In the former our author rejects with propriety the fictitious improvements made in the Greek etymologies by Hemsterhuis, Lennep, and others of the Dutch school. That so complicated a language should have been founded in a philosophical manner by rude men of the earliest times, or as Valckenaer expresses it, a primis sapientibus illis linguæ conditoribus, is a conjecture scarce worthy of a moment's consideration; and if the etymologists, instead of confining themselves to the Greek and Latin languages, had paid some attention to the nature and structures of those now in use, and the remains of the more ancient languages, they must have discovered sufficient proofs of the futility of their scheme. The structure of the Hebrew language, might in this, and in many other particulars, have afforded them much information; but notwithstanding the importance of this language to the divine, the historian, and, we may add too, the grammarian, the learned have chosen for some ages to beat about the barren rocks of Parnassus rather than ascend to the cedars of Lebanon, or expatiate among the vineyards of Carmel.

Mr. Horne Tooke's work is considered by our author as 'one of the most valuable as well as one of the most ingenious productions that ever issued from the press; and, except Mr. Locke's Essay, as that which has most contributed towards the theory of our intellectual faculties.' He is naturally led to inquire into the merits of the writer, and to examine his pretensions to the character of an inventor, and from comparing the time of the first publication of the letter to Dunning, with the first appearance of the Dutch etymologies, as it might be said, in the world, in Villoison's edition of Longus's Pastorals, he cannot conceive, that Mr. Tooke derived his knowledge from the Dutch school. Besides, the air and manner of the diversions of Purley strike him, as we confess they do us, as altogether original. That the truths on which the work is built, are known to every student of the Hebrew, does not diminish the value of Mr. Tooke's labours; for he has introduced the true mode of derivation into the English language, and will thus remove, probably, in a few years, all those difficulties which the pretended science of metaphysics or the affectation of pedantry have introduced into our grammars.

The Packet: a Novel. By Miss Gunning. 4 Vols. 12mo. 12s. sewed. Bell. 1794.

THIS is, if we understand aright, this lady's first appearance as a novel writer; and, with that circumstance in our view, we think she has acquitted herself with credit. The language though not elegant, nor every where free from colloquial inaccuracies, is easy; the tale is pathetic, and the catastrophe strongly interests the feelings. The story is, indeed, told in two diffuse a manner, and mixed up with much alloy, which diminishes its value; but in the more interesting situations we think there is much merit, nor is it a small part of that merit that none but virtuous feelings are called forth throughout the whole work. The tender charities of parent, child, lover, sister, friend, appear in all their purity, and with some strength of expression. With regard to the plot, we should be sorry if we could not keep a secret as well as the lady; we shall, therefore, not spoil the reader's pleasure by analysing the story, or anticipating the contents of the fourth volume. The following extract may give an idea of the author's manner; it well describes the winning attentions of amiable youth, and the petulant fondness of infirm age. The old lady spoken of, is grandmother to the father of Adelaide, and had been lately sheltered in his house from the unkindness of another descendent.

'Adelaide,

' Adelaide, the ever gracious, ever fascinating Adelaide Montreville ! from her unremitting attentions, and tender assiduities to the health, the comfort, and the amusement of this interesting venerable parent, awakened all of sensibility that was yet alive in the heart of ninety-six ; and, without consulting any part of the family, she formed a resolution, which she thus carried into execution.

' Finding herself one day not well enough to leave her chamber, Adelaide had dedicated, as usual, her whole time to the cares of nursing, and the pleasures of entertaining her. The medicine she took was made less unpalatable when administered by the hands of her gentle and affectionate grandchild—If inclined to exert her spirits by an effort of cheerfulness, Adelaide's memory was ransacked for little bagatelles, to assist the salutary purpose—if disposed for the reception of harmonic sounds, she drew them from her harp or guitar, and joined them to the sweeter harmony of her own sweeter voice. When any of these grew tedious on the ear of age, Adelaide would have recourse to a book, and, having lulled her to a short repose, watched till she awoke again, with more anxiety than Mrs. Johnson would have shewn had the last scene been closing in her presence.'

The resolution mentioned is making a will in favour of Adelaide, soon after which her darling is sent on a tour to France, to the great dissatisfaction of the old lady.

' There was but one person who took no pains to smother her discontent ; and it was with the greatest difficulty that the poor old grandmother was prevailed upon to sit down at the same table with people who could use her so cruelly as to send the dear child away, whose absence she felt it would be in vain for her to expect, or wish to survive.—She was pleased with nothing that was done to please her.—looked affronted with every body—answered nobody but in uncivil short monosyllables—what she did say was rumbled out to herself in such phrases as these—Ah, poor me ! dear child !—hard-hearted creatures ! and the like. She would look on the interesting Adelaide till her dim half-sightless eyes were filled with scalding tears, and, then she would add : how barbarous you all are— if I am ill, who will take care of me now ? I shall take care of you, dear madam, said lady Gertrude. Thank you, returned she ; but if I am very bad, and likely to die, sir Thomas must promise to send for Adelaide back again. I give you my word, to do what you desire, said he. Then I know you will not break it, replied she ; and from that moment was restored to something like good humour.'

After sir Thomas has conducted his daughter to Dover, his reception is thus described :

' Sir Thomas asked what sort of temper she was in at present, and if he might venture to shew himself to her before she went to rest ?

Lady

Lady Gertrude was wishing him to decline the interview that night, for fear she might be disturbed and put off from her sleep, when Jaquiline appeared at the door, to say that her lady had heard that Sir Thomas was returned, and desired to see him.

‘I am a transgressor, said he; Gertrude, you must go with me, to secure my personal safety-- He smiled, drew her hand under his arm, and they walked on together.

‘Lady Gertrude guessed at the reception prepared for him, by observing, that when she left Mrs. Osmond, half an hour before, she was sitting in her easy chair, with her face fronting the door; she had now reversed her position, so that, as they entered, they saw only her back, and it seemed as if she had instructed her very shoulders to speak the language of displeasure; for though always high, they were now pushed up, and much higher than usual.

‘Sir Thomas, finding that he must either laugh or cough at the extraordinary scene before him, stifled the first, and indulged the last so heartily, that if his grandmother had been three rooms off, she would have heard that he was coming; but in the same room with him, she could not plead ignorance of his being entered, yet she neither stirred nor turned her head, but chuffily cried out as he was stepping towards her—So, grandson! you are come back I find, and have made a fine hand of it—I did not think you could have left the dear creature behind, though you said you would—Well, well, you have killed your poor old grandmother, and there’s an end of the matter; but I wish it may not be the occasion of more deaths than one:—and she looked at lady Gertrude very kindly, and as if she would have added, the heart of your wife will be broken as well as my own!

‘Sir Thomas kissed her hands very affectionately, for he was much struck with her sensibility, though she had a strange way of shewing it: he thanked her for the fondness with which she loved their Adelaide, and hoped it would not be lessened when she came home again, to take her station, as usual, under the wing of so partial and tender a parent.

‘Thomas! Thomas! she replied pathetically, shaking her few remaining grey hairs, some of which having escaped from their binder, had fallen sparingly over her forehead, as if to render her prophecy more respectable, by adding to the venerable appearance of the venerable prophetess—Thomas! Thomas! said she, I am not to be flattered into false hopes; I shall never live to see the return of my child, neither may you, we are all in the hands of God; but I will try to forgive you for having robbed me, for a few weeks, perhaps months, of happiness in this world; her image I shall carry with me to the next! But we will talk no more of her now, or I shall get no sleep to-night; only remember, she continued, that you have promised to send for her if I should be very bad, and yet not so near my end but there might be a chance of my seeing her

once more; remember, Thomas, I have your own word for this last indulgence.

‘ You have, madam, and I will strictly abide by it.

‘ Well, said she, then you may go, I can talk no more about it now. — She held out a hand to each—Sir Thomas pressed her forehead with his lips, lady Gertrude saluted her cheek; she returned their endearments with the feeble pressure of enervated age, smiled kindly upon them, called them good creatures, herself a spoilt child, gave them her blessing, wished them a good night,—and they separated from her, more penetrated by the good qualities of her heart, than mindful of the oddities that marked her disposition.’

‘ The good old lady was but a too true prophetess—the vigour of those artificial spirits that in a degree supported her strength, began to fail when Miss Montreville left the castle; to whom her attachment was of that extraordinary sort, that she was indebted to her attentions for a larger share of cheerful content than she had known at any former period of her very long life—her bank of content was broken—she could no longer draw on Adelaide for supplies—She first took to the confinement of her chamber, next to her bed, and from thence, at ninety-six, how easy is the last transition!

‘ When death stole upon this venerable ruin of mortality, he came in so gentle a form, that his approach was imperceptible; he came with no terrors in his looks, or torments in his train, but softly laid his hands upon her eyes, and they were closed for ever.’

As we are promised another novel from the same hand; to be built upon an episodical story in these volumes, which, by the way, we protest against as an injudicious mode of a new publication; we must beg the fair author to endeavour to forget *herself*, if she wishes to interest us in her characters. We would likewise put her in mind that travelling amongst the Alps is not quite like travelling on English turnpike roads; we meet with a cottage, situated on the top of one of the most savage and tremendous mountains in the world, covered with snow, to the door of which they could not *drive* nearer than a hundred yards.

The Works of Alexander Pope, Esq. with Remarks and Illustrations. By Gilbert Wakefield, B.A. 8vo. 6s. Boards.
Kearley. 1794.

THE character of Mr. Pope is so well known as a poet, and that of Mr. Wakefield as a critic, that we deem it unnecessary to exhibit them here. We think it sufficient to say, that we are so well convinced of the merit of each of their characters, as to feel, with the numerous admirers of Mr. Pope,

Pope, no small gratification on the annunciation of the present work. The Advertisement prefixed to it, will shew what the reader is to expect from Mr. Wakefield :

‘ As the expensiveness of the present undertaking renders it necessary for me to make the experiment of the public disposition in detached volumes, I shall reserve the general remarks, which I intend to offer on the poetical character of my author, to a future occasion. In the mean time, it is proper that I should advertise the reader, that my notes are intended to recommend Mr. Pope as an English classic to men of taste and elegance ; and that they pretend to no subtleties of investigation, no profundities of criticism, no grand discoveries of refined argumentation and curious coherence. It has been my resolution to present to the world as much originality as possible ; and I shall be found to have borrowed very little from other commentators ; and that little has been conscientiously assigned to its proper owner. I never could approve of the too common practice of swelling books with the reiterated labours of other critics ; a practice not honourable as it regards our own fraternity of writers, nor respectful to the community. The text is taken from bishop Warburton’s edition ; a man, for whose talents and penetration I entertain the highest reverence ; and whose powers of intellect have been surpassed by very few individuals of his species, in any age or nation. All communications relative to this work, conveyed to the publishers, whether of historical anecdote, or literary remark, will be thankfully received, and faithfully acknowledged.

‘ I submit this work with diffidence and solicitude to the judgment of the candid and intelligent : and, if I should be fortunate enough to meet with their countenance on this occasion, the succeeding volumes, if life and health permit, will speedily appear.’

This volume comprehends Mr. Pope’s very elegant Preface, his Discourse on Pastoral Poetry ; his Juvenile Poems, including his Pastorals, and Windsor Forest ; Ode on St. Cecilia’s Day ; Chorus to the Tragedy of Brutus ; Essay on Criticism ; Rape of the Rock ; Elegy on a Lady ; Eloisa to Abelard ; Epistles to several Persons, Epitaphs, &c.—Mr. Wakefield should have given us a table of contents.

In the notes on the discourse on pastoral poetry, Mr. Wakefield gives us the following information :

‘ The variations in this discourse, inserted below, and those in the pastorals not marked P. are from “ the first copy of the pastorals,” written in Mr. Pope’s own hand, and communicated to me in the most ready and obliging manner by Thomas Brand Hollis, esq. On the first page are found the words in the inverted commas above, and on the second, the following memorandum in the same hand :

“ Mem : This Copy is that wch. pass thro. ye. hands of Mr. Walsh, Mr. Congreve, Mr. Mainwaring, Dr. Garth, Mr. Granville,

ville, Mr. Southern, Sr. H. Sheers, Sr. W. Trumbull, Ld. Halifax, Marq. of Dorchester, D. of Bucks, &c. Only ye. 3rd. Eclog. was written since some of these saw ye. other 3. wch. were written as they here stand wth. ye. Essay, anno 1704. *Ætat. meæ*, 16.

"The alterations from this copy were upon the objections of some of these, or my own."

"The next leaf, on which probably nothing was written of importance, has been torn out: then on the third page is in large printed characters, "An Essay on Pastoral;" which regularly commences with the following paragraph: the original, &c. The whole of which essay, as well as the pastorals, is most beautifully written in imitation of print: on which subject Dr. Johnson has the following remark. "He first learned to write by imitating printed books; a species of penmanship in which he retained great excellence through his whole life, though his ordinary hand was not elegant." Elegant, perhaps, it may not deserve to be called in comparison with the other; but regular, distinct, and legible it certainly is, as it can possibly be. The variations shall be noticed with all the brevity, that a proper specification of them will admit."

To enable our readers to form a judgment of the manner in which this work is conducted, we shall present them with part of the Windsor Forest, together with Mr. Wakefield's notes.

WINDSOR FOREST*.

TO THE RIGHT HONOURABLE GEORGE LORD LANS-
DOWN.

*Non injussa cano: te nostræ, Vare, myricæ,
Te nemus omne canet; nec Phœbo gratior ulla est,
Quam sibi quæ Vari præscripsit pagina nomen.* VIRG.

My lawns and woodlands no unbidden lays
Shall teach, O! Varus, to resound thy praise.
No pages Phœbus consecrates to fame
More pleas'd, than what prescribe thy honour'd name.

(G. W.)

"Thy forest, Windsor! and thy green retreats,
At once the monarch's and the Muse's seats,

Invite

* This poem was written at two different times: the first part of it, which relates to the country, in the year 1704. at the same time with the pastorals: the latter part was not added till the year 1713, in which it was published. P.

"Our poet, in the prologue to the satires, thus modestly expresses himself, in allusion chiefly to the following poem and his pastorals:

"Soft were my numbers: who could take offence
While pure description held the place of sense?
Like gentle Fanny's was my flow'ry theme,
A painted mistress or a fading dream.

Invite my lays. Be present, sylvan maids !
 Unlock your springs, and open all your shades.
 Granville commands ; your aid, O Muses, bring !
 What muse for Granville can refuse to sing ? 6
 ' The groves of Eden vanish'd now so long,
 Live in description, and look green in song :
 ' These, were my breast inspir'd with equal flame,
 Like them in beauty, should be like in fame. 10
 Here hills and vales, the woodland and the plain,
 Here earth and water seem to strive again ;
 Not chaos-like together crush'd and bruise'd,
 But, as the world, harmoniously confus'd :
 Where order in variety we see, 15
 And where, though all things differ, all agree.
 Here waving groves a chequer'd scene display,
 And part admit, and part exclude the day ;
 As some coy nymph her lover's warm address
 Nor quite indulges, nor can quite repress. 20

As Virgil says of the prayer of Aruns, that the gods granted one half, and dispers'd the other half into empty air ; so we cannot allow the deficiency of *sense* to our poet, but readily grant, that *description* never attained such excellence as in his juvenile performances.

VARIATION.

' Ver. 3. &c. originally thus :

' ——— Chaste goddesses of the woods,
 Nymphs of the vales, and Nais of the floods,
 Lead me through arching bow'rs and glimmering glades :
 Unlock your springs——

' I cannot discover a sufficient reason for his omission of the beautiful verses in the variation ; and wish that he had restored them to their place.

' Ver. 4. Virgil, *Geo.* ii. 175.

——— sanctos ausus recludere fontes :

' Once more unlock for thee the sacred spring. Dryden.

And, open all your shades, is the *pandite nunc Heliconæ, Deæ*, of the same poet, *Æn.* vii.

' Now, sacred sisters, open all your spring. Dryden.

' Ver. 7. Our author doubtless had in view, two passages of Addison's Letter from Italy ; the first of which is worthy of Pope himself :

' Sometimes misguided by the tuneful throng,
 I look for streams immortaliz'd in song,
 That lost in silence and oblivion lie ;
 Dumb are their fountains, and their channels dry ;
 Yet run for ever by the muse's skill,
 And in the smooth description murmur still,
 Oh ! could the muse my ravish'd breast inspire
 With warmth like your's, and raise an equal fire !
 Unnumber'd beauties in my verse should shine,
 And Virgil's Italy should yield to mine.

' Ver. 14. The diction of this couplet is curiously happy. He might have in his eye the *concordia discordia*—the friendly discord of Ovid.

Ver. 19. There is a levity in this comparison, which appears to me unseasonable, and but ill according with the serene dignity of the subject. But, as the poet omitted with great judgment the luxuriances of his youthful imagination in future revisions of his works, and has retained this passage, I am very diffident of dissent from him in such cases.

There,

There, interspers'd in lawns and op'ning glades,
Thin trees arise that thun each other's shades.
Here in full light the russet plains extend :
There wrapt in clouds the bluish hills ascend.
Ev'n the wild heath displays her purple dyes, 25
And 'midst the desert fruitful fields arise,
That crown'd with tufted trees and springing corn,
Like verdant isles the fable waste adorn.
Let India boast her plants, nor envy we
The weeping amber, or the balmy tree, 30
While by our oaks the precious loads are born,
And realms commanded which those trees adorn.
Not proud Olympus yields a nobler sight,
Though gods assembled grace his tow'ring height,
Than what more humbler mountains offer here, 35
Where, in their blessings, all those gods appear.
See Pan with flocks, with fruits Pomona crown'd ;
Here blushing Flora paints th' enamell'd ground ;
Here Ceres' gifts in waving prospect stand,
And nodding tempt the joyful reaper's hand ; 40
Rich industry sits smiling on the plains,
And peace and plenty tell, a Stuart reigns.
' Not thus the land appear'd in ages past,
A dreary desert, and a gloomy waste,

VARIATION.

' Ver. 24 *Bluish*. This form of the word is destitute of dignity.

' Ver. 25. originally thus :

' Why should I sing our better suns or air,
Whose vital draughts prevent the leach's care,
While through fresh fields th' enlivening odours breathe,
Or spread with vernal blooms the purple heath ?'

' The prosaic vulgar language, and the imperfect rhyme in these verses, justify their suppression ; and prove, like most of these instances, of personal criticism in our poet, that he had not forgot what he imputes to Dryden,

' The last and greatest art, *the art to blot*.'

' Ver. 28. This simile, both natural and apposite, is a very pleasing illustration of the subject.

' Ver. 30. This verse exhibits the same beauty as was pointed out at verse sixty-second of the first pastoral. So Dryden, *Virg. Geo. i.*

' And soft Idume weeps her od'rous tears.

' Ver. 31. This orthography is vicious : it should be *borne*. And a further defect in this couplet is a too quick recurrence of the rhyme.

' Ver. 33. This fabulous mixture of stale images, Olympus and the gods, is, in my opinion, extremely puerile, especially in this description of real scenery. Pan, Pomona, and the rest, mere representative substitutions, give no offence, but contribute to elevate and enliven.

' Ver. 43. This retrospect is well imagined ; and has a fine effect in connection with the gaiety and luxuriance of the preceding description.

To savage beasts and savage laws a prey, 45
 And kings more furious and severe than they;
 Who claim'd the skies, dispeopled air and floods,
 The lonely lords of empty wilds and woods;
 Cities laid waste, they storm'd the dens and caves,
 (For wiser brutes were backward to be slaves). 50
 What could be free, when lawless beasts obey'd,
 And ev'n the elements a tyrant sway'd?
 In vain kind seasons swell'd the teeming grain,
 Soft show'rs distill'd, and suns grew warm in vain;
 The swain with tears his frustrate labour yields, 55
 And famish'd dies, amidst his ripen'd fields.
 What wonder then, a beast or subject slain
 Were equal crimes in a despotic reign?
 Both doom'd alike, for sportive tyrants bled,
 But while the subject starv'd, the beast was fed. 60
 Proud Nimrod first the bloody chace began,
 A mighty hunter, and his prey was man:
 Our haughty Norman boasts that barb'rous name,
 And makes his trembling slaves the royal game.
 The fields are ravish'd from th' industrious swains, 65
 From men their cities, and from gods their fanes;
 The levell'd towns with weeds lie cover'd o'er;
 The hollow winds through naked temples roar;

Round

VARIATION.

' Ver. 46. There is an inaccuracy in this couplet: the former verse should have run thus, with the transposition of a single word:

' To savage laws and savage beasts a prey;'

since the pronoun *they* of the following line can only refer with propriety to savage beasts, because the savage laws were a part of the fury and severity in question.

' Ver. 49. originally thus in the MS.

' From towns laid waste, to dens and caves they ran,
 (For who first sloop'd to be a slave was man).'

' Ver. 50. The conceit in this line is alike childish and destitute of propriety; because dens and caves are the residence of these brutes at all times, and therefore their retreat to these places constitutes no argument of their aversion to slavery. And the following couplet is by no means worthy of the poet. The six next verses are of a much superior character.

' Ver. 57. &c. No wonder savages or subjects slain....

But subjects starv'd, while savages were fed.'

It was originally thus; but the word *savages* is not properly applied to beasts, but to men; which occasioned the alteration. P.

' Ver. 65. *The fields are ravish'd, &c.*] Alluding to the destruction made in the New Forest, and the tyrannies exercised there, by William I. P.

' The fields are ravish'd from th' industrious swains,
 From men their cities, and from gods their fanes:'

Translated from

Templa admit divis, fora civibus, arva colonis,

an old monkish writer, I forget who. P.

' Ver. 67. The words *cover'd o'er* constitute, in my opinion, a very feeble termination

Round broke columns clasping ivy twin'd;
O'er heaps of ruin stalk'd the stately hind;
The fox obscene to gaping tombs retires,
And savage howlings fill the sacred quires.'

70

The manner in which Mr. Wakefield has conducted this work answers, in our opinion, to his declaration in the Advertisement. It is neither on the one hand encumbered with a studied display of literature, so as to offend ordinary readers, nor yet so barren of genuine criticism on the other, as to disappoint readers of taste and learning. The notes are, in general, ingenious and useful; and, as the immediate object of them seems to be to point out the beauties and blemishes of Pope's versification, afford some good hints to critics and poets. Speaking of the Essay on Criticism, Mr. Wakefield observes:

'When we consider the multifarious excellencies of the following performance, both as a collection of critical observation and an effusion of poetic genius, and are informed at the same time, that it was the production of a youth, who had not yet completed his one and twentieth year; the singularity of the circumstance, or a jealous consciousness of inferior powers, might at first incline us to sceptical insinuation upon the fact itself; but, when we find, that the actual publication of the poem effectually silences every suspicion of this nature, we are compelled to acknowledge The Essay on Criticism to be the most astonishing effort of taste, judgment, good sense, and knowledge united, take it all in all, that literature, ancient or modern, has yet exhibited. And yet, as we proceed in our remarks on this performance, we shall occasionally point out such specimens of inaccurate expression, slovenly versification, and superficial judgment, as will abundantly evince, that, though Mr. Pope only was equal to such an effort, it was Mr. Pope in his immaturity: like Jove in Crete, sporting with his arrows and his javelin; not yet advanced to the sovereignty of the skies, to compel the clouds and wield the thunder-bolt.'

We see much to admire in our ingenious editor's notes, and little to disapprove; but we were surprised at finding that Mr. Wakefield should treat the song (p. 326.) seriously, as he appears to do, which is evidently burlesque.

mination of the verse. Ovid, in his epistle of Penelope to Ulysses, has a similar thought:

— ruinas occulit herba domos.

'Encroaching grass the ruin'd houses hides.'

'Ver. 69. The imagery of this and the three following verses is skillfully selected, and the conclusion is even sublime. The description of the hind in particular is characteristic of that noble animal, and perfectly happy in energy of diction, and majesty of numbers.

'Ver. 72. And wolves with howling fill, &c.]

The author thought this an error, wolves not being common in England at the time of the Conqueror. P.

A Chemical Dissertation on the Thermal Waters of Pisa, and on the neighbouring acidulous Spring of Asciano: with an Historical Sketch of Pisa, and a Meteorological Account of its Weather: to which are added, Analytical Papers respecting the Sulphureous Water of Yverdun. By John Nott, M. D. of Bristol Hot-Wells. 8vo. 3s. sewed. Walter. 1793.

THIS Essay, so far as relates to the waters of Pisa, is taken from an Italian treatise, written by Giorgio Santi, professor of chemistry and natural history in the university of Pisa. The waters have hitherto been indistinctly known, and we are well pleased to add to the hydrological works every well conducted analysis. Our riches, in this line, have lately increased; and we are almost enabled to compile a more satisfactory account of mineral waters than has yet been published, of waters analysed, since chemistry assumed a more rational form, and extended its confines.

We can only sketch the outline of our author's work, and must pass by many valuable remarks, which will be highly useful to the valetudinarian, who passes the Alps, in search of health, from the air or the mineral waters of Pisa. We must take up the work in a more general view.

The mountains of Pisa are chiefly calcareous. Beneath is found schist, opaque quartz, rock crystal, and a beautiful red spotted Brescia, which last pierces the schist, and forms the apex. This fact seems to show that these mountains have been raised by some subterraneous force. Flint under schist is no very common appearance; but it is by no means improbable. The minerals of this country are, in consequence of this structure of the mountains, chiefly calcareous. The general impregnations of the waters are, on the same account, combinations of this earth. The heat of the thermal waters is from 86° to 106° , most commonly from 92° to 104° . Much of the earth is kept in solution by the excess of aerial acid; consequently, when the water reaches the open air, some deposition takes place, which is called tartar, and a crust forms, called, in this treatise, a pellicle. We shall add the contents of the water of the Reservoir, and the warm spring of the Queen's Bath.

‘ We will now enumerate from experiment the several proportionate contents of 100 pints of the reservoir water.

‘ Aerial acid uncombined	-	-	Gr. 187
Vitriolated natron	-	-	203
Muriated natron	-	-	265
Vitriolated calx	-	-	969
Vitriolated magnesia	-	-	325
			Muriated

Muriated magnesia	.	.	.	199
Lime-stone	.	.	.	281
Magnesia alba, <i>not calcined</i>	.	.	.	87
Argillaceous earth	.	.	.	46
Siliceous earth	.	.	.	12

‘ Contents of 100 Pints.

‘ Vitriolated natron	.	.	.	Gr. 186
Muriated natron	.	.	.	260
Vitriolated calx	.	.	.	905
Vitriolated magnesia	.	.	.	278
Muriated magnesia	.	.	.	179
Lime-stone	.	.	.	204
Magnesia alba, <i>not calcined</i>	.	.	.	44
Argillaceous earth	.	.	.	34
Siliceous earth	.	.	.	10

The pellicle and the tartar contained more than three-fourths of calcareous earth: about .13 of magnesia, and .05 of flint. The former contained most calcareous earth, and the latter the largest quantity of magnesia: the flint seems to have been entangled only with the precipitate.

The Asciano water is also aerial; and, in 100 pints, contains,

‘ Uncombined aerial acid	.	.	.	Gr. 374
Vitriolated natron	.	.	.	312
Muriated natron	.	.	.	338
Vitriolated calx	.	.	.	654
Vitriolated magnesia	.	.	.	275
Muriated magnesia	.	.	.	127
Lime-stone	.	.	.	294
Magnesia alba, <i>not calcined</i>	.	.	.	109
Argillaceous earth	.	.	.	38
Siliceous earth	.	.	.	9

The water of the bath fountains is much loaded with earthy and other salts: that of the Pisa fountain is comparatively pure, and it is highly grateful. The salts are earthy, and these always render water pleasing to the taste, without injuring its salubrity.

‘ The water in the reservoir, situate in the middle of the eastern bath, is adapted for internal use: though warm, it does not nauseate, even drunk largely: its aerial acid renders it exhilarating and antiseptic; it is a gentle attenuant, incides, and clears away the sharp viscid humours of the first passages; it is cleansing, detergent, and anthenimintic. It pervades the minutest vessels, gives tone to the solids,

moderates the circulation; it also promotes perspiration and urine, which last, if crude and clear, it renders properly sedimentous.

‘It is consequently useful where the intestines are ulcerated, abound with fordes, or with any of the causes of obstinate diarrhoea and dysentery: also, in lienteric and coeliac affections, where the meysenteric glands are obstructed, or any of the abdominal viscera; and it mitigates the concomitant febrile symptoms. It effectually cures jaundice, and dissolves gall-stones; it expels gravel and stony concretions. It relieves, and has cured, ischury, diabetes, gleets; also, ulcers of the kidneys and urinary passages. It allays pains in the stomach, with excessive vomitings; and for chlorosis it has proved a certain remedy.

‘In drinking this water, its virtues are in many diseases heightened by partial injections of it at the same time; for, by thus coming in immediate contact with the affected parts, it must have greater efficacy than when it reaches them changed and combined with the animal juices. This applies to ulcers in the rectum, bladder, and womb, fluor albus, hæmorrhoidal ulcers, periodical colic, dysentery, and habitual diarrhoea.’

‘The diseases which the Baths are found to relieve, are principally rheumatism, gout, periodical head-aches, pains over the eyes, convulsions, hypochondriac and hysterical affections, palsy, weakness of the joints, rickets, white swellings, jaundice, scurvy, tinea, herpes, and old ulcers.

‘The douge effects the resolution of stagnant humours, particularly if external; it re-produces action in debilitated indolent parts, quickening circulation through them; and it cleanses wounds.’

The heat of the waters is attributed to decomposed minerals. The sulphureous waters are said to owe their heat to decomposed pyrites, and the saline, according to Dr. Nott’s representation of professor Santi, to schist, argillaceous earth, and magnesia. We wish the English chemist had been more explicit, for we are yet to learn that the two former contain the matter of heat, and the last, probably, does not hold it so loosely combined, as to yield it, in any quantity, to the aerial acid. We believe heat in mineral waters, from decomposition, is wholly owing to acid, or to sulphurs.

The Asciano water cannot, in its effects, be very different from the Pisa water.

The historical account of Pisa is entertaining; but we find nothing in it particularly new. In the meteorological journal for the winter months of 1787, 1788, viz. October, November, January, and February, we find the thermometer from 35 to 69; and, in the month of December, 1792, and January 1793, from 32° to 60. In the two corresponding months

of this period, there was not so great a difference, the thermometer rising only to 62° in January 1788.

The account of the waters of Yverdun is the more curious, as they have been little known: their heat is but a little above the surrounding atmosphere, at the time the observation was made, viz. 78°. They are sulphureous alkaline waters, which bear being carried to a distance, without being decomposed, and they are useful as resolvents, like other hepatic waters. The water of the Baths is also sulphureous, but more volatile—chiefly, perhaps, impregnated with hepatic air.

On the Punishment of Murder by Death. By B. Rush, M. D.
8vo. 6d. Johnson. 1793.

THE benevolent author of this little tract, which has been several times printed in Philadelphia, has written it to prove that to inflict death as the punishment of murder, and, a fortiori, for any crime less atrocious than murder, is contrary to reason—to the order and happiness of society—and especially to the spirit of the Christian religion.—We know not whether his arguments will afford as much satisfaction to the enlightened legislator, as his intention must give pleasure to the philanthropist:—they are chiefly textual, and he labours not a little to make the Old Testament dispensation, and the Jewish code of laws, accord with what he believes to be clearly the doctrine of the gospel. Indeed he is reduced to suppose the one was intended as a foil to the other.

‘The imperfection and severity of these laws were probably intended farther—to illustrate the perfection and mildness of the gospel dispensation. It is in this manner that God has manifested himself in many of his acts. He created darkness first, to illustrate by comparison the beauty of light, and he permits sin, misery, and death in the moral world, that he may hereafter display more illustriously the transcendent glories of righteousness, happiness, and immortal life. This opinion is favoured by St. Paul, who says, “the law made nothing perfect,” and that “it was a shadow of good things to come.”

Dr. Rush says, and the argument is specious, ‘till men are able to give life, it becomes them to tremble at the thought of taking it away.’ Yet this argument will equally apply against taking away the life of brutes, and, indeed, there is such a provision in nature, for even the enormous waste of life to which every species is subject, that we can hardly suppose *mere life* is considered in the dispensations of Providence as more precious than many other things for which it is daily sacrificed. The great question, therefore, seems to be, can the life of delinquents be spared consistently with the safety of the community, and

with their own happiness. For it avails little to say, that some sovereigns have abolished the punishment of death in their dominions, if, perhaps, the punishments established in their room are more severe, which may very easily be. We should fear for instance, that the first of the punishments mentioned in the following scale of our author if at all continued, would be too severe for human nature.

‘ A scale of punishment by means of imprisonment and labour, might be easily contrived, so as to be accommodated to the different degrees of atrocity in murder. For example—for the first or highest degree of guilt, let the punishment be solitude and darkness, and a total want of employment. For the second, solitude and labour, with the benefit of light. For the third, confinement and labour. The *duration* of these punishments should likewise be governed by the atrocity of the murder, and by the signs of contrition and amendment in the criminal.’

One argument used by our author must appear whimsical to those who do not happen to have heard that there have been actual instances in America of such melancholy enthusiasts.

‘ It produces murder by its influence upon people who are tired of life, and who from a supposition that murder is a less crime than suicide, destroy a life (and often that of a near connection) and afterwards deliver themselves up to the laws of their country, that they may escape from their misery by means of a halter.’

Dr. Rush concludes his pamphlet by expressing his full belief of a progressive state of society, and gives the following statement of its actual amelioration in the course of the last two centuries; a statement which we sincerely hope may not be contradicted by any of the powers, who at present manage the interests of this our globe.

‘ The world has certainly undergone a material change for the better within the last two hundred years. This change has been produced chiefly, by the secret and unacknowledged influence of Christianity upon the hearts of men. It is agreeable to trace the effects of the Christian religion in the extirpation of slavery—in the diminution of the number of capital punishments, and in the mitigation of the horrors of war. There was a time when masters possessed a power over the lives of their slaves. But Christianity has deposed this power, and mankind begin to see every where that slavery is alike contrary to the interests of society, and the spirit of the gospel. There was a time when torture was part of the punishment of death, and the number of capital crimes amounted to one hundred and sixty-one.—Christianity has abolished the former, and reduced the latter to not more than six or seven. It has done more. It has confined, in some instances, capital punishments to the crime of murder

der—and in some countries it has abolished it altogether. The influence of Christianity upon the modes of war, has been still more remarkable. It is agreeable to trace its progress,

‘ 1st. In rescuing women and children from being the objects of the desolations of war in common with men.

‘ 2dly. In preventing the destruction of captives taken in battle, in cold blood.

‘ 3dly. In protesting the peaceable husbandman from sharing in the carnage of war.

‘ 4thly. In producing an exchange of prisoners, instead of dooming them to perpetual slavery.

‘ 5thly. In avoiding the invasion or destruction, in certain cases, of private property.

‘ 6thly. In declaring all wars to be unlawful but such as are purely defensive.

‘ This is the only tenure by which war now holds its place among Christians. It requires but little ingenuity to prove that a defensive war cannot be carried on successfully without offensive operations. Already the princes and nations of the world discover the struggles of opinion or conscience in their preparations for war. Witness the many national disputes which have been lately terminated in Europe by negotiation, or mediation. Witness too, the establishment of the constitution of the United States without force or bloodshed. These events indicate an improving state of human affairs. They lead us to look forward with expectation to the time, when the weapons of war shall be changed into implements of husbandry, and when rapine and violence shall be no more. These events are the promised fruits of the gospel. If they do not come to pass, the prophets have deceived us. But if they do—war must be as contrary to the spirit of the gospel, as fraud, or murder, or any other of the vices which are reprov’d or extirpated by it.’

Miscellaneous Tracts and Collections relating to Natural History, selected from the principal Writers of Antiquity on that Subject. By W. Falconer, M. D. 4to. 7s. 6d. sewed. Cadell, 1793.

THIS little volume is the result of great labour, extensive knowledge, and accurate research. We know the immense exertions it must have required, as we have laboured in some of these pursuits, for our advantage, without expecting to reap the harvest, the fruit of another's toil. As we have thus laboured in the vineyard, we know the advantages of the attempt, and can judge of Dr. Falconer's accuracy. It is with pleasure that we can add our testimony in his favour in each respect. As we are, therefore, precluded from criticism, we shall chiefly give an account of each tract from our author's preface,

The first tract is a calendar of natural occurrences, supposed to have taken place in Greece, near y in the latitude of Athens. The different columns mark the place of the sun, the corresponding day of our own months, and the different plants, which come either into leaf, into flower, or ripen fruit at each period. An attempt of this kind was made by Mr. Stillingfleet, and published in his miscellaneous tracts; but the present calendar is more full and explicit. An useful addition is the cosmical, acronical, and heliacal rising and setting of different stars and constellations, which ascertain, with greater precision, the period of the events. This part is taken from Geminus; and the rest chiefly from Theophrastus and Aristotle. The uncertainty of the real extent, and the particular order of the Greek months, has led Dr. Falconer to adopt the English months. The reasons we shall transcribe:

‘ 1. The names and order of the Greek months are so much disputed, and so doubtful, that it would have required a long previous * discussion to settle their places and denomination, a thing inconsistent with a work like the present. Moreover the year to which these months were adjusted, was either of the lunar kind, and consisting of 354 days only, or else somewhat between the lunar and solar year, and containing 360 days; and probably both of them were in use at † different periods of time. The calendar, however, was so incorrectly managed, and the commencement of the lunar year so irregular (it beginning not at the time of the summer solstice, but at the new ‡ moon succeeding it, or perhaps the nearest to it, whether before or after) as to create great error in calculating seasons, or dates of natural events.

‘ Another reason of greater weight was, that the lunar year was not made use of in calculating such occurrences. Civil affairs §, such

‘ * The names and order of the Greek months are both doubtful. The Lexicons give two and sometimes three significations to each month. Thus *Εκατομβαιων* is rendered by Budeus, Aprilis vel Junius. *Βοηδρομιων*, Junius, Augustus et September. *Πυανεσιων*, October et Julius; and so of the others. It is also doubted if *Ελαφβολιων* be the name of a month, or only an epithet of a time of year. The order of the Greek months that seems most agreeable to the ancient Greek writers, is that which is given in Spon and Wheeler's Travels, and taken from an antique marble preserved at Oxford; and is as follows:

‘ *Εκατομβαιων*. Junius et Julius.
Μεταγειτνιων. Julius et Augustus.
Βοηδρομιων. Augustus et September.
Πυανεσιων. September et October.
Μαιμαντησιων. October et November.
Περσιδων. November et December.

Γαμηλιων. December et Januar.
Ανθεστησιων. Januarius et Februar.
Ελαφβολιων. Februar, et Mart.
Μουνιχιων. Martius et Aprilis.
Θαργησιων. Aprilis et Maius.
Σκεψοριων. Maius et Junius.*

‘ † Selen, Appar. ad Græcor. Epochas Chronologicus.

‘ ‡ Antius Lunaris à primâ Lunâ novâ post solstitium æstivum auspicabatur. Ward's Greek Grammar.

‘ § Civiles anni erant lunares, qui scilicet festis celebrandis, magistratibus

such as the celebration of * festivals, the election of magistrates, the payment of salaries, interest of money, and all civil contracts were indeed reckoned by the lunar year; but what regarded natural events, as the rise or setting of † stars or constellations, the works of ‡ agriculture, the § flowering of plants, and the || gestation of animals, together with all transactions that regarded the laws of nations, as the duration of ¶ treaties, truces, &c. were reckoned by the solar year. A solar year, or the term of 365 days, is also understood to be meant whenever the space of an entire ** year is mentioned or a series of years. It has been the opinion of some ††

ineundis, creditis, usuris, stipendiis, pensionibus solvendis, et id genus alius, statis, temporibus, perficiendis aptati. Selden. Appar. ad Græcor. Epochas Chronologicus.

* Aristophanes pleasantly tells us, that these were so irregularly managed, that the gods themselves did not know them, and that they menaced the moon with their resentment, because that by her uncertain notice of these convivial meetings, they were disappointed of their entertainment, and obliged to return hungry back to heaven.

επειδή φως Σελευαίης καλόν.

ΑΛΛΑ Τ' ΕΥ ΘΕῶΝ ΦΡΩΝ' ἡμᾶς δ' ἔκ' ἄρειν τὰς ἡμέρας

Οὐδὲν οὐβῶς, ἀλλ' ἀγῶ τε καὶ κατὰ κυδοιόπῃαν.

ΩΠ' ἀπελπει φῶσιν αὐτῇ τῆς θεῆς ἑκάστοτε,

Ἡνικ' ἀν' ψευσθῶσι δειπνῆ, καὶ πτωσὶν οἰκαδέ,

Τῆς ἑορτῆς μὴ τυχόντες, κατὰ λόγον τῶν ἡμερῶν.

Aristophan. Nebulæ. Act. I. Scen. ultim.*

† See Calendarium Gemini —Petav. Uranologion.

‡ Hesiod. Erg. καὶ ἡμέραν.

§ Χρη δε δηλονοτι τῆς μηνῆς η̄ πρὸς σεληνῆν ἀριθμεισθαι, ἀλλὰ πρὸς ἥλιον. Galen. Comm. Epid. II.

|| Οἱ δὲ ἐπ' ἡμέρας γίνονται ἐκ τῶν ἑκατὸν ἡμερῶν καὶ οὐλοκύντα καὶ δύο καὶ πρὸς τοῦτος μορίῳ.—Hippocr. de septimestr. partu.

* Ἡμεῖς τῇ ἐνιαυτῇ καὶ τῆς ἡμέρης τῇ μερὲς τῇ μερὲς ποσῷ γινόμενῳ περιγινόμεναι ἡμέραι. Ibidem.

* Εὐ γὰρ ἐξηκόντα, μὴς δέκατος ἡμέρης, ἐγγυτάτα δύο μηνες ἐκτελεῦνται. Ibidem. See also Aristotle. Hist. Animal L. VI. 20. It is remarkable that Hippocrates, who in divers parts of his work, the Epidemics particularly, has so much occasion to particularise times and seasons of the year, never makes use of any of the terms by which the Greek months were distinguished, but expresses his meaning either by the seasons, as summer, winter, &c. or by the equinoxes or solstices, or by the rise or setting of the stars or constellations.

¶ I. ducia, fœdera, et quæ sunt, id genus, aliæ temporum durationes. Selden Appar.

** Plato in his Timæus, after saying that a month is measured by the course of the moon, adds ἐνιαυτὸς δὲ ὅπου τὰς ἡμέρας τὸν εἰκόσι περιελθεῖ κύκλον. Thurydides alio, in speaking of the duration of the Peloponnesian war, uses the words αὐτοδικαεὶς διελθόντων, which the Scholast interprets to mean ten complete or solar years. Then istius, likewise, speaking of the duration of the Trojan war, ἡ ὅσον γέννη δὲ τοῖς ἡμέραις ἑκατὶ ἐπὶ τῶν τοσούτοις περιφορῇ τῇ κλειν. Thymist. Physic. L. IV. Macrobius also speaks to the same purpose. Annuum vetustissimi Græcorum ἀνακαθάρτα appendant τοῖς ἀπὸ τῆς λύκῃ (id est sole) βασινομένου καὶ μετρημένου.

†† Antiqui Græci annum in duodecim menses, pro totidem signis in zodiacis, dividerunt; temperque novi mensis initium fuit, quando sol in novum ingrederetur signum. Notæ in Theoph. à Bodæo à Stapel. p. 137.

learned persons, that the solar year was divided, as well as the lunar, into twelve months, each of which commenced at the entrance of the sun into the several signs of the zodiac, and this is confirmed by some * expressions of Geminus, and particularly by the calendar of that author above mentioned, which is actually divided in that manner; which division is preserved in the calendar here exhibited.

The next is a similar calendar for Italy, adjusted nearly to the latitude of Rome, taken chiefly from Columella. It is greatly enlivened, and rendered more interesting, by the insertion of corresponding passages from the Roman poets; and, in the postscript, are some observations respecting storms in Italy. Tempestas Dr. Falconer has translated storm; and it occurs very often in the calendar of the summer months. Storms, however, happen often in summer in these latitudes; and perhaps the facts he has adduced in support of this circumstance, may furnish some entertainment to our readers.

* Polybius tells us, that in the first Punic war the Roman fleet was so far destroyed by a storm, that out of 364 ships only eighty escaped. This he attributes to the obstinacy of the consuls in neglecting the advice of the pilots, who cautioned them against going along the southern coast of Sicily, as the shore was too deep for anchorage, and afforded no harbour; especially too as the season was then the most unfavourable for navigation, the constellation † of Orion being not quite passed, and the Dog-star just ready to appear. If we compute this according to the calendar of Geminus, which is nearest to the date of the account, and also nearer to the latitude where this transaction happened, it must have taken place on some day between the fourth and seventeenth of July, the cosmical rise of Orion being mentioned on the 5th, and the rise of the Dog-star on the 16th. The calendar of Columella agrees nearly herewith; Orion being mentioned as rising cosmically as late as the 10th, and the Dog-star is put down as rising on the 17th. Geminus ‡ too in the calendar published in the present work remarks, that the 19th of July has been noted for tempestuous weather at sea. Virgil likewise mentions that he had often seen great storms or whirlwinds § arise in

* * ἄλλος γὰρ ἐστὶν καθ' ἡλίον ἐνιαυτός, καὶ ἄλλος κατὰ σελήνην. ὁ μὲν γὰρ τῇ ἡλίῳ, ὁ δὲ ζῳδίων ἔχει περιδρομὴν τῇ ἡλίῳ· ὅπερ εἰσὶν ἡμέραι τέτταρα. ὁ δὲ σελήνης ἱεὶς μηνῶν περιέχει

χρόνον τῆς σελήνης· ὅπερ εἰσὶν ἡμέραι τὶς. Gemin. Cap. VI.

† † Polyb. L. I. § 37.

‡ ‡ Χεῖμων κατὰ θάλασσαν ἐπιγίνεται. Gemin. Calendar.

§ § Sæpe ego cum flavis mellestem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prælia vidi,
Quæ gravidam latè tegetem ab radicibus imis

in the midst of corn harvest, which is just about this time, Varro placing it between the 26th of June and the 26th of July. These he represents as so violent, as to tear up and lay waste every thing in their progress, even rooting up the corn itself, and attended with an immense deluge of rain. The storm likewise described by Virgil, which wrecked part of the fleet of Æneas, is related by him to have happened nearly in the same seas with that mentioned by Polybius, and much resembles the hurricanes of hot climates, as being * sudden in its rise †, violent in its effects ‡, and soon over. Modern information, at least what I have seen, agrees herein with the ancient. Abbè Toaldo §, in a journal of the weather at Venice for the year 1755, mentions two whirlwinds, and a violent storm resembling that described by Virgil, that happened that year in the months of June and July. This is the only modern Italian journal of the weather that I have seen. It is probable that in the more southerly parts of Italy, these aerial disturbances happen more frequently, as they are observed to be more common, as well as violent, in hot climates.'

An attempt to divide the year into months, marked by natural occurrences, according to a plan proposed by Mr. Stillingfleet, follows. This resembles, in some measure, the new French calendar; but is less exact in days; for an accurate division of time is not required.—We shall select a specimen:

' DIVISION OF THE YEAR INTO MONTHS, MARKED OUT BY NATURAL OCCURRENCES.

' REVIVING WINTER MONTH.

' MONTH I.

* From the first laying of eggs by hens, to the blowing of the west wind; viz. from January the first, to February the fifth.

Sublime expulsam eruerent: ita turbine nigro
Feret hyems culmumque levem, stipulaeque volantes.
Sæpe etiam immensum cælo venit agmen aquarum,
Et fœdam glomerant tempestatem imbris atris
Collectæ ex alto nubes: ruit arduus æther,
Et pluvia ingent: sita læta boumque iabos
Diluit; implentur fossæ, et cava flumina crescunt
Cum sonitu; fervetque fretis spirantibus æquor. Vir. Georg. I. 316.

* ————venti, velut agmine facto,
Qua data porta, ruunt, et terras turbine perfiant. Virg. Æneid. L. I.

* † Eripiunt subito nubes cælumque, diemque
Teucrorum ex oculis: ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther;
Præsentemque viris intentant omnia mo tem. Ibid.

* ‡ ————dicto citius tumida æquora placat:
Collectasque fugat nubes, solemque reducit. Ibid.

From the description of it, it appears to have been of the nature of a whirlwind, many opposite winds being described as blowing at the same time.

' Una Euræque Notusque ruunt creberque procelis
Africus. ——— Ibidem.

' § Saggio Meteorologico. Quarto, Padova, 1770.'

' BUD.

' BUDDING MONTH.

' MONTH 2.

' From the blowing of the west wind, to the appearance of the swallow; viz. from February the fifth, to February the twenty-third.

' LEAFING MONTH.

' MONTH 3.

' From the arrival of the swallow, to the free exit of bees from their hives; viz. from February the twenty-third, to March the twenty-fourth.

' FLOWERING MONTH.

' MONTH 4.

' From the free exit of bees from their hives, to the arrival of the stork; or from March the twenty-fourth, to May the seventh.'

The others are the fruiting, ripening, reaping, sowing, maturing, shedding, decaying winter, and dead winter months.

Next follow an account of the seasons at Aleppo and Nice, from Dr. Russell and Dr. Smollet; tables of the time of wheat harvest, in different parts of Italy, published by Dr. Symonds in the *Annals of Agriculture*; of the foliation of trees in this country for several years, from the *Gentleman's Magazine*; of the leafing and flowering of some trees and plants in Italy in 1768 and 1769, by Dr. Symonds, from the *Annals of Agriculture*. Two rustic calendars, yet remaining engraven on stone at Rome, next occur, taken from Gruter's inscriptions; and this is followed by a table of hours for every month in the year, taken from Palladius. This last is a singular relic: it consists of a particular number of feet, corresponding to each hour in different months, and is supposed to be intended to inform the husbandman of the time of the day, by measuring with his foot the proportion, which the length of that bears to the length of the shadow of his own person. The numbers answer tolerably well in this way; for, though the heights of different persons vary, the length of the foot varies nearly in the same proportion.

Next follows a table of the days, on which the sun enters into the different signs of the Zodiac, according to the Roman, Grecian, Constantine, Ptolomaic, and modern computations. A comparative table of the rainy days, in each month, in different countries; a table of the quantity of rain which falls in different places of Italy, compared with Great Britain, averaged in different places from observations of many years.

years. Six places in England * average $28\frac{1}{2}$ inches nearly : in Italy, the six least rainy places average 36 inches ; the six, most rainy, $53\frac{1}{2}$ inches.

The two next tables, or dictionaries, are the most extensive and important of the whole collection. The first contains the Greek names, with those of Caspar Bauhine, Linnæus, and the English names : the second contains the Linnæan names, with the corresponding ones of the Greek authors, and Bauhine. These glossaries are of the highest importance to the medical student, who, from the Greek writers, might employ medicines of the same name, but very dissimilar properties—We know a physician of considerable abilities, who wrote a commentary on an antient medical author, without knowing that such a work as Caspar Bauhine's existed—*Pudet hæc opprobria*, etc. These glossaries might furnish some subject of remark ; it is, however, sufficient to observe, that we have discovered no material error. We perceive many marks of sound judgment and accurate research. The modern travellers, who have discovered some of the plants in their old station, are particularly mentioned.

A Picturesque Tour through Part of Europe, Asia and Africa: containing many new Remarks on the present State of Society, Remains of ancient Edifices, &c. with Plates, after Designs by James Stuart, Esq. Written by an Italian Gentleman. Small 4to. 15s. Boards. Faulder. 1793.

THIS ingenious foreigner has improperly used the word *picturesque* in his title-page ; for in works of that denomination the prints ought either to be very numerous, or the descriptions to relate chiefly to picturesque beauty. The present work is in truth only a small sketch of a tour through some few parts, or rather skirts, of the three continents ; with five charming prints of Athenian subjects, from drawings of the late Mr. Stuart, author of the *Antiquities of Athens* : and one supernumerary print of the *Naumachie* at Palermo, copied from that of Howel in his *Voyage Pittoresque*.

We shall begin with the five prints, which form the chief charm of this elegant little work. It is difficult to say whether the drawer or engraver (chiefly Barret) have most merit, but a more exquisite little set we never beheld. No order is marked in our copy, and there is no advertisement to inform the readers how the drawings were obtained, but we shall enumerate them as they lie before us.

* We averaged the five observations in London, and reckoned it as one place.

1. View of the Temple of the Winds at Athens. The Acropolis forms a sublime back-ground. The children at play, the women, the spirited horses, the startled girl clinging to her mother, the richness of the architecture and scenery are extremely pleasing.

2. A View of the Temple of Jupiter Olympius at Athens. The figures, architecture, and scenery, excellent, though not equal to the former.

3. The Monument of Lycrates, commonly called the Lanthorn of Demosthenes, at Athens. This stands in the garden of a monastery, and a monk is sitting looking on a skull: but the head of the monk is too large, apparently the fault of the engraver, Porter.

4. Howel's View of the Naumachium at Palermo.

5. The Ionic Temple on the Ilissus at Athens, built of white marble, vulgarly called St. Mary on the Rock. Turks hunting. Beautiful in all its parts, though not so highly finished as some of the others.

6. A View of the Doric Portico at Athens in its present state. The cranes with their nests, the Turks and Europeans, the exquisite antique figure of the Greek girl at the fountain, enrich this little print.

As to the work itself, it consists of fifty-three short and superficial letters, on the coasts of the Mediterranean: and is amusing, but without the smallest claim to information or instruction. This being the season of light summer reading, a few extracts shall be given. From *Argentiera*, an isle in the Archipelago, our author writes thus:

‘ These people are all sailors, and the greater part excellent pilots. Besides their own language, they speak Italian, French, and even English. The women knit cotton stockings, with which they supply the neighbouring islands. Their natural sprightliness, added to a desire of disposing of their commodities, made them so familiar, that several of them took us by the arm, and pressed us to go home with them. This behaviour has given rise to a report, that their virtue is not proof against seduction, which indeed I understand to be so far true, when they are enabled by the sale of it to procure the price of an absolution, the refusal of which they consider as a great calamity. In general they are neither handsome nor ugly; they have a great deal of *embonpoint*, and very thick legs, which they esteem a beauty, and, to increase their natural size, they wear several pairs of stockings. Their dress is curious and neat: over a shirt, which buttons down the breast, and descends to the middle of the leg, they put a gilt waistcoat with a red border, which, while it confines the breast, does not hinder it from rising: to this they add a sort of handkerchief which floats behind; they wear white stock-

ings,

ings, and little boots, with yellow Morocco ſlippers, and turbar, of various ſorts.

‘ All the children of the village asked us for *paras*, a Turkiſh coin worth about three farthings. The country is truly wretched: nevertheleſs great crimes are rare in it.

‘ The inhabitants pay an annual tribute to the grand ſignior of five piaſtres per head, which amounts nearly to a crown. The women and prieſts, it ſeems, are not computed in this capitation.’

Sometimes our traveller’s account preſents neither grammar nor ſenſe, e. gr. p. 34. ‘ The hundred and fifty columns of the building, manufactured with a lapidary’s wheel, were ſuſpended from a peculiar machine, and might be turned by a child.’ In p. 125, *Iſtambul* is put by our learned author as the Turkiſh name of Conſtantinople, and derived from *Iſlam*, faith; inſtead of *Iſtambul*, the name given by all former travellers.

The following extract is from a letter, dated Conſtantinople, Dec. 1788 :

‘ The true believers have lately celebrated the birth-day of their prophet; and there have been every night ſuperb illuminations in all the minarets. As the grand ſignior intended to go in ſtate to one of the moſques, we went and ſecured places, early, that we ſee him paſs. You cannot imagine what numbers of people were in the ſtreets, and at the windows. Among the ſpectators were ſeveral poor perſons, who ſeemed to entertain no bad opinion of us, for they came in crowds to ſolicit our charity. A great concourſe now gathered round us, ſome of whom viewed us from head to foot, examined our dreſs, and then burſt into a fit of laughter. Others extended their curioſity ſo far as to touch us, and to lay hold of our ſticks, and we were then obliged to have recourſe to the janiffary to ſend them away. It was a long time before the grand ſignior made his appearance, but the people waited for him with great patience. At laſt the janiffaries appeared, followed by the ciocadars, the public officers, the principal men of the court, the muſi, the kaimakan, the *kiaſar aga*, or chief of the black eunuchs, and two dwarfs; theſe were all on horſeback, and advanced two by two, to the number of four hundred. In the middle of this cavalcade appeared the grand ſignior magnificently dreſſed; his turban was enriched with a ſuperb aigrette of diamonds. He is near ſixty years of age, and has a majeſtic figure, which inſpires reſpect, without exciting fear. As he paſſed, all the ſpectators bowed very low, and obſerved a profound ſilence. He was followed by two of his children; one of them, who had a ſilk umbrella, turned towards us ſeveral times, and gazed at us with an air of wonder and ſurpriſe. Next came a man, who threw away money; and the chief of the black eunuchs,

who ſaluted every body, in the manner uſually practiſed by the Turks. by laying his hand on his heart, and bending his head every now and then. The grand ſignior's ſword, and two of his turbans, ornamented with precious ſtones, were borne by men. The taſte, variety, and richneſs of the dreſſes, the turbans, arms, and the furs, the beauty of the Arabian horſes, whoſe houſings were edged with gold and ſilver, and covered with jewels, altogether formed a ſpectacle no where to be met with, but at Conſtantinople.

‘ After the proceſſion I ſaw ſome carriages of a very ſingular conſtruction. They were gilt, and made of basket-work; and are uſed by the Turkiſh ladies of quality, when they go abroad for amuſement. In theſe carriages there is a matreſs, on which four women can fit conveniently enough: they are uſually drawn by buffaloes; for horſes here are deſtined to a better uſe, and this I think is right.’

Speaking of Turkiſh monaſteries, the traveller thus proceeds:

‘ There is another convent of derviſes at Tophana: and the Muſulmen have their Ignatius, their Bruno, their St. Francis, and their St. Anthony. There is one at Scutari, the derviſes of which perform very ſingular ceremonies. They dance once a week; and, from an exceſs of piety, mark themſelves on the face, and other parts of the body, with a red hot iron. A ſimilar ſpecies of ſuperſtition prevailed among the ancients. The prieſts of the Syrian Goddeſs, who were eunuchs, whipped each other on certain days, after drawing blood from their elbows. Lucian, in relating this circumſtance, adds, that the devotees among them all ſeared themſelves, ſome in the wrift, and others in the neck: on this account, he ſays, all the Aſſyrians had about them marks of burning. Men muſt have conceived a terrible notion of God, before they could have reached ſuch a pitch of inſatiation.

‘ The principles of all theſe derviſes, were they to live up to them, are very auſtere; but here, as every where elſe, they only impoſe on the vulgar, whoſe fate it is to be conſtantly the dupes of the artful. Theſe prieſts conceal every vice under the garb of hypocriſy, intoxicating themſelves continually with wine, opium, ſtrong liquors, &c.

‘ There is, however, a ſect among the Turks, called *Kalenders*, whoſe manner of thinking is very different from that of the derviſes whom I have been deſcribing; and what is uncommon, and not difficult, their practice correſponds with their principles. The maxim of theſe people, according to Rycaut, is, “ This day we may call ours, to-morrow belongs to him who lives to enjoy it.” Hence, diſmiſſing every melancholy idea, they think of nothing but enjoying the preſent moment; and they ſpend their lives in eating, drinking, and amuſing themſelves. They maintain, that a tavern is as

holy as a moſque; and by a toleration the more extenſive as it is a theological one, they imagine this kind of worſhip to be as acceptable to the Deity as that of thoſe who ſerve him with aſterity and ſubmiſſion.—There are none of this ſect here.

‘ The Mahomedans, as well as all the Chriſtians of the eaſt, in order to give the greater ſanctity to monaſtic inſtitution, trace back their origin to the beginning of the world, and ſay, that among the children of God, the poſterity of Seth devoted themſelves to a monaſtic and religious life on the holy mountain.’

In p. 194, the author ſpeaks of the *Alcoran*, though it be now univerſally ſpelled *Koran*, as the *Al* only implies *the*; and we might with equal juſtice ſay *The Bible*. The printing-*houſe* now at *Conſtantinople* we rather doubt: there *was* one.

The following paſſage, in the commencement of a letter from *Gibraltar*, we preſent with applauſe; the ſentiment is trite, we wiſh we could ſay the practice:

‘ After a long and tedious paſſage, we are now performing quarantine in this bay, which diſcord has ſo often ſtained with gallant blood. Alas! when will men ceaſe to become dupes to the ambition of their rulers? What avails it to be enlightened, if we cannot diſcover that war can never be advantageous to any people; that this ſcourge is equally ruinous to the conqueror and the conquered; and that it is the height of madneſs to fill a life ſo fleeting and tranſitory with pain and anxiety? Excuse theſe reflections: they are the more melancholy, as it is to be feared that the wiſhes in which they originate will never be realiſed.’

In a letter from *Carthage*, July 8, 1789, the author obſerves, that many Carthaginian coins in copper, impreſſed with the horſe’s head, are found on the ſpot, ſome of which he bought. This ſufficiently contradicts *Eckhel’s* migration of Carthaginian coins, in his late 4to, in which, by embracing too wide a plan, he has fallen into many errors. Indeed *Shaw* found ſimilar coins there, elſe we ſhould little truſt the teſtimony of the preſent author. When we find him ſpeaking of the *Ara Ægimori*, the *Ara Philenorum*, &c. as ſtill extant (p. 225,) we really are led to ſuſpect that theſe travels were fabricated in the cloſet; a practice as ancient as the days of *Gemelli Carreri*; and now ſo common, that half of the books of travels, publiſhed in France and England, are of this deſcription.

*Letters to a Young Man. Part II. Occasioned by Mr. Evan-
son's Treatise on the Dissonance of the Four generally received
Evangelists. By Joseph Priestley, LL.D. F. R. S. 8vo.
3s. sewed. Johnson. 1793.*

AS Dr. Priestley provoked Mr. Evanfon to the present controversy, it was certainly natural for him to make a reply. His talents, also, are unquestionably respectable; his studies have been directed to the New Testament; he is, also, as well as Mr. Evanfon, an Unitarian. On each of these accounts he appears a proper person to meet Mr. Evanfon in the present controversy.

The talents, as well as the proofs of integrity, exhibited by Mr. Evanfon, entitle him to respect; and we were pleased at the following candid testimony from Dr. Priestley,

‘ By what particular train of thought Mr. Evanfon was originally led to entertain the doubts which at length produced the work on which I here animadvert, does not appear. That it was, directly or indirectly, from any disbelief of Christianity, I have not the smallest suspicion. His noble conduct in resigning a valuable church preferment, rather than recite the offices, after he had rejected the doctrines, of the established church, is an abundant proof both of his firm belief of Christianity, and of the happy influence it had upon his mind; unbelievers in general making no scruple to adhere to any church, so long as they can receive the emoluments of it. The cast of Mr. Evanfon's writings also proves, not only that he is a Christian, but that Christian literature is his favourite study, all his publications being of this kind, intended to enforce, and illustrate, some article of Christian faith or practice.

‘ But having given more particular attention to the subject of prophecy, to which we are indebted for his excellent *letter to the bishop of Worcester*, he appears to me to have overlooked, and undervalued, the evidence of Christianity from *testimony*; not seeming to have considered the nature of it, and how it has actually operated in all ages, and must do, while human nature is the same that it now is, and ever has been. Also, not being able to vindicate, so well as he could wish, some particular passages in the Gospels of Matthew, Mark, and John, and in some of the Epistles of Paul, which have been urged in support of doctrines and practices which he justly deems to be corruptions of genuine Christianity, he may have wished to find those books not to be genuine, as that would be the easiest way of getting rid of the difficulty; and without considering the external evidence of their authenticity, and not having the critical skill, or the patience, that was requisite to ascertain the true sense of those passages, he has hastily concluded them to be spurious productions. In a state of mind which I have supposed

posed, nothing is easier than to find objections to any writings; and when a man has, though ever so hastily, and incautiously, advanced any thing in public, the best of us are so much *men*, and have so much of human imperfection about us, as to wish to defend it.

‘ In this manner I endeavour to account for the work, the principles of which I have, in these Letters, undertaken to refute. In his excellent letter on the subject of prophecy, Mr. Evanston first threw out an insinuation against the credit of the Gospel of Matthew, which offended many of his friends, and the friends of Christianity. But he has given us all particular satisfaction in producing the reasons on which that insinuation was founded, as we can now examine them, and judge for ourselves; whereas many persons, having a high opinion of the judgment and integrity of Mr. Evanston, were inclined to suppose his reasons to be more weighty than they will find them to be.’

Some parts, however, of the preceding passage it may be difficult to reconcile with that candour and respect which are due, in Dr. Priestley's own opinion, to Mr. Evanston: and some of our readers may probably indulge themselves in a smile, when they hear the doctor making the following declaration:

‘ The only circumstance that offends me in this work of Mr. Evanston's, is the levity and contempt with which he treats those books of the New Testament which he thinks he has seen reason to reject. He had no occasion in this manner to hurt the feelings of many of his readers. What they have been long accustomed to read with reverence, they must be shocked to see made the subject of ridicule and unsparing sarcasm, and especially by a professed Christian. From unbelievers we expect nothing better, and therefore we are prepared for every thing contemptuous that they can throw out. Having nothing in their habitual feelings and state of mind congenial to the sentiments of Christians (who believe that they derive every pleasing prospect for time and eternity from the Scriptures) it cannot be supposed that they should respect those feelings of which they have no idea, and which they cannot conceive even to exist. They, therefore, have an excuse which Mr. Evanston has not.

‘ Mr. Evanston must, in his early years, have been taught to peruse the whole of the New Testament with nearly equal respect; and in reading the Gospels of Matthew, Mark, and John, must have felt just as he did in reading that of Luke. And as he grew up, and reflected upon what he read, and attended to the impressions which those writings made upon him, he must have perceived the same unequivocal marks of genuine piety, and a disinterested regard to truth, in *all* the evangelists. How he should ever come to lose those impressions, and feel differently in reading any of them, I

cannot tell. But whenever he came to suspect or to think, that they were not genuine (which he must have done with great reluctance) he should have contented himself with simply giving his reasons for the opinion he had adopted, and have dismissed those books as old friends, to whom he had formerly conceived himself to be under some obligation, and not have turned them out of doors with so much rudeness and insult.

‘ Mr. Evanston may impute it to weakness and prejudice, but I own I have not been able to read his work, and copy so much of it as I have thought proper to do, without very unpleasing feelings. Notwithstanding this, I hope it will not be perceived that it has at all influenced me in my replies to him, or that I have given way to asperity, where nothing but calm discussion was wanted: I could not treat Mr. Evanston as he has done the authors of the Gospels of Matthew, Mark, and John; and I am persuaded they will approve of my conduct, and not think the worse of their advocate for defending them without anger. On this, as on every other occasion, I could wish to imitate their excellent spirit, and in every controversy, in which human prejudices and passions are too apt to mix themselves, not to forget that I am a Christian.’

Though Dr. Priestley is certainly not a sarcastic writer, yet he does not surely hold himself bound to treat those parts of the New Testament, which he does not consider genuine, with any ‘particular reverence:’ and some may probably think, that as Mr. Evanston considers those parts of the New Testament forgeries, which he treats with contempt, he does not act so *much* out of character, at least he is kept in countenance by many of those, who, by the opposite party, have been deemed heretics.

These Letters contain, Remarks on the Nature of Historical Evidence, which is illustrated by that of the Propagation of Christianity—On the Authenticity of the Four Gospels in general—On the Preference given by Mr. Evanston to the Gospel of Luke—On the Gospel of Matthew in general—On Mr. Evanston’s Objections to particular Passages in the Gospel of Matthew, contradictory to Passages in the Gospel of Luke—On the Ignorance and Inconsistencies, that Mr. Evanston imagines he has discovered in the Gospel according to Matthew—On the Things that Mr. Evanston objects to, as unworthy of our Saviour, in the Gospel of Matthew—On Mr. Evanston’s Objections to the Gospel of Mark—On Mr. Evanston’s Objections to the Epistle to the Romans—On Mr. Evanston’s Objections to some other Epistles in the New Testament—On the arbitrary Proceeding of Mr. Evanston, in making Luke’s Gospel his standard, by which to examine the other Gospels—It also contains, Remarks on some Passages in Mr. Evanston’s Letter to the Bishop of Worcester, on the Date of Luke’s Gospel—And on the Identity of Luke and Silas:

With respect to Matthew's Gospel, Dr. Priestley observes, 'that Eusebius mentions it, and in such a manner, as that it appears, there was not then any dispute about it; so that there cannot be any reason to doubt, that the Gospel, which we now have, that bears his name, was the same that we now have, and as it was originally published.'

Dr. Priestley is aware, that some have even denied that Matthew ever wrote a Gospel. But, even admitting that he did, as the subscriptions of the ancient versions, and all the writers of antiquity, who mention his affair, Papias, Irenæus, Origen, and Eusebius, intimate, that Matthew wrote in Hebrew, it may, perhaps, not appear so certain, that we now have his Gospel as it was originally published. They will, probably, rather incline to think, that the controversy turns upon these questions: when was the Gospel *according to Matthew* translated? *by whom* was it translated? and are the apparent difficulties in the Gospel of Matthew, now received as authentic, of such a nature, as to be consistent with a genuine translation?

Dr. Priestley observes, 'that the superior evidence of the authenticity of the books of the New Testament may be illustrated by that of books known to have been used in schools from the time of their first composition, and that of books, which only fall into the hands of men of leisure.' Yet there are some difficulties that might, perhaps, be pointed out in the former case, which do not exist in the latter. For example, if the writings of those called apostolical fathers be genuine, their very brief quotations, and one scarcely quotes at all, differ from the readings of our copies much more essentially than do the readings of the books used in schools: and Justin Martyr, who is allowed to be the earliest writer of the Gentile Christians, never takes notice of either of the Gospels, in particular, but quotes from a book entitled, *Αποκρυφον κατὰ τὸν ἀντιστοχόν*; yet this same Justin never refers to the writings of the Old Testament, without mentioning the author. We barely state this circumstance; but draw no conclusion, except this, that the writings alluded to by Dr. Priestley are not involved in such difficulties.

The greater part of these Letters are taken up in establishing the authenticity of the Four Gospels; the remarks on the genuineness of the Epistles are very concise. The Epistles were, probably, written before the Gospels; and it may, perhaps, be thought, that the objections to the Gospel are of a more serious nature, and have more the appearance of difficulties, than what can be alleged against the Epistles.

To those who admit the authority of revealed religion, and who are interested in theological controversies, we earnestly

recommend the whole of this important controversy. There is much perspicuity, good sense, and calmness, conspicuous in these Letters: to some probably it may appear, that considering the importance of the subject, Dr. Priestley was too hasty in his Reply.—Some observations are contained in the former part of these Letters, that have excellencies, independent of their immediate relation to this subject. In the Preface, Dr. Priestley observes,

‘ I have, in these Letters, as on other occasions, endeavoured to point out the real foundation of our faith in the Gospel history, and to shew that it is independent of the authenticity of any books. It has not been by the close examination of historical evidence, but in most cases by some short metaphysical reasoning, that men have become unbelievers, and in general it has been their having conceived what they had been taught to consider as Christianity to be unworthy their ideas of God, or their discovering some seeming impropriety in the books which they had been taught to regard as inspired, that has, without any farther reasoning, induced them to reject Christianity. It cannot, therefore, be too strongly held out to them, that the truth of Christianity is independent of every thing of this kind: that, let them think what they will of the doctrines of the Gospel, or of the books that contain them, a man must have a divine mission who in proof of it, does what God alone could empower him to do; and that Christ and the apostles unquestionably did such things, *i. e.* work real miracles, if the evangelical history be only in the main true. For without this it was naturally impossible that Christianity should have been received, as all history, sacred and profane, shews that it was, in the early ages.’

The Antiquities of Ireland. By Francis Grose, Esq. F. A. S.
Vol. I. On Super-Royal Quarto, 5l. 14s. Imperial Octavo,
4l. 2s. Hooper. 1793.

THERE is no study more interesting than that of antiquities, when it is pursued upon a liberal and comprehensive plan, and descends not into those petty and trifling details and inquiries which disgrace the science. The contemplation of magnificent ruins produces the sublimest sensations, and suggests a train of moral reflections, which have a natural tendency to refine and purify the intellect, and consequently to improve and reform the heart. The pencil of the artist should, however, always accompany the researches of the antiquarian; they mutually assist each other—They give immortality to that which is in a state of decay; and enlighten future generations, by faithfully transmitting a picture of the past.

There are few of the amateurs of this science, who will not sympathise with us in regretting the loss which it sustained

in the decease of the ingenious and indefatigable captain Grose. His Antiquities of England, Wales, and Scotland, have consecrated his name to all posterity in this department; and we have only to regret, that he did not sooner direct his attention to a country, which abounds more in superb and curious ruins, and in more interesting materials for the pen and pencil of the antiquarian, than perhaps any country in this northern quarter of Europe. The loss, however, we must observe, is most ably and satisfactorily supplied upon this occasion, by the work having fallen into the hands of that very distinguished Irish antiquary Mr. Ledwich, and by the munificence of the right honourable William Cunningham, who has bestowed his most noble collection of drawings for the use of this publication.

The work is introduced by three very ingenious disquisitions by the present editor, Mr. Ledwich. The first on the pagan, the second on the monastic, and the third on the military antiquities of Ireland. The two former of these are chiefly abridged from his essays; the latter never before appeared.

In these dissertations, Mr. Ledwich adopts the opinion that the primæval possessors of Ireland were Celtes—That Druidism was professed by all the Celtic tribes, the leading feature of which was the celebration of their sacred rites in oaken groves. From the term *Doire*, *Daire*, or *Derry*, the oak, our editor derives several of the Irish names of places, such as *Doir-magh*, *Dar-ini*, *Dar-neagh*, &c. When divine honours came to be paid to mortals, they were interred in this grove—The Irish *Cille* or *Kil*, denotes both a sepulchre and a church, whence *Kil-bridge*, *Kil-catain*, *Kil-abbans*—that is *St. Bridgers*, *St. Catains*, *St. Abbans*, &c. Frequently the wood and church formed a compound name *Kil-Doir*, now *Kildare*. The deity adored there was fire, or the sun.

The next possessors of Ireland, according to our ingenious editor, were the Scythians, Goths, or Firbolgs, who, about 300 years antecedent to the Christian æra, poured into the British isles. They inhabited caves a great part of the year, and in these they interred their patriarchs and beloved chiefs. The northern superstition attributed divine qualities to monstrous upright stones. The *Cromleac*, or crooked bending stone, was also an object of superstition with this barbarous people. The forms of these are very different; the greater part of them consist of three large stones as supporters, on the top of which one broader and more flat is placed, but sometimes the tail of the impost rests upon the ground, while its head is supported by two uprights. The *Cromleac* at *Tobinstown*, in the county of Carlow, has a covering stone twenty-three feet long and eighteen broad, and makes, with its sup-

porters, a large room. That at Brownstown, in the same county, has an impost containing 1283 feet of solid contents. All these works have been discovered to be sepulchral. They might have served as pedestals for the huge images of the northern deities. They were certainly used for sacrifices, and it appears probable that even human victims were offered up upon them. *Cairns*, he observes, are also sepulchral. They are common in Ireland, and are composed of immense conical heaps of stones. This practice, Mr. Ledwich adds, was Gothic, as every stone monument undoubtedly was.

Our editor remarks, that Christianity was early planted in Ireland, and that St. Jerom incontestibly proves that there was a Christian church there in the fourth, and the beginning of the fifth century. Monastery greatly flourished there in the sixth century, in the persons of Columba, Congel, and Carthag. The last fixed his residence at Rutheny in Westmeath, where there arose 867 monks. Congel built the monastery of Bangor on Carricfergus Bay—St. Bernard says it was a noble foundation, and one of its sons, Launus, himself, was the founder of 100 monasteries. In the seventh century, the regular and secular clergy were as numerous as the men of every other denomination put together. Towards the conclusion of the eighth century, the invasion of the Ostmen commenced, and in the ninth, they embraced the gospel. No foreign religious order was established in Ireland till this period. The Irish monk, who instituted rules, followed the oriental. The Augustinians did not appear till 1192, when Strongbow brought four from Bodmyn in Cornwall to his abbey of St. Kell's in the county of Kilkenny. About the year 1144, Mellifont, in the county of Lowth, was founded for Cistercians, and in the years immediately following, about thirty-six more of the same order. These were followed by forty houses for Dominicans, sixty for Franciscans, and as many more for the other orders. The researches of Mr. Archdall have discovered 1188 monastic foundations in Ireland; and one of the smallest abbeys, Monainca, had above 500 acres of arable and pasture land, with the right of tithes and many advowsons; the whole worth only about 40*l.* in 1568. At the Reformation, the great abbots surrendered upon pensions, and the monkish lands were given to different persons for various considerations. This part of the work is illustrated by beautiful engravings of the Cromlechs at Tobinstown and Brownhill; an apparently accurate view and plan of the extraordinary stone gallery at New Grange in the county of Meath, and a very fine plate representing the several religious orders.

In treating of the military antiquities, Mr. Ledwich remarks, that the Celtes, the original inhabitants of Ireland,
were

were a timid and unwarlike race. Their fortifications were only a spot surrounded by felled trees or a ditch. The Firbolgs, on the contrary, were a military nation, and had regular armies constituted on feudal principles, and composed of infantry, cavalry, and war chariots. Their encampments were on conical rising grounds, encircled with a single, double, or triple entrenchment. This fortified conical hill was called *Dun*, from its shape. The Danish fortifications were high conical hills, insulated rocks, and particularly round forts of lime and stone, which have been called Norwegian castles.

About the conclusion of the twelfth century, the Irish had bridles, but no stirrups, boots, or spurs; and even in 1584, they were still without stirrups. About that period the *Gallowglass*, or foot soldier, was dressed in a long shirt of mail down to the calf of his leg, with a broad axe in his hand; these shirts were stained with saffron or human urine. The *Kerns* were light armed infantry, with swords and javelins. The *Hobblers*, or horsemen, wore a short coat of mail, and had lances, bows, arrows, and a sword. The *Skene* (from the Anglo Saxon *segene*) was a short sword, and was a Firbolgian instrument.

The first established force in Ireland, was in 14th Edw. IV. when 120 archers on horseback, 40 horsemen, and 40 pages, were allowed by parliament.—The pay of the Irish army under the duke of Clarence in 1361, was thus: the earl of Ormond for himself, 4l. a day, 2 knights, 2l. 17 esquires, 1l. 20 hobblers armed, 6d.

The building of forts and castles was commenced in Ireland only after the conquest by Henry II. and they were all constructed for many centuries by English architects and masons. In the course of time they multiplied to an incredible degree, so that in 1666, by the inquiries taken of some Irish nobleman's estates, it appears that some of them had above sixty castles. By instructions from the council in 1615, we find places of defence distinguished into forts, castles, piles, or houses. By the first are meant the old Danish forts; by *piles*, a collection of buildings encompassed with a rampart, impaled, and which was afterwards styled a *bawn*; and by *houses*, those intended for defence with battlements and flankers. A plate of military antiquities accompanies this division of the work.

From so picturesque a country as Ireland, the public will naturally expect a variety of striking and beautiful views, and in this the present volume will not disappoint them. The plates are in number 140, and besides those already noticed, are as follows:

COUNTY OF CARLOW. 1. Carlow Castle. 2. 3. Clonmore Castle in two Plates.

COUNTY OF CLARE. 4. Oratory near Killaloe.

COUNTY OF DOWN. 5. Dundrum Castle. 6. Dundrum Old Mansion. 7. Gray Abbey.

COUNTY OF DUBLIN. 8. Bagginstown Castle. 9. Baldung Castle. 10. ——— Church. 11. Brown's Castle. 12. Bullock's Castle. 13. Castle Knoch. 14. Christ Church. 15. Clondalkin Church Tower. 16. Dalkey Castles. 17. Drumcondra Church. 18. Howth or Hoath Church. 19. Lusk or Lush Church. 20. Patric's (Saint) Cathedral. 21. ——— Plan. 22. Simon's Court Tower. 23. Sword's Castle. 24. ——— Church. 25. Simon Castle. 26. Tallagh or Tullugh Church.

COUNTY OF GALWAY. 27. Athenry Abbey. 28. Birmingham Castle. 29. Plan on the same Plate as Claddagh Castle. 30. Castletown Castle. 31. Claddagh Castle. 32. ——— Plan on the same Plate as Birmingham Castle. 33. Clare Galway Abbey. 34. Dunmore Abbey. 35. Kilconnel Abbey. 36. ——— Plan. 37. Tuam Abbey.

COUNTY OF KERRY. 38. Lislishtin Abbey.

COUNTY OF KILDARE. 39. Kildare Abbey. 40. Kilkea or Killea Castle.

COUNTY OF KILKENNY. 41. Black or Dominican Abbey. Plate I. 42. ——— Plate II. 43. Canice (Saint) Cathedral Church. 44. ——— Plan. 45. Franciscan Abbey. 46. Gowran Abbey. 47. ——— Plan. 48. Graingemanach Abbey, Plate I. 49. Plate II. 50. Jerpoint Abbey. 51. John's (Saint) Abbey. 52. Kilkenny, Bastion in. 53. Thomastown Abbey. 54. ——— Plan.

COUNTY OF L. LIMM. 55. Dromahaire Abbey. 56. ——— Plan. 57. Jamestown Church or Friary.

COUNTY OF LIMERICK. 58. Adare or Adaire Castle.

COUNTY OF LONGFORD. 59. Laneshorough Abbey.

COUNTY OF LOUTH. 60. Dundalk Church Tower.

COUNTY OF MAYO. 61. Ballintubber Abbey. 62. Ballyhaunes Abbey. 63. Buryohool Abbey. 64. Borisk Abbey. 65. Rosserick or Rosfork Monastery. 66. ——— Plan. 67. Turlough round Tower and Church. 68. 69. Urlare or Orlare Abbey. Two Plates.

QUEEN'S COUNTY. 70. Granstown Castle. 71. Lea Castle. 72. Moret Castle.

COUNTY OF ROSCOMMON. 73. 74. 75. Boyle Abbey. Three Plates. 76. ——— Plan. 77. Coote Castle. 78. Ennismacreeeny or Ennismacreey Church. 79. Mac Dermot's Castle. 80. 81. Rosecommon Castle. Two Plates. 82. ——— Plan. 83. Tullsk Abbey.

COUNTY OF SLIGO. 84. Balvy Castle. 85. 86. Ballindown Abbey. Two Plates. 87. 88. Ballymote Castle. Two Plates. 89. ——— Plan on the same Plate Ballynafad. 90. Ballynafad Castle. 91. ——— Plan. 92. Ballafadare Abbey. 93. ——— Church. 94. Bennada Friary. 95. Bennada Friary, inside View of. 96. Court Abbey. Plate I. inside View, Plate II. 98. Church in Church Island. 99. Meemleck Castle. 100. 101. Newton Castle. Two Plates. 102. O'Garra's Castle. 103. Rofslee Castle. 104. ——— Plan on the same Plate as Sligo Abbey. 105. 106. 107. Sligo Abbey. Three Plates. 108. ——— Plan on the same Plate as Rofslee Castle.

COUNTY OF TIPPERARY. 109. Ardnnan Castle. 110. Cathel Cathedral. 111. ——— Plan of Cormarch's Chapel at ditto. 112. 113. Holy Cross Abbey. 114. ——— Plan. 115. Kilcooley Abbey. 116. Knight Templars, Castle of, in Thurle's. 117. ——— Plan. 118. Roscrea Castle. 119. Thurle's Castle.

COUNTY OF WATERFORD. 120. Reginald's Tower.

COUNTY OF WESTMEATH. 121. Multifernam Abbey.

COUNTY OF WEXFORD. 122. Clonmines Abbey. 123. Duncannon Fort. 124. Dunbready Abbey. Plate I. 125. Inside View. Plate II. 126. ——— Plan. 127. Enniscorthy or Inniscorthy Castle. 128. Fethard Castle. 129. ——— Plan. 130. Hock Tower. 131. ——— Plan. 132. Mary's (Saint) Church, Wexford. 133. Slade Castle. 134. Fintern Abbey. 135. Plan.

The drawings are by the late captain Grose, by lieutenant Daniel Grose, by Brien, Cocking, Bigari, Barralet, and other eminent artists, the latter chiefly from the collection of Mr. Cunningham. With many of the views we are *personally* acquainted, and as far as our remembrance serves us, they appear to be accurate and excellent in every respect. The engravings are in a superior style.

Seven pages of the descriptions only are written by captain Grose; but the others are ably executed by Mr. Ledwich. Though short, they are satisfactory; and though accurate, they are entertaining. They are enlivened occasionally by anecdotes, and sketches of history.—We shall transcribe a few specimens.

In the description of Christ Church Dublin, we find the following curious catalogue of relics:

‘ Before the Reformation, this church attracted the devotion of the superstitious, by having the following reliques: a crucifix, which spoke twice; St. Patrick's high altar of marble, on which a leper was miraculously carried from Great Britain to Ireland; a thorn

of our Saviour's crown ; part of the Virgin Mary's girdle ; some bones of St. Peter and St. Andrew ; the reliques of St. Clement, St. Oswald, St. Faith, abbot Brendan, St. Thomas Becket, St. Wolfstan, St. Laurence O'Tool, and the shrine of St. Cubeus, brought from Wales in 1405, and the staff of Jesus, with which he expelled all venomous animals from the isle. These precious reliques were much damaged by the fall of the great eastern window, occasioned by a sudden tempest, which happened the 19th of July, 1461 ; but severer calamity attended them, for they were brought into High Street, and there publicly burned, A. D. 1538 : this was more efficacious, in withdrawing the veneration of the vulgar from such gross and deplorable idolatry, than a thousand sermons.'

‘ CASTLE KNOCK.

‘ This is a respectable old ruin ; respectable as to age ; for Strongbow, according to Regaw, bestowed it upon his intrinsic friend Hugh Tirrel. In 1288, a Hugh Tirrel was lord of Castle Knock, and so was another Hugh Tirrel in 1486. It was the head of a large feignory, and the family branched out extensively, and were of importance in every period of our history.

‘ The 24th of February, 1316, Bruce marched to Dublin, and took Castle Knock and its lord Hugh Tirrel, and also his wife ; but they were afterwards ransomed. In June 1642, colonel Monk took Castle Knock, killed eighty rebels, and hanged many more ; and in 1649, the earl of Ormond appeared before it. The situation of the castle is bold, and commands a beautiful and ample prospect : it fell to decay after the Restoration and the establishment of peace.

‘ Tradition says, there was a window in Castle Knock, neither glazed nor latticed, yet a candle being set there in the highest wind or storm, burns as quiet as in a perfect calm ; and that there is a spring of water, wholesome to human bodies, but poisonous to beasts. In ages of ignorance and superstition, instances of piseog, or witchcraft, were every where to be found.

‘ Richard Tirrel, in the 13th century, founded an abbey here, and dedicated it to St. Brigit. This view was drawn by T. Cocking, anno 1790.’

‘ TALLAGH CHURCH.

‘ This is usually written Tully, but Tallagh, Hibernized from St. Olave, is the right spelling. This church was founded by the Ostmen, and dedicated to their king and patron, St. Olave. He was king of Norway, and being instructed in evangelical truths in England, he went from thence to Rouen, where he was baptized. On his return home, he carried with him some ecclesiastics to convert his subjects ; but they refusing to listen to his preachers, and offended at the severe means he used in converting them, expelled him

him his kingdom, and at the instigation of Canute, he was murdered the 29th of July, on which day the anniversary of his martyrdom is celebrated. He had a church in Dublin, the site of which is not known; and this of Tallagh, near Loughlinstown, seven miles from Dublin.

‘ Every circumstance relative to this edifice, be peaks its antiquity : its smallness, its semicircular arches and various crosses in its church-yard. One cross, mounted on a pedestal, has four perforations in its head, through which child-bed linen was drawn to secure easy delivery, and health to the infant. These holes were also used on matrimonial contracts among the northerns settled here : the parties joined hands through them, and no engagement was thought more solemn or binding. Such promises in Scotland were called the promises of Odin. This superstitious appropriation of stories, fully evinces its origin to be from the north, and derived from thence to us.’

‘ DRUMCONDRA CHURCH.

‘ This chapel was erected by the family of Coghill. The late earl of Charleville had the presentation to it, and it continues in his representatives. It is situated about a mile and a half north of Dublin. Over the church-door is a sun-dial, with these very apposite words; *Dum spectas, fugio.*—The cemetery is large, and on one of the stones are these lines :

‘ Nor tender youth, nor hoary age,
Can shun the tyrant Death’s dire rage;
Yet truth and sense this lesson give,
We live to die, and die to live.’

‘ But Coghill’s monument is most remarkable : he is represented sitting in his robes as chancellor of the exchequer ; below, at his right hand, is Minerva, and at his left, Religion, in white marble, with the artist’s name, P. Sheemakers, F.

‘ The following inscription gives us the particulars of his life and death :

“ Marmaduke Coghill, eldest son of sir John Coghill, of Coghill Hall, in the county of York, knight, was born in Dublin, on the 28th day of December, 1673.

“ In 1687, he was admitted a fellow commoner in Trinity College, Dublin; in 1691, he took his degree of doctor of the civil law. In 1692, he was elected representative for the borough of Armagh, and in every succeeding parliament was unanimously chosen to represent the university of Dublin. In 1699, he succeeded his father as judge of his majesty’s court of prerogative. In 1729, he was sworn one of his majesty’s most honourable privy council, and appointed one of the commissioners of his majesty’s revenue.

In 1735, he was advanced to the office of chancellor of the exchequer, and held that post till his death.

"In public life, his great abilities and unwearied diligence, the calmness of his temper and clearness of his judgment, his extensive knowledge in the canon and civil law, and his inflexible regard to justice, rendered him a most discerning and impartial judge.

"His great experience of the true interest of his prince and country, and his strict attention and inviolable regard to both, qualified him equally to discharge his trust, both as a counsellor and servant of the crown, and as a representative of the subject.

"In private life he was a most zealous active friend, the patron of merit, the arbitrator amidst jarring interest and parties.

"His universal benevolence endeared him by the most engaging and affable behaviour, and animated with the greatest zeal and abilities, distinguished him in every scene and period, as the friend of mankind, and caused his death to be justly lamented as a national loss.

"He died of the gout in his stomach, on the 9th of March 1738, after a long and painful illness, which he supported with patience, fortitude, and resignation.

"Mary Coghill hath built this house for the worship of God, and erected this monument to the memory of so valuable a brother, whose body is laid in the vault, belonging to his family in St. Andrew's church, Dublin."

"On the 18th of May, 1791, were deposited here the remains of the much lamented Francis Grose, esq. whose mental endowments and social qualities, had long procured the admiration of the public, and endeared him to a numerous circle of friends. The idea of illustrating the history and antiquities of the British isles, by existing monuments, was noble and magnificent; while it showed the vast capacity of his mind, the execution of it demonstrated that talents, like his, were only adequate to so arduous an undertaking. The lovers of the fine arts in Ireland, with a generosity becoming a brave and enlightened people, are about to erect a monument to his memory, and an account of his life and writings are preparing for the public.

'Semper honos, nomenque tuum laudesque manebunt.

'This view was drawn by lieutenant Daniel Grose. Anno 1791.'

' ABBEY OF DROMAHAIRE.

'This monastery is properly named Creevela, is in the barony of Dromahaire, and near the town of that name, situated on the river Boonid, which falls into Lough Gille. It was founded in 1508, by Margaret ny Brien, for Franciscans of the strict observance.

vance. She was daughter of lord O'Brien, and wife of Eugene, lord O'Bourk, and dying in 1512, lies here interred.

' The church stands on the side of a hill, and consists of two large chapels, divided by a belfrey, under which you pass through an elliptical arch, the lower terminations of which are ornamented with foliage, and a small angel in the attitude of prayer.

' The O'Bourks were ancient proprietaries of West Brefsny, now the county of Leitrim, and one of them lies here at full length on a tomb over the burial-place of his family. There are also several curious figures, inserted into the walls, over the graves of the Murroghs, Cornins, and other eminent families of the vicinity.

' One of the O'Bourks was an active rebel in 1588. On his submission, he went to England and was introduced to queen Elizabeth, but refused to bend his knee. Being asked why he did not, he answered, that he was not accustomed to it. How, says a smart English lord, not to images? Aye, replied O'Bourks, but there is a great deal of difference between your queen and the images of saints. He gravely petitioned the queen, not for life or pardon, but that he might be hanged with a gad or withe, after his country's fashion, a request, which no doubt, was readily granted him.'

FRANCISCAN ABBEY.

' We have every reason to place the foundation of this monastery, previous to the year 1230, for "in the chore of the friars-preachers, says Stanihurst, William Marshall, erle of Pembroke, was buried, who departed this life in the yere 1231; Richard, brother to William, to whom the inheritance descended, within three years after, deceased at Kilkennie, beinge wounded to deathe in a field in the heath of Kildare, in the year 1234, the twelwe of April, and was intoomed with his brother, according to the old epitaph here mentioned. "Hic comes est positus, Ricardus vulnere fissus cujus sub fossa, Kilkennia continet ossa."

' The new choir was not compleed before 1321, when the great altar, a marble table of amazing size, was consecrated, and in ten years after, the bishop of Waterford consecrated the cemetery. A great flood in the river Nore, destroyed all the bridges and mills in Kilkenny, but dared not approach, if we believe tradition, the high altar of this church. Nor were the friars of this house less successful in forging other miracles, and getting them credited. Elizabeth Palmer, who built at her own expence the forepart of the choir, and was interred therein, died a virgin at the age of seventy, though she had been married young, and to several husbands.

' St. Francis's well, belonging to this church, was famous for miraculous cures, and still among the superstitious, preserves some degree of reputation. Henry VIII. granted this monastery and its possessions to the corporation of Kilkenny, part of it is now a horse-barrack. It was an elegant building as its surviving remains evince.'

A Treatise on the Science of Muscular Action. By John Pugh, Anatomist. Illustrated by fifteen Copper-plates. 4to. 2l. 2s. Boards. Dilly. 1794.

IT has often been our misfortune to observe men such martyrs to the gout, that they have been disabled for a series of years from making a free use of their limbs, and prevented from pursuing a course of bodily exercise so essential to health; as well as a variety of other objects crippled, lame, and deformed from different causes; and we have always lamented that the surgical art should be so defective, as not to afford relief to such unfortunate sufferers. Indeed we have been apt to consider several of these maladies as *approbria chirurgicorum*; finding that many of them have been cured either by time or accident, after having foiled the efforts of practitioners, who stood high in their profession with the public.

It is, therefore, with singular pleasure, that we have perused the work before us, which promises success in many desperate cases, and that by the most simple means.—Nature has in herself wonderful resources, and when judiciously assisted, seldom fails to exert her powers to the most happy purposes. But we are sorry to say she is often disturbed in her operations, by ignorance, inattention, or a mistaken notion, relative to the means which she exercises for the promotion of her salutary ends: and in no instances, perhaps, more than in cases of distortion and lameness, particularly in constitutions far distant from any stage of decrepitude. In all cases of disease, she is to be observed with great attention; and all her operations are to be imitated with that gentleness and simplicity, that parts affected may not be weakened and destroyed by efforts too powerful for the debilitated state into which they have unfortunately fallen.—This plan our author seems to have pursued, and with what success his work very clearly manifests. He has treated his subject in a concise and masterly manner, and has endeavoured to shew that it is founded on rational principles, and supported by experience. Indeed it appears astonishing to our reflection, that some such scheme has never before been brought forward, particularly as general exercise has been universally allowed in all ages, and by every species of practitioners, to be the grand preservative and restorer of health. It is surprising after the various hints given us by the ancients, respecting partial or local exercise, that it should not have been adopted and pursued; particularly when we consider the improved state of surgery as it stands in the present period; and the more simple modes used in practice, which are received and made general only when confirmed by experiment.

Mr. Pugh appears to have taken every proper step to support his

his doctrines, and has proved incontestibly their validity by names of such respectability, that he has not permitted scepticism to exercise its ingenuity with any success. We shall now, therefore, lay before our readers an account of the work which he introduces under the sanction of some men, whose allowed abilities will add weight to the publication, we mean those of Dr. Baker, Mr. John Hunter, and Dr. Lettsom, who all declare his apparatus well calculated to answer the intended purposes; to which Dr. Lettsom adds: 'From the benefits derived by gentlemen of my acquaintance.'

Our author then proceeds in his Introduction, to explain the reasons that first induced him to make the attempt; 'upon conversing,' says he, 'with several of the medical profession, respecting the multiplicity of chronic complaints, which generally affect the limbs, he found that recreative exercise was by no means adequate to complete a recovery, because the parts locally affected received thereby no benefit.'—And, 'persuaded from the opinions of the best authors which he had read, and the lectures he had heard, that strength, vigor, and activity, were to be given to the muscular system by general exercise; he was conscious, also from repeated experience, that partial exercise would relieve and remove local complaints, and in recent cases of debility and injury, restore their limbs to the performance of their proper functions'—On this idea he forms the whole of his work, which he endeavours to establish by shewing, 1st. the different effects of inactivity and exercise on the human machine; 2d. giving the opinions of various authors, ancient or modern, on these subjects; 3d. pointing out the necessity and importance of exercise; 4th. furnishing an account of the formation of muscles; 5th. treating of muscular action, and the principles from whence they derive their powers; 6th. exhibiting a table of the muscles with their uses and plates; 7th. introducing the other moving powers of the machine connected with the muscles; and closing with a number of cases, wherein great benefit had been received by his mode of treatment and apparatus.

The regular method in which the whole is conducted, not only renders it very readily intelligible, but also satisfies our reason, by laying down first the general necessity for exercise, shewing its effects, how those are produced, and proving, how from the nature and formation of the parts, partial action may be communicated to them, and be attended with similar consequences. We cannot, however, think there was a necessity for such a variety of quotations, to prove the utility of exercise, and the disadvantages of inactivity; it would have been sufficient to have mentioned the general effects how they were occasioned, for physicians of all ages have agreed to uniformly

with regard to the principles, that they are considered as self-evident propositions. We think it proper to supply this hint, in hopes that if the work should require a second edition, it may be attended to, which will save the reader some unnecessary trouble, and take from the work a tedious and disinteresting part.

But still to render the work more complete, our author has supplied a general table of the muscles, arranged them alphabetically, and explained their uses, with a number of plates, that are executed with such a degree of boldness and perspicuity, as renders their action perfectly intelligible, and makes us acquainted with the positions of the body, necessary to promote the different actions conducive to the cure, or alleviation when labouring under disease. The delineations of them are clear and distinct, and a happy view of them in their different states of contraction, relaxation, and extension, in the various circumstances under which they are placed, so well expressed, as to render the means from whence advantage is to be derived to the valetudinarian, readily comprehensible.

Upon the whole, we confess that we have received much pleasure and information in the perusal, and would recommend it to our readers, particularly such as are afflicted with maladies it promises to relieve—and though we cannot say any thing of the apparatus invented by our author, as he has not furnished us with a description, we doubt not, but, if it is continued, so as to supply degrees of motion to muscular parts morbidly affected, where there is a deficiency of power, similar to that which can be afforded to muscles capable of action, similar benefit will be the result.

With what probability this may be expected, will be best shewn from the author's own words, with which we shall close the account.

‘ It is no small satisfaction to me, that I have been enabled to lay before my readers not only the utility of general, but also the necessity of *partial exercise*, from the authority of the most respectable characters in medicine, both ancient and modern. But they seem not to have carried the latter far enough; for though we will allow great benefit may be derived in many cases by the strict observance of the rules which may be deduced from what has already been advanced in mild and recent cases, still will they all be insufficient in cases more inveterate, though curable by proper applications.—We find many arthritic subjects who, either from extreme debility, pain, or some other cause, cannot of themselves give power and force enough to the muscles, either to counteract the great contractility of some, to give proper elasticity to others—or promote a due circulation sufficient to alleviate or cure the local affection.—

For many can only submit to frictions, which are applied too *superficially* to produce proper action on the more interior parts: for we find, that neither the muscular fibres, tendons, nerves, blood vessels, nor lymphatics, which are deeper seated, can sufficiently experience the effects which ought to be occasioned by motion?—a great number of convalescents, who have used frictions assiduously, can be brought in proof of this assertion, and such as have by more powerful motion applied to the limbs received every desired benefit.—Some contrivance, then, has been long wanting, whereby all the muscles, left in a morbid state of debility, might be thrown into action, and that action continued or their too powerful contractility counteracted, and that with as much ease as the nature of the case would admit, or the necessity demand.—It has been my study for a number of years to contrive such an apparatus; how far I have succeeded, will be most satisfactorily proved by the following cases; a careful comparison of which with the principles that have been laid down in the foregoing sheets, will shew incontestably, I flatter myself, that the plan is founded on reason, and not on the vain boastful pretences of quackery and imposition.'

MONTHLY CATALOGUE.

POLITICAL.

The Catechism of Man. Pointing out from sound Principles, and acknowledged Facts, the Rights and Duties of every rational Being.
8vo. 6s. Eaton. 1794.

THE principles of Mr. Thomas Paine have been conveyed in various shapes to the public, since the circulation of his works was prohibited. We have them here in the form of a catechism, accompanied with notes, in which every possible outrage is offered to the system and administration of the British constitution. The following lines from the Preface will afford a tolerable specimen of the author's powers of persuasion:

'It is the people who have been the authors of almost every thing, either illuminating in science, or useful in art. Who discovered the circulation of the blood?—The people. Who the art of printing?—The people. Who the power of the magnet?—The people. Who the use of logarithms?—The people. Who the continent of America?—The people.'

This method of answering questions, which have long puzzled the ablest antiquaries and historians is certainly *new*, if not satisfactory, and it may be continued *ad infinitum*, without the risk of contradiction, for all inventions were certainly owing to *some people* or other.

A Friendly Address to the Reformers of England. 8vo. 6d. J. Evans. 1794.

An earnest, and we could wish a successful, dissuasive from the intemperate violence and rancour, the continual appeals to the passions of the multitude, and all other characteristics of our modern political reformers, which, we are persuaded, have done much harm, with very little good. The author is an enemy to the confederacy of sovereigns against France; but as much averse to the arts by which our reformers have endeavoured to make an impression.

Essay on Parliament, and the Causes of unequal Representation. 8vo. 1s. Johnson. 1793.

In this publication, the origin of parliaments in England is traced with some ingenuity, as are also the causes of the present defects in the national representation. On the latter subject it appears, that only such towns as formed a part of the demesnes of the crown, or were in some way under the influence of its immediate dependants, were vested with the privilege of sending members to parliament; and that a number of very considerable towns were excluded on account of their being independent of the court. Our author next inquires into the right of electing by burgage-tenure, which, he contends, was originally attached to the occupation of the burgages, and not to the freehold.

On the plan of reform most worthy of being embraced, our author is inclined to deny the expediency of conferring a vote on every householder in a borough, and suggests the propriety of vesting that privilege, either in the rental, the payment of taxes, or the number and dimensions of rooms in the householder's dwelling. He inclines, however, most strongly to the last, as being the least liable to fluctuate. After a variety of remarks, on the payment of salaries to the members, on the duration of parliaments, on augmenting the number of county members, on the prevention of bribery, &c. the author proceeds to examine the plea urged by the persons now in power against an immediate reform; but, for the particulars of this enquiry, we refer to the work; which is by no means destitute of information.

The Two Systems of the Social Compact, and the Natural Rights of Man examined and refuted. 8vo. 1s. Debrett. 1793.

Calm reasoning is highly acceptable amidst a conflict of opinions, and the attempt to reconcile them, however arduous or unsuccessful, is to be commended. This author professes to steer a middle course between the advocates for the Social System, i. e. the followers of Burke, and those for the Natural Rights of Man, i. e. the *Philosophers*. Much sensible discussion is bestowed to prove that both are wrong; but it is not difficult to perceive that our author is not completely

completely insulated, there evidently appearing a small *isthmus*, by which he can conscientiously communicate with the friends of Mr. Burke.

The Meditations of a Silent Senator. 8vo. 1s. 6d. Nicol. 1794.

This *Silent Senator* is a very keen advocate for the war. He thinks it could not have been averted, and that the conduct of it has not been less successful than it was natural to expect from many unforeseen and new circumstances. He consequently defends the continuance of it, upon the ground that there are no persons in France with whom we can safely treat. The style of these Meditations is uncommonly neat, and the author is very happy in several strokes of irony, which will no doubt be well received by the house, whenever he pleases to become a *speaking Senator*.

Additional Letters of Brutus. 8vo. 1s. Longman. 1794.

Brutus may stand — at some distance indeed from Junius. But he is dignified, manly, and loyal. — Much good advice he gives; but, as usual, much good advice will be lost.

Considerations on the French War, in which the Circumstances leading to it, its Object, and the Resources of Britain for carrying it on, are examined in a Letter, to the Right Hon. William Pitt. By a British Merchant. 8vo. 2s. Eaton. 1794.

The professed object of this pamphlet occupies the least part of it; the bulk of it is a tissue of opinions, mostly hackneyed, on the slave-trade, corporation and test acts, Messrs. Burke and Paine, reform of parliament, proclamations, and other political topics of the day. The minister is stripped of all his talents, and of what is more valuable, of his consistency and principle. Contrary to the sentiments of many writers on his side of the argument, this author is a powerful advocate for the circulation of paper, and country banks. It is but justice, however, to add that, on some subjects which come in his way, he is more attentive to argument and matter of fact, than almost any of those writers who have lately addressed the minister, and although his style will admit of pruning, he is not inattentive to such ornaments as the matter will admit.

Extermination, or an Appeal to the People of England, on the present War with France. 8vo. 6d. Eaton. 1794.

To enable our readers to judge of this author's intention, we have only to state that he endeavours to prove that the present war is undertaken 'for the extermination of twenty-seven millions of our fellow-creatures' — And how ably he defends the conduct of the French may be inferred from the following challenge. 'Notwithstanding what has been said of the ferocious and sanguinary violence of the French, we will defy any man to prove, that there ever was an instance of wanton cruelty among them!'

The Trial of William Winterbotham, Assistant Preacher at How's Lane Meeting, Plymouth; before the Hon. Baron Perryn, and a Special Jury, at Exeter; on the 25th of July, 1793, for Seditious Words. Taken in Short Hand, by Mr. William Bowring. 8vo. 2s. Ridgway. 1794.

These trials are curious and important. In the first, Mr. Winterbotham, a dissenting minister of the Baptist persuasion, at Plymouth, was prosecuted at the Exeter assizes, July 25, 1793, for having preached a sermon the 5th of November preceding, in which he made use of the following expressions :

‘ The laws made at that time (*the Revolution, 1688,*) have been since abused and brought into disuse ; and it particularly behoves me to speak of the present times.’—‘ I highly approve of the revolution in France, and I do not doubt but that it has opened the eyes of the people of England.’—‘ Why are your streets and poor-houses crouded with poor, and your jails with thieves, but because of the oppressive laws and taxes ? I am astonished that you are quiet and contented under these grievances, and do not stand forth in defence of your rights.’—‘ You fancy you live under a mild government and good laws, but it is no such thing.’—‘ I speak boldly, I deny it (*mentioning the reduction of the national debt*) for it is no other than a person taking money out of one pocket, and putting it in the other.’—‘ When there is a demand made to the house of commons, for a supply, they (*the commons*) deny it at first, and on a second demand, there are two thirds, or three fourths will grant it ; and then they will share it among them.’—‘ We have as much right to stand up as they did in France for our liberty.’—‘ His majesty was placed upon the throne upon condition of keeping certain laws and rules, and if he does not observe them, he has no more right to the throne than the *Stuarts* had.’—‘ Under these grievances (*the taxes*) ’tis time for you to stand forth in defence of your rights.’

Seven witnesses were called to prove these expressions, but we must confess that their evidence does not appear to be compleat ; not one of them could recollect the text, and the principal evidence was so ignorant of the *subject*, as to give the following answer. ‘ Q. What did you understand by a *Stuart* ? A. I understood he meant by a Stewart, *some officer under the crown*. I considered it in the light of a *gentleman's steward* !’—On the other hand, eight witnesses positively, and in consistency with each other, swore that he never made use of the words in the indictment. The evidence of these eight appears to us very conclusive in favour of the defendant ; the jury, however, after a very candid and impartial address from the bench (judge Perryn) and a deliberation of two hours and a half, brought in a verdict of *guilty*.

The second trial, on the 26th, was for preaching a sermon on Nov. 18, same month, in which Mr. Winterbotham made use of the

the following words. 'Darkness has long cast her veil over the land; persecution and tyranny have carried universal sway; magisterial powers have long been a scourge to the liberties and rights of the people. It does not matter by what name these usurped powers are known, whether by king, senate, potentate, or stadtholder, they are in either sense usurped.' — 'The yoke of bondage among our neighbours seems now to be pretty well broken, and it is expected the same blessing is awaiting us, when persecution and tyranny shall be no more; when enjoying the liberties of a free people, we shall boast of having introduced among us that equality our neighbours have acquired.'

Only two young men, a clerk to the excise, and a midshipman, were called to prove these words; and seven persons swore in the most clear and positive manner that no such words were made use of, but that on the contrary, the whole sermon was of a healing and pacific nature. The judge, in summing up the evidence, informed the jury that the midshipman's evidence must be wholly set aside, as he had copied his minutes from those of the other witness, and gave his evidence in the same words; and that the support of the charges would then rest on the testimony of one youth. The whole of the judge's address seems to us to point towards an acquittal. The jury, however, after consulting for five hours and a half, returned a verdict of guilty; and on Dec. 27th ult. the defendant was sentenced to four years imprisonment, and a fine of two hundred pounds. We are aware that it is not our business to revise the proceedings of courts of law, but we cannot help expressing a wish that in both these trials, particularly the last, the law of evidence had been more closely attended to; at the same time, we are of opinion that the notes which Mr. Winterbotham has added to the speeches of the counsel are in some instances impertinent, and do not tend to give the most favourable idea of his political principles.

The History of a Church and a Warming-pan. Written for the Benefit of the Associators and Reformers of the Age. And dedicated, without Permission, to their tri-fold Majesties, the People, the Law, and the King. 8vo. 1s. Symonds. 1793.

This is a satire on the late proceedings against those, who have been supposed, by their conduct and writings, to have brought the church into danger. It is, however, more replete with humour than argument.

The Contrast; being the Speech of King George III. at the Opening of his Parliament, 1794, and the Speech of President George Washington, at the Opening of the Congress of the United States of America, December 3, 1793. 8vo. 6d. Symonds. 1793.

It is sufficient to give the title of this pamphlet, Why these two speeches are printed *in contrast*, the reader may divine without our assistance.

Gideon's Cate of Barley-Meal. A Letter to the Rev. William Romaine, on his preaching for the Emigrant Popish Clergy; with some Strictures on Mrs. Hannah More's Remarks, published for their Benefit, 1793. The second Edition. With another Letter sent to Mr. Romaine, prior to this, and Sundry Notes and Remarks, wherein all the Objections and Replies of Opponents, that have come to the Author's Knowledge, are fully answered. 8vo. 1s. Jordan. 1794.

This writer is exceedingly angry with Mr. Romaine for having preached in behalf of the emigrant French clergy, after having refused the benefit of his labours to the Bible Society. We must, however, decidedly reprobate the illiberal, unchristian, and bigoted spirit which has dictated his opposition on the former. The poor exiles, in whose behalf the national liberality has been so laudably and nobly excited, obtain no other character throughout the numerous pages of this merciful gentleman's publication, than that of 'implacable enemies of Christ'—'Devourers of Christ's own sheep'—'Servants of Satan'—'Ministers of unrighteousness'—'Priests of Baal'—'Vipers, hypocrites, and devourers of widows'—'Idol-worshippers, and Zion's devoted enemies'—'Blood-thirsty Papists; and 'justly abhorred of all nations.'

Nor is Miss Hannah More's interference treated with less acrimony, as is evident from the author's remark on that elegant and forcible argument (which, indeed, is the most beautiful passage in her publication in favour of the French clergy), where she says, 'If these men could have sacrificed their conscience to their convenience, they had not now been in this country.'

We have doubtless said enough to convince our readers of the persecuting spirit which breathes throughout this singular publication, and we will take our leave of the author by observing, that it is happy for humanity, and for the Protestant religion, that he was not bred a Catholic, and that the period of his existence did not happen to be that when the blaze of religious persecution was fed with victims in Smithfield.

The Case of the War considered. In a Letter to Henry Duncombe, Esq. M. P. for the County of York. 8vo. 1s. Debrett. 1794.

This is a calm and temperate dissuasive from a farther prosecution of the war against France. The author does not consider the madness or wickedness of the French nation as an argument to justify us in enlarging the circle of human misery, by plunging ourselves in war, if our safety could have been ensured without it, and this, he thinks, was the case. He very properly notices the want of harmony of sentiment in those who have spoken in favour of the war, and, from a consideration of the resources of France, and the disposition of its people, is inclined to think that they will not be so soon tired of war, as their enemies.

P O E T I C A L.

Francomania, French Madnefs; or the Travels of the D——l and Folly in France, Leige, Brabant, &c. Translated from the French.
12mo. 2s. 6d. Vernor and Hood. 1794.

A satirical attack, as the title implies, on the proceedings of the French. In it is a large share of abuse, some obscenity, and very little humour; and the author, though he meant a reproof, has inadvertently paid a compliment to the national convention, by the notorious blunder of making *Lucifer* their mortal foe and opposer; whilst, on the other hand the good wishes of his fable majesty are very conspicuously shewn towards the pious labours of his fellow monarchs in Europe, by his stepping forward to join the coalition. The following passage, in which Asmodeus is supposed to be describing the French convention to Lucifer, will evince the truth of this, and at the same time afford a specimen of the writer's stile and manner:

‘The members of this assembly have sworn to cherish in themselves, and to excite in others, an implacable aversion and hatred to all kings. They indeed intend to govern the whole world themselves. They make one half of the people butcher the other, to leave only their foolish partisans, the majority of whom is composed of malefactors and robbers, whom they call *Sans culottes*. These people, drawn together from all parts of the world, in consequence of their thirst for gold and wickedness, are entirely devoted to them. As they have nothing to lose, they hope to gain, and wish to seize every thing. In short, my lord, judge of the excess of their delirium from the following fact: I heard one of their orators repeat at the tribune of the assembly. *Let us make war upon all kings: let us pursue them if necessary, even to the gates of hell.*’

‘At these words, Lucifer feels his blood boil; he moves his left eyebrow; hell trembles and pours forth such torrents of liquid fire as had never been before observed: all its inhabitants falling prostrate before him howling, begged his permission to form themselves into a national militia to go and roast those miscreants. No, no, replies Lucifer, I wish to go myself to convince these villains both of my wrath and of my power. On my return, Asmodeus shall finish his story, and I shall add my remarks.

‘Instantly, he gives orders for his departure, and instructions to his ministers with respect to the administration of affairs during his absence, enjoining them to turn to a cinder immediately every French patriot the moment of his arrival, lest they might tamper with his subjects and induce them to revolt.’

We hope the author has more taste and discretion, than to chuse, for

for himself, such a friend and ally as he has chosen for the crowned heads of Europe.

The Annual Political Songster, with a Preface on the Times. By J. Freath. 12mo. 6d. Baldwin. 1794.

These songs have hardly spirit enough to enliven the noisy mirth of an ale-house club; they certainly do not stand the most distant chance of amusing the sober retirement of the closet.

A Selection of Psalms, from Tate and Brady's Version. Second Edition. By Alexander Cleeve, A. B. Vicar of Wooler in Northumberland. 12mo. 1s. 6d. Kearsley. 1793.

It is scarcely necessary to present our readers with any thing more of this publication than the title. The author however, informs us that the first edition (which contained little more than one third of what is included in the present one) was published for the use of an English chapel in Edinburgh, in the year 1785. He afterwards speaks of his plan in the following words:

‘To make the subjects of it more solemn and impressive, the form of address will be found repeatedly changed from the third to the second person; that is, from *he* to *thou*, in order to elevate the mind to God himself, to whom “praise and thanksgiving are offered.”

‘This selection is moreover divided into three parts: the *first* comprehending general subjects of praise and thanksgiving; prayer to God and trust in him; precepts and motives to a godly life: the *second*, separate portions for the Festivals, and other set days and occasions of our church: and the *third*, the psalms of Penitence for Lent, and other times of trouble and distress, both of body and mind.’

Bagatelles; or, Poetical Sketches. By E. Walsh, M. D. 8vo. 3s. 6d. Boards. Hamilton. 1793.

The author has rightly termed his productions *Bagatelles*; he might have added, that, trifles as they are, the thought of many of them is stolen; particularly of the Epigram.—Many of them offend against decency, and, of those which are not liable to censure, we cannot select any which have a claim to praise. It is rather surprising to see so slight a publication ushered into the world by a subscription. If the author should think us severe, let him recollect, that the apology with which he concludes his Preface, ‘*Mon livre vous deplaît, qui vous force à le lire,*’ however true with regard to the public in general, does not, unfortunately, hold good with regard to us poor hacks of Reviewers.

R E L I G I O U S.

A Letter to G. Wakefield, B. A. on his Spirit of Christianity compared with the Spirit of the Times in Great Britain. By David Andrews. No Publisher's Name.

This Letter (to use a phrase of Mr. Burke) 'deserves no answer but that of criminal justice;' which, we hope, the author, or publisher, will speedily receive. We cannot be accused as enemies to the liberty of the press, and, on merely political speculations, the good tendency of prosecutions for libel may be fairly questioned; but we must say that writings, the immediate tendency of which is to destroy the *morals* of youth, to pervert the feeble-minded, to annihilate the sanctity of oaths, to undo every social tie, and to rob the poor of those comforts which are extended to them from above, cannot be too strictly prohibited, or the reprobate authors of them too severely punished—

'Who steals my purse, steals trash,' &c.

But he whose object is to destroy all virtue, public and private, to eradicate all principle, is a being of the most depraved kind; and certainly (if the prevention of crimes be at all an object with the magistrate) is more an object of punishment, than many a wretch who terminates his existence on a gibbet.

Of this indecent attack upon all that is right and laudable, infidels themselves must be ashamed.

The Footman's Pamphlet; or, the Footman's Arguments against the Unitarians, &c. and in Defence of the Divinity of Christ; is humbly offered to the Public. By John Saunders. 8vo. Falkirk, printed for the Author. 1793.

In page second of this pamphlet we find that the dispute is between 'Dr. Priestley, rev. Mr. Lindsey, clergymen, and John Saunders, footman.—Two to one in favour of the clergymen, but ten to one in favour of the footman, if he may be credited in the following brief summary of his arguments. 'If Mr. Lindsey knows the Bible to be wrong translated, *its more than I do*; and if he believes it so, *I believe it otherwise*; and if he knows and believes Christ to be nothing but a mere man, *I know and believe Christ to be both God and man*; all which I have *sufficiently proved*.'—Notwithstanding this victory, John has learned to call names and scold, which may be quite in character for a *footman*, but very unbecoming a Trinitarian. After comparing Mr. Lindsey to Francis Spira, and hinting only that the advantage is on the side of Spira, he adds: 'In a word, I can find children in both England and Scotland, who can give a more rational account of the Deity, than either Priestley or Lindsey doth. I speak it to their shame. The doctor hath got a much brighter genius for commenting upon earth,

air, and water, than for handling the Gospel. And, indeed, that is little more akin to the gospel, than if the doctor were to sit down and count how many drops of water fills his tea-kettle.'—After 152 pages of quotations and arguments, such as John can muster, he concludes: 'Thus, Dr. Priestley, I bid you farewell for the present, by observing, that although bishops were levelled with curates, and kings with subjects; though rocks and hills remove; yet you will never be able to degrade the Son of God to the rank of a mere creature.'—Upon the whole, we cannot but give honest John credit for his great reading, and controversial skill, and assure him that, in our opinion, this is the best defence of Trinitarianism ever written—*by a footman* *!

A Charge given at the Primary Visitation of the Archdeaconry of Salop, in the Diocese of Hereford, in the Year 1793, by Joseph Plymley, M. A. Archdeacon. 4to. 1s. Longman. 1793.

After a well-turned Introduction, Mr. Plymley touches on the duty of keeping churches in good repair; residence; the moderation of the clergy in respect to compositions for tithe; Queen Anne's bounty, and the advantages that result from the application of it in bringing private donations under ecclesiastical jurisdiction. Passing hence to the zeal of the clergy in favour of the persecuted emigrants, he returns thanks for civilities received from them in his parochial visitations; and, after gently hinting that in the course of them every thing was not exactly what he could have wished, concludes with observing, that,

'Though a mixture of good and bad be the lot of humanity, and an appointment necessarily consequent of a state of probation; yet the end of such a state can never be answered whilst mankind are pleased it should continue so.—A state of probation becomes a state of nugatory existence, unless the members of it were to be employed in endeavouring to set right its irregularities. May we never therefore, by precept or example, bear testimony to the false, inverted virtue, of being contented with things as they are; a tenet, that gives licence to every wrong desire, and which must prolong, if it increases not, the empire of sin. Though equally to be avoided is the opposite error, which violates duty in its attempts to enforce it. But as all men are called upon to ameliorate the state of the world, by the cultivation of a pure and peaceful spirit within our own bosoms; so it is our appointment, within fixed and certain rules, to aid this intended progress: to be, in every proper instance, the right hand neighbour to each of our parishioners; their private adviser, as well as public monitor; their instructor in christian truths; their example in christian conduct; their joy in health, and their consolation in

* * From private information we learn that John was very lately a footman in the service of Lord Bagonic.

sickness. The more we are in all this the sincere, though humble followers of that Master, whose service we profess, we are not only discharging our own duty, but securing to our successors, so far as it depends on human means, the same enviable opportunities of doing good to mankind: since an institution so friendly in its general intention, and so mild in its general administration, as the establishment into which we are ordained, can receive but little injury from the misapprehensions or misrepresentations with which it may occasionally be assailed. If our "well doing has not yet put to silence the ignorance of foolish men," it must be, that the inclination, or the ability, has been wanting to the due assertion of this inspired precept, since we are told, it is "the will of God" we should so conquer.'

The Uses to be made of the Divine Goodness, in the Course of the Season. A Sermon, preached at Errol, Dec. 19, 1793, being the Day appointed by the Presbytery of Perth, for a solemn Thanksgiving on Account of the good Harvest, agreeably to the Act and Recommendation of Synod. By William Hyndman, Assistant to the Minister of Errol. 8vo. 1s. Verner. 1794.

From Ps. lxx. 11. the author of this sermon recommends a pious attention to the goodness of God, and gratitude for his blessings, particularly that of a prosperous harvest, and enforces the duties of temperance and charity as the best means of evincing that gratitude. We discover little ability in the structure of the discourse, which is eked out by plentiful quotations from the Scriptures.

The near approaching Day of universal Restoration, Regeneration, Peace, and Salvation; in which is discovered, the Foundation of the False Prophets under their various Characters; with Remarks on the blessed State of the primitive Quakers. Also an Appendix; in which is manifested, the Origin of Heaven and Hell; the Foundation of Light and Darkness; and the Ground of Misery and Happiness. Likewise an Account of the Religion of the Inhabitants of the New Heavens and Earth. And a Relation of the Prophecy of Thomas Story. By John Bousell, of Deepham, Norfolk, a Disciple of Jesus Christ. 8vo. 1s. Richardson. 1793.

Judge, reader, of this fanatic, by the following account which he gives of himself, and then buy his book if thou likest!

'About forty years since, while my residence was at Woodbridge, in the county of Suffolk, as I was walking one evening in a lonely valley, my soul was overshadowed with heavenly light; in this vision I saw an ancient building, and upon the battlements I beheld several of those which stood in the stations of ministers and elders among the people called Quakers, laid asleep upon their beds. This sight of the state of the people with whom I was joined in religious

ligious fellowship caused me deeply to mourn; being clothed with holy zeal, I called with a raised voice to those sleepy spirits to arise and stand upon the walls of Zion, with swords in one hand and working instruments in the other, that the enemy might have been kept out, and the work of the Lord carried on in the earth. After this passed away, I beheld a suffering day approaching, to prove the foundation of the inhabitants of this nation, and that none should be able to stand, but whose foundation was laid upon the rock of ages.'

A Sermon preached in the Church of the united Parishes of St. Vedast Foster, and St. Michael-Le Quern, London, on Friday, February 28, 1794, being the Day appointed for a General Fast. By Francis Wollaston, Rector. 8vo. 1s. Wilkies. 1794.

From Luke xxi. 36, Mr. Wollaston takes a hasty view of the present posture of affairs, the probability that great revolutions are now agitating by the hand of providence, and exhorts his hearers to prepare themselves by 'watching and prayer.' He glances at the conduct of the French, and is of opinion that we cannot at present sheath the sword. 'What Christianity certainly would advise in almost any other case, Christianity itself cannot advise now.' The remarks he makes on the growth of infidelity form the best part of this sermon.

The Hand of God acknowledged in the Loss of endeared Relatives, and such affecting Dispensations improved. A Sermon, occasioned by the much lamented Death of Elizabeth Bowden, who departed this Life November 15, 1793, aged seventeen years; preached at Lower-Tooting, in Surry, November 24, 1793. By James Bowden. 8vo. 9d. Johnson. 1794.

The afflicted parent, and the pious resigned Christian, are equally conspicuous in this discourse. It is, indeed, affectionate, tender, and submissive. The language we could have wished to have been polished with greater care. It is not enough to say this sermon was not intended to be published: even in colloquial conversation, it would appear harsh and inelegant.

A Sermon preached before the University of Cambridge, November 5, 1793. By Edward Pearson, B. D. Fellow of Sidney-Suffex College, Cambridge. 8vo. 6d. Deighton. 1793.

The text of this discourse is taken from Proverbs xxiv. 21. My son, fear thou the Lord, and the king, and meddle not with them that are given to change. The preacher shows, by judicious observations, the great danger of attempting to subvert, by violence, any established government; and vindicates the Revolution of 1688 from the objections that might be drawn from this general principle.

The

The Spirit of the Times considered. A Sermon, preached in the English Church at Utrecht, February 13, 1793, the Day appointed by the States for the General Thanksgiving, Fasting, and Prayer. By W. L. Brown, D. D. Professor of Moral Philosophy, the Law of Nature, and Ecclesiastical History, and Minister of the English Church at Utrecht. 8vo. 1s. Murray. 1793.

We have seldom read a more elegant and seasonable discourse, from Matthew xvi. 3. 'Can ye not discern the signs of the times.' From the signs of that period, our author turns to those of the present moment, when religion, government, arts, sciences, and taste, are attempted to be subverted under the imposing name of philosophy. His conclusions and advice are highly judicious: in every view, our author recommends due subordination, an attention to religion, to order, and good government.

Hints preparatory to the approaching Fast. 12mo. 6d. Rivingtons. 1794.

These Hints, though intended for general application, are chiefly directed to the clergy. The author delineates the different kinds of discourses which would be delivered on the Fast-day; pointing out the particular object of the several classes of preachers, and recommending to their attention such a plan of sermons as is most conformable to the institution of a day of public humiliation and prayer. The Hints are suggested with good sense, and enforced with a becoming degree of freedom.

NOVELS and ROMANCES.

History of May-Flower, a Fairy Tale. 8vo. 2s. 6d. sewed. Wilkie. 1793.

When the Arabian Nights were first translated into French by Galland, they were read by every body with an enthusiasm of pleasure. Count Hamilton, author of the Memoirs of Grammont, and other publications, used to laugh at the eagerness with which they were read, and to say that it was very easy for any man to produce such, if he chose to be extravagant enough. Some of his gay acquaintance dared him to the trial; upon which he wrote the tales known under the name of *Contes d'Hamilton*. They are extremely amusing, as they join to the fanciful extravagance of the Arabian Tales, which he at once laughed at and imitated, the gaiety and lighter graces, the wit and pleasantry of the Parisian bel-esprit. *Fleur d'Epine* is one of the prettiest. It is very well translated, though with considerable retrenchments and additions, chiefly, we suppose, introduced to bring out the moral, the least circumstance, probably,

that count Hamilton concerned himself about; and it certainly may be read with much pleasure, and without fear of receiving any harm, by all young people who are fond of this kind of writing.

Caroline de Montmorenci; a Tale, founded in Fact. By La Marquise De * * * * *. 12mo. 3s. sewed. Longmans 1794.

This story, which is written in letters, consists rather of a series of detached episodes than of one uniform narrative. It may, as is said in the title-page, be really founded in fact; but we cannot say that it has any strong claim to interest the reader, in respect either of sentiment or information.

Amusement Hall; or, an Easy Introduction to the Attainment of Useful Knowledge. By a Lady. 12mo. 2s. Boards. Gardiner. 1794.

The fable of this little production is ingeniously imagined; the dialogue sentimental, without either affectation or dullness; and it is interspersed with interesting anecdotes from ancient history, on which the young ladies, to whom they are recited, never fail of making pertinent observations. The whole is well calculated for conveying useful knowledge in a familiar and pleasing manner.

Lucy: a Novel. By Mrs. Parsons. 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1794.

The heroine of this Novel is a Foundling, richly endowed with the gifts of nature, and of the most virtuous and amiable disposition. The first seventeen years of her life are spent in the obscurity of an old ruinous castle, in a remote part of Ireland; where she is protected by its two only inhabitants, a Mr. and Mrs. Butler, husband and wife, who, after living many years in the possession of a large estate, are driven by a series of calamities to seek for refuge in the most sequestered retirement. By the death of those respectable persons, the unfortunate Lucy is left in the most deplorable situation; destitute of all human society, and without any other subsistence than the milk of a cow, with which she had been nourished from her infancy. To avoid persecution from a young libertine, by whom she had been accidentally discovered, she makes her way to a village, at the distance of some miles, and implores the protection of a Father Mark; of whose great humanity she had been informed by Mrs. Butler, and afterwards by a hermit, whom she had discovered in a subterraneous part of the castle. On the recommendation of this worthy clergyman, she is taken into the family of a lady Campley, by whom she is treated with a degree of partiality and affection suitable to her extraordinary merit. A

series

series of surprising adventures succeeds this period of her history, until, at last, her parentage becomes known, and she is happily married to the nephew of an Italian count, who was deeply enamoured of her charms.

The incidents in this novel are, in general, of a romantic nature; but conducted with great plausibility. The characters are well supported; the sentiments highly favourable to virtue; and it abounds with situations extremely interesting to the tenderest feelings of the heart.

M E D I C A L.

Chemical Essays; being a Continuation of my Reflections on fixed Fire, with Observations and Strictures upon Dr. Priestley's, Fordyce's, Pearson's, and Beddoe's late Papers in the Philosophical Transactions; and an Answer to the Reviewers. By Robert Harrington, M. D. 8vo. 1s. 6d. Faulder. 1793.

‘We wish the man a dinner and sit still.’

In good truth, we have been so long teized by assertions without proof, by experiments misunderstood, and arguments indecisive, that we shall in future be contented with announcing Dr. Harrington's works, till we perceive them to become of more importance.

On the Diseases of the Teeth; their Origin explained, with successful Methods of removing their most prevailing Disorders, and managing the Teeth in the Infant State. To which are added, Observations on the Saliva. By Benjamin Walkey, Apothecary, and Proprietor of the Vegetable Dentifrice. 8vo. 1s. Shepperson and Reynolds. 1793.

This is an advertisement, managed with more than usual art; which we did not fully understand, till we observed ‘Apothecary’ added to the name. In reality, the diseases of the teeth sometimes depend, it is said, on some fault in the blood;—and who so proper to give the alteratives, if the tooth-powder fails, as the author of the discovery? We ought, however, to add, that Mr. Walkey appears to be far above the common rank of advertisers. His pamphlet is written, in a manner indeed a little too confident; but, in general, with propriety, elegance, and good sense.

D R A M A T I C.

The Purse; or, Benevolent Tar; a Musical Drama, in one Act, as it is performed at the Theatre Royal Haymarket. By J. C. Croft. 8vo. 1s. Lane. 1794.

A piece of one act, in which the chief incident is, that a boy taken into a great house falls asleep in a chair, with a letter from his

mother in his hand. A sailor returning from a cruize comes in, and reading his letter, finds he has sent all the money he could get to his mother; with which he is so pleased that he slips a purse into his pocket. Upon this an accusation of his honesty is afterwards founded; but the sailor, who proves to be his father, returns time enough to save him.—The incident is borrowed from Berquin, who himself took it from the German, where the generosity to the sleeping page is related of the king of Prussia. With regard to the working up of the piece, nothing can be more slightly put together.

M I S C E L L A N E O U S.

Observations on a Current that often prevails to the Westward of Scilly; endangering the Safety of Ships that approach the British Channel. By James Rennel, Esq. F. R. S. From the Philosophical Transactions. 8vo. 2s. Nicol. 1793.

This is a singularly useful tract, which, as it has not yet occurred to us in the Philosophical Transactions, we may shortly notice. There seems to be a current, setting from Cape Finisterre and Cape Ortegal across the mouth of the British Channel, which carries ships, steering from the west, towards the channel, in a parallel to the south of the Scilly Islands, either *on* them, or to the *north* of the islands. Mr. Rennel thinks the current follows the course of the shore; but this is less probable than that it passes through the bay. It is of more consequence to remark, that it seems to prevail most, after some continuance of westerly winds. Some of our author's remark we shall transcribe.

‘ 1st. Whatever may be the breadth of the stream, (which is at present unknown) if a ship crosses it *very obliquely*, that is, in an E. by S. or more southerly direction (as may easily happen, on finding herself too far to the northward, at the first place of observation, after she gets into the current), she will, of course, continue much longer in it, and will be more affected by it, than if she steered more directly across it. She will be in a similar situation, if she crosses it with light winds; and both of these circumstances should be attended to. And if it be true, as I suspect it is, that the eastern border of the current has a more northerly direction than the middle of it, this also should be guarded against. I conceive also, that the stream is broader in the parallel of Scilly, than farther south. And here we may remark, that those who, from a parallel south of Scilly, have been carried clear of it to the north, when approaching it in the night, may esteem themselves fortunate that the current was *so strong*; for had it been weaker, they might have been carried on the rocks.

‘ 2d. A good observation of latitude, at noon, would be thought a sufficient warrant for running eastward, during a long night: yet

as it may be possible to remain in the current, long enough to be carried from a parallel that may be deemed a very safe one, to that of the rocks of Scilly, in the course of such a night; it would appear prudent, after experiencing a continuance of strong westerly gales in the Atlantic, and approaching the channel with light southerly winds, either to make Ushant, or at all events to keep in the parallel of $48^{\circ} 45'$, at the highest. If they keep in $49^{\circ} 30'$, they will experience the whole effect of the current, in a position where they can least remedy the evil: but if in $48^{\circ} 45'$, they are assailed by the north-west current, they are still in a position from whence a southerly wind will carry them into the channel. But all ships that cross the Atlantic, and are bound to the eastward of the Lizard, had better to make Ushant, under the above circumstances, in times of peace. Or, at all events, why should they run in a parallel, in which they are likely to lose ground?

‘3d. Ships, bound to the westward, from the mouth of the channel, with the wind in the south-west quarter, so that it may appear indifferent which tack they go on, should prefer the *larboard* tack; as they will then have the benefit of the current.

‘4th. I understand that the light-house of Scilly is either removed, or to be removed, to the south-west part of the islands; or of the high rocks. This is certainly a wise measure; as the light should be calculated more particularly for ships that have a *long*, than a *short* departure; like those from any part of the European coasts, to the northward, or eastward. The light-house ought also to be built very lofty. I am sorry to remark, that, as far as my observation has gone, this light has never appeared clear and bright, as a light to direct ships ought to do.’

If the current sets round the shore, it is not probable that it would be sensible after westerly winds, for, as major Rennel has shown, the waters must then be accumulated, and the resistance greater in the bay. Perhaps it then assumes, in consequence of this increased resistance, a notherly course, while naturally it is lost in the bay, or broken against the shore. These suggestions, however, we leave to the author's consideration; but we must not leave him without the highest commendations of his skill, his accuracy, and humanity. Many of the wrecks on the Scilly Islands, have, probably, been owing to seamen's ignorance of this current.

The Well-Bred Scholar, or practical Essays on the best Methods of improving the Taste, and assisting the Exertions of Youth in their Literary Pursuits. By William Milns, M. A. 8vo. 7s. Boards. Rivingtons: 1794.

A better title to this book would, perhaps, have been *The English Classic Scholar*, since the chief design is to conduct the student through a course of English literature, and to form him to a habit of English composition. The author, along with many others, we think,

think, erroneously recommends the beginning with English grammar; we say erroneously, because English grammar has so few inflections, that there is very little to employ the memory, and as an exercise of judgment, it is of much too abstract a nature to be taken up with advantage by those who are as yet in the very porch and entrance of literature. Besides, if it is intended that at any time a youth should have two languages, he will study the grammar of his own with more advantage when he can compare it with another. Rules for English composition are given under four heads, Letters, Fables, Themes, and Orations, and some fables are analysed after the manner of Rollin in his *Belles Lettres*. Blair's Lectures are often adverted to. A course of reading is pointed out, beginning with the poets, and ending with prose writers (most would reverse the order), which, in general, seems to be judiciously chosen; only that it is by far too extensive for either the time or the abilities of school-boys. Blackstone's Commentaries, and Montesquieu's Spirit of Laws being of the number of books recommended; and that the translations of French works might, perhaps, have been omitted, since scarce any one, in the culture of whose mind so much time and pains should be employed, would be ignorant of French—hardly of Latin. The bulk of the volume is taken up with specimens of rhetorical eloquence, chiefly from the ancients, given in the translations which the compiler of this book found ready done to his hands.—At the conclusion is a slight sketch of a course of French and Italian reading.—Among the French didactic poets the author of *Les Jardins* ought certainly to have found a place, and Ver-vert among the mock heroics. Voltaire is only mentioned as a poet.

A Description of Pocket and Magazine Cases of Mathematical Drawing Instruments; in which is explained the Use of each Instrument, and particularly of the Sector and Plain Scale, in the Solutions of a Variety of Problems; likewise, the Description, Construction, and Use of Gunter's Scale. Illustrated with Copper-plates. By J. Barrow, Private Teacher of the Mathematics. 8vo. 3s. 6d. Watkins. 1794.

An useful little tract, particularly to the student of mathematics—The author has fully executed what his title promised.

History of the Government of the Island of Newfoundland. With an Appendix; containing the Acts of Parliament made respecting the Trade and Fishery. By John Reeves, Esq. Chief Justice of the Island. 8vo. 4s. Boards. Sewell. 1793.

As the subject of this work has been before the house of commons, it must prove interesting to persons concerned in the trade
and

and fisheries. As a history, the editor is entitled to the praise of industry, and he has thrown in a considerable portion of the agreeable to relieve the necessary dryness of his subject. The profits of it are ordered to be given to the suffering clergy of France, refugees in the British dominions.

The Discovery, Settlement, and present State of Kentucky. And an Introduction to the Topography and Natural History of that rich and important Country; also, Colonel Daniel Boone's Narrative of the Wars of Kentucky: with an Account of the Indian Nations within the Limits of the United States, their Manners, Customs, Religion, and their Origin; and the Stages and Distances between Philadelphia and the Falls of the Ohio, from Pittsburgh to Pensacola, and several other Places. By John Filson. Illustrated with a large whole Sheet Map of Kentucky, from actual Surveys, and a Plan, with a Description of the Rapids of the River Ohio. By Capt. Thomas Hutchins, Geographer to the Congress. 8vo. 2s. Stockdale. 1793.

As we have not Mr. Imlay's work at hand, we mean the Topographical Description of the Western Parts of America *, we cannot say how much is copied from that work, or, more properly, how nearly the two works coincide. From our recollection, it appears, that they do not materially differ; and, so far, they support each other. Our present author appears to be judicious and well-informed. Yet, in his Appendix, he copies the fabulous legend of prince Madoc, and the stories respecting the remains of ancient fortifications.

Letter addressed to Sir John Sinclair, Bart. President of the Board of Agriculture and internal Improvement. Respecting the important Discovery lately made in Sweden, of a Method to extinguish Fire, with an Account of the Process adopted for that Purpose; and Hints of Means for preserving Timber, used either in Houses, or in Ship-building, from that destructive Element. By Mr. William Knox, Merchant in Gothenburg. 8vo. 1s. 6d. Debrett. 1793.

The process recommended for extinguishing fires, is dissolving a quantity of saline matter, of almost any kind, in the water which is projected from the fire-engine, with the addition also of calcareous or argillaceous earth. Of these materials, common salt and clay are recommended, as the cheapest and most attainable. From the following experiment, our readers will be able to judge of the nature and practicability of this contrivance, in the principle of which,

* Noticed in our 9th Vol. New Arrangement, p. 53.

however, there is nothing new, since substances impregnated with alum have been long known to resist the action of flame :

‘ A house, 16 feet square, was raised of well seasoned and dry timber ; the height of the walls, under the roof, was ten feet ; the elevation of the roof five feet perpendicular ; and the doors and windows of this building were so placed, one opposite to another, that the air had free access. It was tarred all over, both inside and out, and filled with faggots and tar-barrels ; moreover the outside of this house was covered with bunches of tarred faggots. The building thus erected was set on fire, under a violent storm of wind, by which means the power of the flames was doubled, and had acquired much additional strength ; at which period, the extinction of the fire was begun with a small engine, whose leather pipe was only one fourth of an inch in diameter, which nevertheless produced such an effect, that the fire-extinguishing solution no sooner reached the house, than the force of the fire was immediately diminished. The engine, during this operation, broke, and had to be repaired, which occasioned a delay of four minutes, for which reason the complete extinction of the fire was not effected until the expiry of fourteen minutes ; but if we deduct the four minutes lost, the time taken in extinguishing this fire was really no more than 10 minutes.

‘ The solution used on this occasion consisted of fifteen kans herring pickle, fifteen kans red ochre, or the residuum of aquafortis.

‘ To which were added only $7\frac{1}{2}$ kans of water ; and of this solution about 60 kans were expended. Afterwards fire was set to eighteen barrels, tarred both without and within, which, in the same way as the house, burned with the greatest violence ; notwithstanding which, the extinction thereof was carried into execution, with a solution consisting of 1 part herring pickle, to $1\frac{1}{2}$ part gray lime, without the addition of any water.

‘ And this solution proved so powerful, that the fire of the eighteen tarred barrels was extinguished in the space of about half a minute of time.’



CRITICAL REVIEW.

For J U L Y, 1794.

Sermons on several Subjects. By the Right Rev. Beilby Porteus, D. D. Bishop of London. Vol. II. 8vo. 7s. Boards. Cadell. 1794.

A Sermon is by no means so easy a species of composition as is generally imagined, and of this the paucity of good ones is the most decisive proof. The French, who in the last age cultivated with much ardour and industry every species of eloquence, and that of the pulpit in particular, can boast of but few preachers who have excelled, and whose discourses will stand the test of criticism; and though the English school of theology is rich in divines, it is comparatively poor in orators. Few have fallen into that happy track, which is equally remote from the dulness of the metaphysician, and the rant of the declaimer; few have united the happy talent of interesting our passions with that of enriching our understanding; few have known what it is to produce a discourse familiar, yet not trite; correct, yet not pedantic.

Among the most successful adventurers in this department of literature we have already had occasion to distinguish the respectable and ingenious prelate, whose second volume now lies before us. That writer is indeed peculiarly fortunate whose best literary efforts harmonise immediately with the duties of his profession; and who ranks superior to his competitors in that very line in which he is placed. Preferments conferred on such men as the present bishop of London, reflect a lustre on the hand which confers them, and we have only to regret that such instances do not more frequently occur.

If the alarm be real, and we are far from thinking it destitute of foundation, that the established church, and even Christianity itself, is in danger from the innovating spirit of the times, it is obvious that the evil can only be opposed by arming in its defence the whole genius and learning of this nation; by liberally encouraging rising talents, and by placing in the foremost stations of the church, those men whose

abilities may serve, and whose conduct may adorn it. That statesman, indeed, betrays the most sacred trust, who perverts the ecclesiastical patronage, committed to his care for the best of purposes, into a mere engine of state; and who neglects a superior interest for the paltry purpose of procuring votes in parliament. But this wretched and narrow policy will, in the end, prove fatal to himself. The church that is not respectable, will not long be respected; and, though we may not carry to such an extent as some have done our ideas of the alliance between church and state, yet we are persuaded that the civil and ecclesiastical constitutions of this country are so interwoven and connected, that the one could not sustain an injury without materially affecting the other.

Our attachment to the interests of religion, and of the established church in particular, has inadvertently led us into this digression. We return with pleasure to the volume before us, which does honour to the episcopal bench. Independent of the excellence of the composition, these discourses are distinguished by an earnest, though rational piety; by a spirit of charity and good humour, which pervades the whole; by strong, popular, and well arranged arguments to enforce the belief and practice of religion, and by a number of excellent observations and useful precepts for our conduct in life.

The discourses contained in this volume are, 1. Cheerfulness a distinguishing Feature of the Christian Religion. 2. On the Christian Doctrine of Redemption. 3. The same subject continued. 4. Self-communion recommended. 5. On the Character of David. 6. Purity of Manners no less necessary to a Christian Character than Benevolence. 7. A Discourse for the Anniversary of the Sons of the Clergy. 8. Early Piety enforced. 9. Partial Faith and partial Obedience not permitted by the Christian Religion. 10. A Sermon before the House of Lords, on the 30th of January, 1778. 11. The superior Excellence of Christian Preaching, and the Causes of it. 12. A Discourse for the Annual Meeting of the Charity Schools. 13. On the Government of the Passions. 14. On the Character of Jesus Christ. 15. On the Thanksgiving for his Majesty's Recovery. 16. The one Thing needful. 17. On the various Opportunities for doing good. Of these were particularly pleased with the 1st, 6th, 8th, and 17th, which, we think, are not inferior to any compositions of the kind that ever came under our inspection.

Our readers will doubtless be gratified by a few extracts. The two following are from the first sermon, and will sufficiently justify our commendation of it.

That future state of existence, of which Christianity first gave us a clear and distinct view, affords a prospect to us that cannot well

fail to cheer and enliven our hearts, and even bear us up under the heaviest pressures of affliction. Without this support, there are, it must be owned, calamities sufficient to break the highest spirits, and to subdue the firmest minds. When the good and virtuous man is unjustly accused and inhumanly traduced; when enemies oppress and friends desert him; when poverty and distress come upon him like an armed man; when his favourite child, or his beloved companion, is snatched from him by death; when he is racked with incessant pain, or pining away with incurable disease; when he knows, moreover, that he can have no rest but in the grave, and supposes that this rest is the absolute extinction of his being; no wonder that he sinks into melancholy and despair. But let the divine light of immortality break in upon him, and the gloom that surrounds him clears up. Let this day-star arise before him, and it will shed a brightness over the whole scene of his existence, which will make every thing look gay and cheerful around him. He is no longer the same being he was before. A new set of ideas and sentiments, of hopes and expectations, spring up in his mind, and represent every thing in a point of view totally different from that in which they before appeared to him. What he had been accustomed to consider as insupportable misfortunes, he now sees to be most salutary chastisements. This world is no longer his home. It is a scene of discipline, a school of virtue, a place of education, intended to fit him for appearing well in a far more illustrious station. Under this conviction he goes on with alacrity and steadiness in the paths of duty, neither discouraged by difficulties, nor depressed by misfortunes. He is a citizen of a heavenly country, towards which he is travelling: his accommodations on the road are sometimes, it must be owned, wretched enough; but they are only *temporary* inconveniences; they are trivial disquietudes, which are below his notice; for *at home* he knows every thing will be to his mind. The blessings which there await him, and on which his heart is fixed, inspire him with an ardour and alacrity that carry him through every obstacle. Even under the most calamitous circumstances, he supports himself with this reflexion, more pregnant with good sense and solid comfort, than all the vast volumes of ancient philosophy or modern infidelity, that "these light afflictions, which are but for a moment, shall work for him (if he bears them with Christian patience) a far more exceeding and eternal weight of glory."

' We of this kingdom have been repeatedly stigmatized by the other nations of Europe as a melancholy, dejected, gloomy people. The charge, I fear, is upon the whole but too well founded; and the proofs too visible, and sometimes too dreadful to be evaded or denied. It behoves us therefore, surely, to enquire a little into the true causes of this national malady; and to consider, whether *one* of these causes may not be a contemptuous disregard, or, at least, a

cold indifference for that most pure, and holy, and enlivening religion, which contains the only true remedy for our disease. Instead of this, we have too commonly recourse to a very different mode of relief, to those pernicious cordials of unbounded pleasure and endless dissipation, which, though like other cordials, they may raise our spirits for the moment, yet afterwards sink and depress them beyond recovery, and leave the unhappy patient infinitely more in distress and danger than they found him. If this be the case, we know what we have to do. We must fly to a totally opposite regimen; to that purity of mind, that sanctity of manners, that self-government, that moral discipline, that modesty of desire, that discreet and temperate enjoyment of the world, that exalted piety, that active benevolence, that trust in Providence, that exhilarating hope of immortality, which the doctrines and the precepts of the Gospel so powerfully impress upon our souls, and which, as we have seen, are the best and most powerful preservatives against all depression of spirits. It is here, in short, if any where, true cheerfulness is to be found. To those, indeed, who have been long dissolved in luxury and gaiety, that moderation in all things which Christianity prescribes, may, at first, appear a harsh and painful restraint; but a little time, and a little perseverance, will render it as delightful as it is confessedly salutary. Be prevailed on then, for once, to give it a fair trial; and accept, with all thankfulness, that most gracious invitation of our blessed Redeemer, "Come unto me all ye that travel and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burthen is light."

The following are from the fourth sermon, which was preached at St. James'.

'Nothing is so apt to wear off that reverence for virtue, and abhorrence of vice, with which all well-principled men enter *into* the world, as a constant commerce *with* the world. If we have had the happiness of a good education, our first judgments of men and things are generally right. We detest all appearance of baseness, artifice, and hypocrisy: we love every thing that is fair, open, honest, and generous. But how seldom does it happen, that we carry these sentiments along with us, and act in conformity to them, through life. How seldom does it happen, that we are proof against the freedom of conversation, or the contagion of example, which insensibly corrupt the simplicity of our hearts, and distort the uprightness of our opinions. We are aware, perhaps, of the open attacks upon our virtue, which every one may see, and guard against, if he pleases; but it is not every one that sees those more secret enemies, that are perpetually at work, undermining his integrity. It is scarce possible to be always with the multitude, without falling in with its sentiments, and following it to do evil, though we never in-

tended

tended it. The croud carries us involuntarily forward, without our meaning to take one step ourselves in the way that they are going. We learn, by degrees, to think with less abhorrence on what we see every day practised and applauded. We learn to look on bad examples with complacency; and it is but too easy a transition, from seeing vice without disgust, to practising it without remorse. We quickly find out the art of accommodating our duty to our interests, and making our opinions bend to our inclinations. We lose sight of the honest notions we first set out with, and adopt others more pliant in their stead. The issues of life thus corrupted, the infection soon spreads itself to our actions. We are enslaved by habits, without feeling the chain thrown over us, and become guilty of crimes, which we once could not think of without shuddering. It is, therefore, of the last consequence, to step aside sometimes from the world, in order to compare our present way of thinking and acting with our past; to try and sift ourselves thoroughly; "to search out our spirits; and seek the very ground of our hearts; to prove and examine our thoughts; to look well, extremely well, if there be any way of wickedness in us; that if there be, we may turn from it into the way everlasting."

'If Providence has cast our lot in a fair ground, has given us a goodly heritage, and blessed us with a large proportion of every thing that is held most valuable in this world, rank, power, wealth, beauty, health, and strength; though we may then, perhaps, be less *disposed*, yet have we more *occasion* for self-communion than ever. Reflexion will, at that time, be particularly needful, to check the extravagance of our joy; to preserve us from vanity and self-conceit; to keep our pampered appetites in subjection; to guard us from the dangers of prosperity and the temptations of luxury, from dissipation and debauchery, from pride and insolence, from that wanton cruelty, and incredible hardness of heart, which high spirits and uninterrupted happiness too often produce. Instead of these wild excesses, religious meditation will turn the overflowings of our gladness into their proper channels, into praises and thanksgivings to the gracious Author of our happiness, and a liberal communication to others of the blessings we enjoy; which are the only proper expressions of our thankfulness, and the only suitable return for such distinguishing marks of the divine favour.'

In enforcing the purity of a Christian life, in the sixth sermon, our excellent prelate thus proceeds:

'In whatever sense, then, we understand the expression of *charity covering our sins*, the sensualist can never avail himself of that protection, because he acts in direct contradiction to the very first principle of true Christian charity. "Love worketh no ill to his neighbour."

bour," says St. Paul; therefore love is the fulfilling of the law; and therefore he who works such ill to his neighbour, as the voluptuary does every day, (by destroying the innocence, the peace, the comfort, the happiness, temporal and eternal, of those very persons for whom he professes the tenderest regard) must be an utter stranger to *real* philanthropy. Though he may feed the hungry and clothe the naked, and visit the fatherless and widows in their affliction; yet, if to gratify his own passions, he plunges those who have never offended him in misery and disgrace, he is a hurtful member of society. Nay, perhaps his very liberality and good-nature serve only to render him the *more* hurtful. They throw a lustre over the criminal part of his character, and render him an object of admiration to the croud of servile imitators, who, not having the sense to separate his vices from his accomplishments, form their conduct upon his example in the gross, and hope to become equally agreeable by being equally wicked. And, as if it was not enough to have these patterns before our eyes in real life, they are once more served up to us in the productions of some modern writers, who, to the fond ambition of what they call copying after nature, and of gaining a name, are content to sacrifice the interests of virtue, and to lend a willing hand towards finishing the corruption of our manners. Hence it is, that in several of our most favourite works of fancy and amusement, the principal figure of the piece is some professed libertine, who, on the strength of a pleasing figure, a captivating address, and a certain amiable generosity of disposition, has the privilege of committing whatever irregularities he thinks fit, and of excusing them in the easiest manner imaginable, as the unavoidable effects of constitution, and the little foibles of a heart intrinsically good. Thus, whilst he delights our imagination, and wins our affections, he never fails, at the same time, to corrupt our principles. And young people, more especially, instead of being inspired with a just detestation of vice, are furnished with apologies for it which they never forget, and are even taught to consider it as a necessary part of an accomplished character.'

From these specimens our readers will see that the style is plain, yet, in general, chaste and correct—Perfectly free from all affectation, and yet neither deficient in vivacity nor elegance.

Q. Horatii Flacci, quæ supersunt, recensuit et Notulis instruxit
Gilbertus Wakefield, A. B. 2 Vols. small 8vo. 10s. 6d.
Boards. Large Paper 18s. Kearsleys. 1794.

IT is difficult to point out a more interesting writer among the Roman poets, than Horace, both on account of the variety of his talents, and the elegance of his compositions. It is not, therefore, surprizing that so many commentators have

have presented the public with remarks and annotations, or that so many critics have exercised their ability in detecting corrupted readings, and in ascertaining the true.

The present edition is to be considered not in reference to learned notes, or an elaborate commentary; but to the text, which Mr. Wakefield has endeavoured, from Dr. Bentley and Mr. Markland, as well as from his own investigation to restore: and in reference to the neatness and elegance of the type. The very few notes are merely vindications of the readings, adopted by the editor, which, in general, discover care and ingenuity; though sometimes they are, perhaps, received too hastily into the text. The beauty of the page also, has been too much consulted, by Mr. Wakefield's omitting to number the verses, which is certainly a defect, where there is so frequent an occasion to refer from the notes to the text. When the question is agitated, whether the utile or the dulce should be sacrificed, the convenience of those who read a book, should be rather preferred to that of those who merely look into it, or wish only to adorn their libraries.

The present edition, however, will be highly acceptable to the admirers of the classics, as a very convenient pocket volume; and as giving, perhaps, on the whole, the most correct view of the text, that has yet appeared within so small a compass.

Two beautiful vignettes are prefixed, that to the first, designed from Lib II. Od. xix.

‘ Bacchum in remotis carmina rupibus
Vidi docentem (credite, poster!)
Nymphasque discentes, et aures
Capripedum Satyrorum acutas.’

That to the second, from Art. Poet.

‘ Carmine qui tragico vilem certavit ob hircum,
Post etiam agrestes Satyros nudavit, et asper
Incolumi gravitate jocos tentavit: eo quod
Illecebris erat et grata novitate morandus
Spectator, functusque sacris, et potus et exlex.

Art. Poet. l. 220.’

Heads of Mæcenas and Horace, also accompany these volumes, with ornaments derived from the works of Horace.

Mr. Wakefield acquaints us, that if the present work meets with a favourable acceptance from the public, he means to publish the other Greek and Latin poets, in the same form and type, and that Virgil will be put to press next: a design to which we most heartily wish success. Mr. Wakefield's address

to the reader, will inform him of what has been done in the present edition.

Cum bibliopola noster, studio laudabili impulsus, editionem Horatii nitidissimam formæ minoris emittere cogitaret, ad exemplar Gesneri Baxterianum impressam, a me per amicum impetrare volebat operarum inspiciendarum curam; ut chartæ in manus hominum quam emendatissimæ venirent. Ad hoc munus qualecunque respondi me non invite accessurum, si poetæ, quod aiunt, textum, in quibusdam saltem locis manifeste depravatis, ad meum quodammodo gustum atque arbitrium constituere liceret; quum a me nullo modo possem impetrare corruptelas indubitatas meis auspiciis recusas iri; & propositum non displicuit.

Cæterum, bibliopolæ rationes in hoc opere edendo brevitatem postulabant: unde paucis tantummodo erroribus adhibita est curatio: & nullæ nisi verissimillimæ, vel aliorum vel ipsius, emendationes huc sunt tralatæ.

Indigenous Botany; or Habitations of English Plants: containing the Result of several Botanical Excursions, chiefly in Kent, Middlesex, and the adjacent Counties, in 1790, 1791, and 1792. By Colin Milne, LL.D. Author of a Botanical Dictionary and Institutes of Botany: and Alexander Gordon, Reader on Botany in London. Vol. I. 8vo. 6s. Boards. Lowndes. 1793.

THIS work may be considered as the Flora of Middlesex, Essex, Surry, Sussex, and the interior parts of Kent: the author pretends not, however, that it is complete; but his chief design was to fix the habitations of different English plants. How far he has been well employed in the cause of science, may admit of some doubt. Plants of a rarer kind; those of considerable utility, or extraordinary beauty, often require, in the cultivator, some knowledge of the native soil and of the aspects in which they flourish most luxuriantly, that these may be in some measure imitated in the new situation. But, to ascertain the habitation of every common weed, would require volumes, without advantage. To some of the species our author has added—'In hedges every where;' and this might have been said of the greater number. To direct the herbarist where it might be found in the greatest profusion, or to borrow some assistance from other authors, respecting the loca of more curious plants, may be of consequence; but in pursuit of these objects, little ostentatious display of labour was necessary: when they were attained, there was no reason for detracting from the merit of Hudson, Withering, and Berkenhout, who have thought the habitations of the less important

ant plants, no essential parts of the description. Even Linnæus does not escape, whose system in point of facility must, in Dr. Milne's opinion, yield the preference to the simple and elegant arrangements of Tournefort and Rivinus, and, in point of excellence, is greatly surpassed by the ingenious, though elaborate, method of our countryman Mr. Ray. Though some objection may be made to every word of this sentence, we shall content ourselves with observing, that the facility, simplicity, elegance, and excellence of each system can only be appreciated, when each is equally extended. It may be easy to arrange five and twenty hundred species in an elegant system, when the same plan would be highly confused, if extended to as many thousand.—We must again notice the fancy of calling the Swedish naturalist Linné. If Linnæus is Latin, and if his appropriated name must be adopted, why should a title be employed as an appellative. He styles himself in Swedish Von Linné, or in Latin Carolus à Linné. It would be equally reasonable to sink him at once into an Englishman, by the name of Linney.

Under each species, Dr. Milne refers us to Ray and Linnæus; occasionally to Haller, John Bauhine, Gerard, &c. adding the Latin, the Italian, or German names, according as the plant may have been denominated in either language. The habitations follow, and under each species, some observations, either botanical, medical, or æconomical, are subjoined. In the latter, we have received the greatest information. In this part, however, he is occasionally defective; and sometimes erroneous. We shall extract a specimen of the more entertaining kind.

- *Lolium Temulentum*. White darnel; annual darnel-grass.
- *Lolium Album*. Rari Syn. 395.
- *Lolium* having flowers with short beards, and spiculæ that are of equal length with the calyx. Hudf. Fl. Angl.
- Darnel-grass with a longer spike. B. Pin.
- Fr. ivraie, or ivroie. Ital. loglio. Dutch, dolick.
- Annual. Flowers in July.
- Habitation. In corn fields, especially among wheat, where it proves a very troublesome and noxious weed.
- From an annual fibrous root, proceeds the stem, which is erect, cylindrical, streaked, three or four feet high, and clothed at the joints, which are generally four in number, with flat, pointed leaves, more than double the length of those of the former species. The spike of flowers, too, is considerably longer, and, being armed with small beards, may be easily distinguished from that of the perennial kind, to which, in other respects, it bears a close resemblance.

‘ The name *lolium* some writers have derived from the Greek *δολιον*, (deceitful, base, counterfeit): an opinion having prevailed among the ancients, that several of the more noxious weeds which infest corn-fields, are only species of grain in a degraded or corrupted state. Wild or barren oat, the *ægilops* of Pliny, they, in conformity to this opinion, conceived to be a degenerated oat; and darnel, in like manner, to be an inferior kind of wheat or barley. Thus Plautus, “ *Mirum est lolio victitare te, tam vili tritico.*” “ I wonder you should live on darnel, wheat being so cheap.”

‘ The French appellation, *ivraie*, (from *enyvrer*, to render drunk) is expressive of the intoxicating quality of the seeds; a circumstance likewise conveyed by the trivial name *temulentum*. This deleterious nature of the grass now under consideration, has not escaped the notice of Virgil, who, in two different places, describing a field overgrown with weeds, has this line:

‘ *Infelix lolium et steriles dominantur avenæ.*’

Ec. v. v. 37. Georg. i. v. 154.

‘ Wild oat he terms merely *barren*; but darnel he distinguishes by the more marked epithet *infelix*, that is, not only unfruitful, or even unprofitable, as it is commonly rendered, but unlucky, inauspicious, destructive.

‘ Whether baked into bread, or fermented into ale, but especially in the latter mode of preparation, darnel is said to be attended with very disagreeable effects. It produces head-ach, vertigo, lethargy, drunkenness, and even affects with blindness for several hours. This last effect is thus commemorated by Ovid in his *Fasti*:

‘ *Et careant loliis oculos vitiantibus agri.*’ Lib. i. v. 691.

‘ And the proverb, *he feeds on darnel*, to express a dim-sighted person, bears a manifest allusion to the same pernicious quality.

‘ It seems highly probable that, of the Greek *ζιζανια*, which occurs in the 13th chapter of St. Matthew’s gospel, darnel would have better conveyed the meaning than tares, the term by which our translators of the bible have chosen to render it. The French always translate it *ivraie*; and though some Latin versions retain the original word, and Castalio, understanding the term as expressive of weeds in general, renders it *malæ herbæ*; yet is *ζιζανιον* for the most part considered as synonymous to *lolium*. It was in allusion to the parable where this term is used, and to its Latin signification, that the followers of Wickliffe, one of the first reformers of religion in England, were called Lollards; that is, the *lolium*, darnel, or pernicious weeds, which were supposed to infest the field of the Christian world, and to choke and destroy the pure wheat of the gospel.

‘ Darnel, applied externally, according to Boerhaave, resists putrefaction, and, from its cleansing quality, proves highly efficacious in disorders of the skin.

‘ Among

‘ Among the miscellaneous productions of Rodolf Jacob Camerarius, a learned professor of Tübingen in the present century, appear some curious dissertations on dandelion; a narrative of the symptoms which attend the use of it, and the result of a series of experiments performed with the distilled spirit of dandelion mixed with blood. The principal dissertation was published in 1710, under the title of *De lolio temulento*. The works of Camerarius are exceedingly ingenious, and now, we believe, very scarce.’

In the botanical observations, there is too great a tendency to criticize, and each little defect, or apparent inconsistency seems to be eagerly caught at. A spirit of this kind we cannot commend. In the medical remarks, Bergius and Chomel, authors of very different credit, appear to be his principal guides. The medical properties, however, are greatly exaggerated, and frequently erroneous.—Thus the gallum aparine, little more than an herbaceous antiscorbutic is represented as a remedy highly useful.

‘ Aparine formerly possessed a place in our dispensaries, and was esteemed of considerable efficacy in the scrophula. An external application of the leaves, bruised and mixed with hog’s-lard, is still, we are informed, used on the continent in that disorder, as likewise in resolving the hard tumours of horses. A decoction of the herb, or its distilled water, is diuretic, and warmly recommended by some physicians as an excellent remedy in the stone and gravel, and in dropsical cases. The expressed juice of cleavers has been administered with success as an emmenagogue. The seed is cordial and sudorific. The root dyes red.’

We shall extract also some account of the solanum :

‘ Solanum, however, though in its nature highly narcotic and deleterious, yet, like other poisons, when administered by a skilful hand, has been found to possess considerable virtues. Of its external use in several diseases, particularly of the skin and eyes, we have testimonies as old as Dioscorides. An application of the bruised leaves for the space of three days, is affirmed by Forskal, in his *Flora Ægypt-Arabica*, to be a specific in that corroding disease termed by the Arabs, bula. The Gothlanders, too, cure themselves of whitlows, by the use of the bruised herb of nightshade, mixed with spider’s web, or musty hog’s lard. Till of late, however, its internal use was rarely hazarded, and in a small number of diseases. Cæsalpinus, indeed, relates, that the juice of nightshade, or a decoction of the herb, was sometimes administered with success in inflammations of the stomach and other viscera, in heat of urine, and even in the stone. But it was not till the publication of Gataker’s “*Observations on the internal use of Solanum*,” that the medical history of this plant was fully known. This ingenious inquirer, whose

work was published at London in 1757, performed a series of experiments with a view of ascertaining the effects of the internal use of the leaves of nightshade in scirrhus affections, foul ulcers, obstinate long continued pains, erosions of the skin, dropsy, and a variety of other diseases. The result, upon the whole, was favourable. He began by prescribing a grain, which he gradually increased. When given in due quantity, he found his patients greatly relieved, and the medicine to operate gently as an evacuant, either by sweat, by urine, or by stool. If the dose administered was too large, it produced vomiting, profuse sweats, a too copious discharge of urine, diarrhoea; and in some, head-ach, dimness of sight, vertigo, stupor, sleep, and other disagreeable symptoms. The experiments of Gataker seem, however, to have died with their author; since, as far as we can learn, neither in this country, nor on the continent, if at all administered, is solanum inwardly used in the cure of those diseases in which the gentleman just mentioned considered it as little less than a specific. His fate in this respect, has not been singular. Many valuable medicines, especially in the vegetable kingdom, which the moderns despise, were highly prized by the ancients: and even lately, the hemlock of the celebrated Storck, of which such wonders were at first related, no longer maintains so distinguished a reputation, though still employed with considerable success.

‘Notwithstanding what has been said above of the noxious qualities of solanum, when not administered with judgment, there are authors, and of considerable name, who assert it, however, or in whatever quantity used, to be perfectly innocent. Of this number among the ancients, are Dioscorides, Theophrastus, and Oribasius, who rank it amongst the esculent herbs; and among the moderns, Ruellius, who, on what authority we know not, affirms that in many countries, the leaves are actually used as a pot-herb. Spielman, too, relates, that from an infusion of fifteen grains of solanum in water, which he took himself, he suffered not the least inconvenience: and that a young epileptic patient, to whom he gave the juice in quantity from one dram and a half to two drams, was equally free from stupor, sleep, or any other of the apprehended disagreeable consequences. With the like safety were three drams of the juice of the herb taken by some soldiers, who had been debilitated by previous disease: nor did two drams of the juice even of the berries, ever esteemed the most fatal part, produce any other effect, than a copious discharge of urine on three convalescents, to whom he had been induced to prescribe it.

‘Such are the various and even contradictory accounts respecting solanum, which it is our province to relate, but not to reconcile.

‘Non nostrum est tantas componere lites.’

There are two other parts of this work, which must be noticed;

ticed; we mean some little biographical information, and some etymological inquiries. We must, however, correct one error, an assertion which Dr. Milne ought not to have hazarded, without some inquiries. 'This is, says he, one of the precious fruits of that neglect, and even contempt, with which Cullen, and some other names great in physic, have affected to treat a science, which they knew not, and which, notwithstanding their misrepresentations, merits to be studied, not more as an elegant accomplishment, than as an useful and necessary branch of medical education.'—An author, who has betrayed so many defects, in the medical part of his work, should have been cautious of censuring the first systematic writer of any æra: if the accusation is not true, the charge, that must recur on Dr. Milne, will be much more severe. Dr. Cullen was *well* acquainted with botany. He strongly recommended it to the medical student, on every occasion, and has given proofs of his desire of connecting it, intimately with medicine, by the botanical arrangement of plants, in their natural orders, in his catalogue of the *materia medica*.—From what then can an accusation of such kind originate? Charity will say from misinformation, but charity will not commend the spirit which has disseminated the remark, and which seems to pervade this passage and some others in the present volume—But to return. We shall select one of the biographical sketches of an author little known. We may observe, however, that Scopoli is improperly called a German. He was a Tyrolese.

'*Ruppia Maritima*. This plant formerly ranked with the pondweeds, though essentially distinguished from them, as well by the absence of the petals, as by the singular structure of the seeds. It was Linnæus who formed it into a distinct genus by the name of *ruppia*, in honour of the ingenious Henry Bernhard Rupp, a native of Gießen in Germany, and author of the *Flora Jenensis*, the third edition of which, published in 1745, had the advantage of receiving the corrections, besides many valuable additions, of the celebrated Haller. Ruppianus arranged his plants after the method of Rivinus, which he likewise considerably improved, particularly in the classes containing the compound flowers. He was a most zealous and indefatigable botanist; and by his industry, collected both in Holland and Germany, a great number of plants, many of which had not till then been discovered, nor even suspected to be natives of those countries. Haller's eulogium of Ruppianus is remarkable, and deserves to be transcribed: "Rupp. Gießenfis, privatus Lomo, etfi in Academiâ Jenensi vixit, rei herbariæ cupidiffimus, egregius stirpium venator, qui in quovis tugurio lætus noctem transigere, totifque diebus agros et colles perreptaret."—In describing the ge-
nera

nera of mosses, fungi, and ferns, he has committed some mistakes, which Haller attributes to a blameable negligence in not keeping the specimens he had obtained, and consequently being obliged to rely too much on his memory. Fifteen hundred dried plants collected by Ruppius, and likewise some manuscripts of his hand-writing, Haller received from a gentleman, at whose father's house this learned and active botanist had long been hospitably entertained.'

We shall conclude our account of the present volume, which extends to the end of the pentandria triginia, by two extracts respecting etymology.

‘Obs. Of the etymology of the generical name *menyanthes*, retained from the Greek and Latin botanists, we can give no account that is satisfactory. Some render it moon-flower, in which case, it should have been written *meneanthos*, as being compounded of *μηνή*, the moon, and *ανθος*, a flower. Others deriving it from *μεινω*, to remain, conceive the name to be expressive of the permanency of the flower. This conjecture, however, seems as fanciful as the former. The name buck-bean is either a corruption of bog-bean,—or which is more probable, derived from the French, *le bouc*, a he-goat—the plant in question having been formerly distinguished by the appellation, *phaselus hircinus*, that is goat's-bean.'

‘Obs. The generical name *verbascum* seems a corruption of *barbascum*; and this, being derived from *barba*, a beard, is properly enough expressive of the woolliness of the stem and leaves, as well as of the feathery appearance of the filaments of the stamina. *Mullein*, the English name, some, in reference to the same circumstance, suppose to have been originally written *woollen*; though we rather imagine it derived from the French *la molene*, which, on the former supposition, would have been derived from it. *Tasso barbasso*, the Italian appellation, is synonymous to *thapsus barbatus*, by which it was formerly known in the shops: and the propriety of the names *high taper*, and *cow's lungwort*, is sufficiently evinced in our description of the plant.'

The History of the Reign of George the Third, King of Great Britain, &c. From the Conclusion of the Sixth Session of the Fourteenth Parliament, in 1780, to the End of the Seventh Session of the Sixteenth Parliament of Great Britain, in 1790. Vol. III. 8vo. 6s. Boards. Evans. 1794.

THERE is scarcely a task more difficult in the execution, or more meritorious in its object, than that of conveying to posterity an adequate and faithful picture of any given period. In some respects, this function can only be discharged by one who is a spectator of the events, who can alone be qualified to depict

depict the manners, the habits, the general sentiments of his country.—In what manner certain impressions were received, and how the general feelings of the public were expressed upon different occasions. The characters of men also can only be drawn by those who have known, seen, and conversed with them, and when future compilers undertake to furnish a portrait, they can only copy what an original writer has already described. On this account, though we have much more elegant histories than those of Clarendon and Burnet; and though additional light may have been reflected upon the transactions which they record from the discovery and exposure of papers and records, which had previously been kept from the public eye, still the student, who would wish to make himself fully acquainted with the history of his country, must not neglect to inspect those great original historians.

In other views publications, like that before us, are both useful and agreeable; it is pleasant to a reader to have the public transactions of a period, of which he was a spectator, brought again to his remembrance, to find some facts explained, the reasons of which he did not perfectly apprehend at the time; and to have the whole brought within one comprehensive point of view, and to retrace, in the course of a few hours, the events of years. It is like surveying a beautiful landscape in a camera obscura, in which, though the several objects be reduced, yet their relative effect is more completely seen in this concentrated view.

Perhaps no period was ever more deserving the attention of the philosopher and the historian than the present reign; no period ever presented more important and more diversified scenes, no period (not excepting that of the Reformation) ever promised to be productive of more stupendous effects. Of this the judicious author of these volumes appears indeed sufficiently aware.

‘The extended regions, says he, of history, like the face of the terraqueous globe, present to our view some tracts distinguished by their fertility, and others by their barrenness. On the diversified prospect which cheers us by its beauty, or excites stronger emotions by its grandeur and sublimity, the eye delights to dwell; while from the long and trackless desert it turns with a contemptuous inattention. It is the fortune of the present generation to exist in one of those eventful periods, when every year is an epoch; when the trivial circumstances which fill the pages of most histories, give place to transactions which involve consequences of the deepest import to mankind; when the petty wars concerning the boundaries of a province or a disputed succession, no longer occupy the attention of mankind; but when the contest is concerning the principles, the

laws of society itself, the forms of government, and the modes of thinking which are to direct mankind.

‘ A change in the sentiments of the public must sooner or later be followed by a change in the existing state of things. The latent flame which is kindled in the recesses of the earth, may for a while be resisted by the superincumbent weight, but it finds a passage at length; and the violence of the shock is perhaps proportionate to the force of the pressure. Innumerable causes had co-operated to a change of sentiments in the nations of Europe, from the commencement of the present century. The Reformation had broken the strong fetters which Superstition had forged; it had bestowed on man the privilege of thought; it had taught him to disregard authority, and to inquire into its foundations. It was some time, it is true, before the effects of this bold and innovating spirit could be extended to the civil constitutions; but still the mind which is released from one prejudice, is at least prepared to struggle with another.

‘ A cause, however, which co-operated with this, and which may perhaps be regarded as still more powerful, was the general diffusion of literature and science. The metaphysical polemics of the last century were succeeded by a series of writers, who, while they indulged a greater freedom of opinion, addressed the public in a style more popular and captivating, and adapted to make, at least, a more general impression. From the time of Montesquieu it became even fashionable to speculate on political subjects; and what the caution of that judicious writer permitted him only to glance at, was openly asserted by the extravagant philosophy of Voltaire, and of Rousseau.

‘ The increase of commerce had created a new, independent, and powerful interest in almost every community, which looked with a jealous eye on the exclusive privileges of the ancient aristocracy. The system of funding, which improvident wars had produced, established a new species of property, which could not be subjected to the feudal regulations. The distant dependencies which were held by the maritime states, and particularly by Great Britain, and the different forms of administration to which these must necessarily be submitted, all contributed to produce a diversity of interests, which did not exist in the simplicity of the ancient governments; and where this takes place, the minds of men will soon become active, and will investigate as well with acuteness, as with severity, those rights which derive their chief support from antiquity, and from the passive acquiescence of ages.

‘ The reign of George III. was the period in which some effect might be naturally expected from these concurrent circumstances, and there were other causes which contributed to hasten the crisis. Among these, we must account that extraordinary spirit of freedom in which the British colonies of America, through their original in-

significance, or the negligence of government, had first been planted; a spirit which they had continued to cherish with the enthusiasm of sectaries, and with all that prejudice which attaches to a gift transmitted from our ancestors.'

Our author pointedly condemns the fatal policy which led the British government into the war with America; and he thus spiritedly depicts the leading characters of the administration which conducted this unhappy contest:

'The reins of government were still ostensibly guided by the feeble hand of lord North, a man not destitute of ability, but of that negative character which was incapable of any great or virtuous exertion. By the humble track of progression and seniority, he had passed through the inferior departments of office, and, on the secession of the duke of Grafton, had found himself, as if by chance, in the situation of minister. The ductility of disposition which had first marked him out as the passive instrument of an invisible faction, continued him in office. Under him the dispute with America had commenced, though he had more than once professed that the war *was not his*, and that it had been engaged in contrary to his wishes or advice. Those who were not conversant with the man, and who did not know the maxims by which he governed himself, will scarcely believe that such meanness and inconsistency could exist in any person, even of moderate abilities. But lord North was educated from infancy in the school of corruption. Naturally of an easy and pliant temper, that disposition was increased by the maxims he had imbibed. With him the ministers were not the servants of the state, but of the crown, whose orders they had only to execute. The general good was not to be considered, and the means by which the mandates of the executive power were to be accomplished, were justified by the end. Thus, had he been possessed of a great understanding, and capable of extensive views, his principles must have militated against them: but he was not. He was rather a man of wit, than of consummate ability; ready and adroit, rather than wise and sagacious. He seldom looked beyond the moment; and considered the faculty of parrying with dexterity the strokes which were aimed at him in the house of commons, as the first qualification of a minister. Under him corruption and venality are said to have been carried to a greater excess than under any former minister; and what in the hands of Walpole was a casual expedient for the promotion of a particular measure, under his administration was reduced to a regular system of pension and contract.'

'In delineating the principles of lord North, those of the American secretary have been almost depicted. They were both educated in the same school, and the same depraved notions of government were professed by both. Lord George Germaine was not a

man of great talents: he had less wit than lord North, but perhaps more judgement, and certainly more industry. His panegyrist has said of him, that he appeared to be born to contend with misfortune, since, from his first political outset at the battle of Minden, scarcely any one project in which he engaged, was known to prosper. This, however, is at best but a poor extenuation; since, though prosperity does not necessarily attach to wisdom or merit, and though all men are liable to the casual assaults of ill fortune and adversity,—where a general failure in every undertaking is known to attend the whole progress of a life, there is room to suspect at least a defect in the head or in the heart.

Of the noble lord who presided over the naval department, the best panegyric would be total silence. Future historians will do justice to his moral character; nor can they want materials, while so many facts remain upon record for its illustration, and while the annals of the Old Bailey serve to convey to posterity the affecting narrative of Hackman and Miss Ray. In so barren a wilderness, it would be happy if the prospect was enlivened by the appearance of one solitary virtue; but he was as destitute of feeling as of principle. Amidst the copious crop of vices which overshadowed his whole character, not even that of cowardice was wanting, to move our contempt as well as our detestation; and strange it is, that though his sentiments with respect to all religion, natural and revealed, are well known, yet so timid was his nature, that, contrary to all his convictions, he could scarcely bear to be left alone. With such a general character, we cannot wonder if in political life he was the decided enemy of his country, and the devoted instrument of a corrupt cabinet. His name, indeed, was never mentioned without exciting sentiments of contempt; and the mock appellation of *Jemmy Twichler*, which was applied to him from the well-known drama of the *Beggars Opera*, was intended to convey a censure on his political life, of the most degrading kind. If nature had endowed him with talents, the course of dissipation in which he was engaged, must have disqualified him for the exercise of them; but, from our personal knowledge, we can state that he had them not. He possessed an active, but not a strong mind. Practised in the intrigues of courts, and in the debates of parliament, he could speak and reply with some facility; but his ideas never took an extensive range: the details of office, and the petty maxims of court management and intrigue, generally furnished the great outline of his eloquence.

In the preceding winter, in consequence of the desertion of earl Gower, who had been president of the council, administration had received some accession of ability by the promotion of Mr. Thurlow, from the office of attorney-general, to that of lord chancellor, in the room of earl Bathurst, who was removed to the situation which earl Gower had just relinquished. While the general opinion

attributes the possession of talents to lord Thurlow, the interests of truth demand that the proposition should be received with considerable qualification. The single circumstance of rising from a mean and obscure origin, to a splendid situation, is apt to impress the multitude with the opinion, that the most brilliant abilities, and the most distinguished qualities, are essential to such a progress: but, in the routine of courts, elevation is more frequently the consequence of fortuitous events, or of fortunate connexions, of servile habits, and a pliant conscience, than of merit and ability.

‘ If we examine the parliamentary efforts of lord Thurlow, we shall find in them little that indicates the man of genius, or the possessor of an enlarged and enlightened understanding. In them, no abstract sentiment, no pointed reflexion, no witicism, no metaphor distinguished for ingenuity, is to be found. Of the deficiency of his education, and the meanness of his early habits and connexions, the vulgarity of his language and the triteness of his sentiments are sufficient indications. Incapable of elevating his mind to any great or novel conception, he has ever been the avowed advocate of every vulgar prejudice, of every ancient corruption. Unacquainted with all other science, he has even been charged with inattention to some of those branches immediately connected with his own profession; and his early habits having been formed in the obscure and mechanical drudgery of a mean occupation, a coarseness of manners has accompanied him through life. Conscious, perhaps, that the distinguishing feature in his character is servility, and that to this quality he was chiefly indebted for his advancement, he was desirous of concealing that submission which he practised towards his superiors, by the exercise of insolence and arrogance to all whom fortune had placed in a subordinate station. Like all uneducated persons, he could sometimes join, even to excess, in the praise of him, whom the public voice had extolled; but he was incapable of distinguishing for himself. In the distribution of preferments, he has made a few sacrifices to popularity; but in these his ignorance has betrayed him into error. He has mistaken pomposity for learning, confidence for genius, and sophistry for argument.

‘ As a public speaker, he has been chiefly distinguished by three qualities—invincible assurance, inflexible obstinacy, and a talent for quibble. Yet these were valuable accessions to this miserable administration; and, as almost the whole of their arrangements consisted in a series of little artifices to keep up the delusion of the people, and in the distribution of the rewards of corruption, perhaps such were the only talents which could then lend them effectual assistance.

‘ The other members of administration were the mere drudges of office, or the meek pageants of aristocracy, whose weakness and inactivity equally exempted them from responsibility and censure.’

The events of the American war are clearly and luminously

detailed. The following are the author's sentiments on the famous armed neutrality :

‘ It is a remarkable fact, and yet none remains so completely uncontradicted by the evidence of history, that the British nation never yet was known to extend any peculiar favour to the despots of the continent, without having occasion presently to deplore and repent of their folly. Have we expended our treasure, loaded our people with taxes, destroyed our commerce and manufactures on any occasion, to recover or to win a tract of territory for these ungrateful tyrants—and what has uniformly been our reward?—A declaration of war, as soon as it suited their purpose to form a new alliance; or the undermining of our political interests, by the most insidious intrigues. From the two powers which had been most particularly favoured by this country, originated, in the course of this year, the most injurious system of treachery that ever was planned in the cabinets of princes—from Prussia, whose territories had been twice rescued from the rapacious house of Austria, by the interposition of Britain; and from Russia, whose whole naval power, and much of whose political consequence, was entirely produced by our injudicious partiality. It will be easily perceived that we allude to the celebrated *armed neutrality*, which in the early part of this year was publicly proposed by the empress of Russia, and acceded to by almost all the different courts of Europe; a measure intended to ruin, for ever, the trade of England, by diverting it into other channels; to annihilate all the boasted privileges of the British flag; and which was only wanting, to complete the humiliation of the country under the disgraceful administration of North and Sandwich.

‘ The basis of the Russian manifesto, on which the armed neutrality was founded, was the proposition, “that free bottoms make free goods.” In consequence of this, the empress claimed for all the neutral powers, a full right to supply the powers at war with every necessary commodity, and even with military stores; the principle was even carried so far as to assert, that the neutral bottom has a right to convey, even coastwise, and to render free every species of goods and merchandize from one part of a belligerent state to another; and the manifesto invited the neutral states of Europe to form a combination, and to establish a powerful maritime force to compel obedience to the principles and objects of the league.

‘ Upon enlarged and liberal principles of general policy, the proposition that neutral nations have a right to convey commodities, without impediment, from one belligerent state to another, ought certainly to be admitted; and those nations which are weak, or unfortunate enough to involve themselves in war, ought to abide by the consequences. But the starting of such a principle at the present crisis, and in contradiction to all former practice, could only

be considered as an insidious attempt to take advantage of the ruinous state to which unwise counsels had reduced Great Britain; to deprive her of the only chance of success which remained to her, that of distressing her enemies by her naval superiority; and in the end, to annihilate her commerce, by diverting its course into foreign channels.

The following is a short and spirited abstract of our present minister's second parliamentary effort:

‘On this latter occasion Mr. William Pitt again distinguished himself. He expatiated on the cruelty and wickedness of the American war. It was, he said, conceived in injustice, nurtured in folly; its footsteps were marked with blood and devastation. Every thing that constituted moral depravity and human turpitude were to be found in it. It was pregnant with mischief of every kind. While it meditated the destruction of the unhappy people who were the objects of that black resentment which produced it; the mischief recoiled upon the unhappy and deluded people of this country, who were made the instruments to effect the wicked purposes of its authors. The nation was drained of its vital resources of men and money. The expence was enormous, while our victories were indecisive, and our defeats were fatal: victories celebrated only with temporary triumph over our brethren, struggling in the holy cause of liberty; and defeats which filled the land with mourning for the best blood of the nation, shed in the impious cause.

Mr. Burke, who at the period in question, 1782, was an active opponent of government, exposed some very singular impositions on the public:

‘The motion was not less ably supported by Mr. Burke. He said, that it was blasphemy to ascribe to Providence the blunders of a weak and wicked administration; whom he very successfully charged, not only with folly and incapacity, but with the most corrupt and criminal profusion of the public money. The support of the small garrison in Gibraltar, cost the public the annual sum of 600,000*l.* a sum equal to the whole revenue of the king of Sardinia. For the single legion of colonel Tarleton, which could not be numerous, Messrs. Muir and Atkinson had sent out oats for one year's consumption, to the amount of 80,000*l.* though these respectable contractors did not pay above 36,000*l.* prime cost, for an article on which they made this enormous charge. All the charges were in proportion: for the mere provisions for only 40,000 men were charged to the public, at the incredible sum of 1,000,000*l.* Among other items in one year's expences, he found the charge of 57,000*l.* for presents to the Indians. He was of opinion that these savages set rather too high a value on their labours, since it appeared, that for this immense sum *they had only massacred twenty-five women and children.*

children. Either then the British administration were too generous to their respectable and compassionate allies, or these good creatures estimated the blood of females and of children at prices more exorbitant than they usually demanded.'

On the negotiations for a change of ministry we find some curious, and to us new information, but it cannot be easily detached from the body of the narrative, and we must therefore refer our readers to the work itself. On the contractor's bill our author thus expresses himself :

'While the affairs of Ireland were in this happy train of adjustment, the plans of reformation and œconomy which had been recommended by the ministry, were prosecuted with vigour in the British parliament. The bills for excluding contractors from seats in the house of commons, and incapacitating revenue-officers from voting at elections for members of parliament, were passed, with a feeble opposition from lord Mansfield, and a vexatious and frivolous series of objections from the chancellor.

'In the course of the debate on the contractor's bill, the chancellor styled it "a puny regulation, only calculated to deceive and betray the people."—On very different principles from those of the noble lord, all good patriots must see, that it is indeed a *puny* regulation. Greatly as the principle of the bill must be approved by all honest men, it cannot but afford matter of surprise, that its probable inefficiency should have escaped the sagacity of those who planned it; and that it should never have occurred that a bill directing, that *every contract shall be disposed of by auction to the lowest undertaker*, can be the only means of preserving public œconomy in these transactions; of giving a fair chance to the independent trader, and of preventing effectually the corrupt influence of the minister. If the contractor does not fulfil the terms of his contract, it will be to his own loss, as the courts of law will scarcely be backward in compelling an individual to do justice to the public. Every necessary for the fleet and army should also be supplied by contract, and as little left to the rapacity of commissaries as possible. The prediction may seem visionary, but time will probably justify its authors—If ever the liberty of England should be annihilated, it will be by the corrupt influence of administration exerted over the commercial world.'

With respect to the negotiations for the peace in 1782, the author appears to have received good information; and the intriguing spirit of the old government of France was curiously displayed in that transaction.

'The intriguing spirit of the French court was completely manifested in the course of the negotiation. To detach the Americans as subjects from Great Britain, was the object for which France entered into the war; to detach them finally as allies, was the great point

point to be carried in the formation of a treaty of peace. Every effort was made to create a permanent jealousy between Britain and America; and, strange as it may appear, the ministers of France affected to favour, in the negotiation, the claims of the British ministers, rather than those of America. The people of Great Britain have been generally tenacious of the right of fishing in the northern quarters of the Atlantic; and the people of the New England states had determined on the full enjoyment of that right. The boundaries which the American commissioners claimed, were also objected to by England; and, in both these objections, she was supported by France; and the confidential secretary of the count de Vergennes was dispatched to exhort lord Shelburne to persist in his refusal. The British minister was not without a confidential friend upon the spot, a man of uncommon talents, and of the most cool sagacity. By conferring with the American commissioners, this gentleman was enabled to penetrate the insidious designs of the French court; he travelled post to acquaint his friend with the real state of the negotiation; and lord Shelburne had the discernment to see that concessions to America in these points were the immediate interest of Great Britain, though not of France; and that the great object of alarm to this latter power was, lest America should once more become the friend and ally of her ancient connexion.

From these extracts our readers will perceive that the history before us is written both with spirit and elegance, and abounds in forcible and interesting observations on the most important political topics. It was not a little flattering to us to find our judgment on the two last volumes of Doddsley's *Annual Register* confirmed by this able and intelligent author; as he has most satisfactorily detected the compiler of that work in imposing upon a credulous public the grossest and most ridiculous falsehoods respecting the French Revolution.—But we must defer entering on this part of the work to a future opportunity, having already exceeded our usual limits.

On the Determination of the Orbits of Comets, according to the Methods of Father Boscovich and M. De la Place, with new and complete Tables and Examples of the Calculation by both Methods. By Sir Henry Englefield, Bart. 4to. 15s. Boards. Elmsly. 1793.

THE difficulties attending the tracing of a comet's path are well-known to every mathematician; and the labours of the most eminent men have been successfully employed, either in shortening the process, or giving greater precision to this complicated problem. In the work before us are laid down two modes, the one by Boscovich, taken from his *Opuscula*, printed at Bassano, in the year 1785; the other by De la

Place, taken from the *Memoires de l'Academie des Sciences* for the year 1780.

According to the first mode, from three observations of the comet, at an interval of from five to ten days, we have the longitudes, latitudes, and places in the ecliptic of the comet, which is supposed to move in a parabolic orbit. From these data, with the known properties of the parabola, the motion of a body in it, together with the motion of the arch in its orbit and distance from the sun being given, are determined the dimensions and positions of the parabola, the place of the comet in its orbit at a given time, its distance from the sun and earth, and its heliocentric longitude and latitude. The velocity of the intersection of the radius vector of the chord is assumed to be nearly equable in arches, whose versed sines are small compared with the radius vector; and from the intersections of the radius vector of the comet and the earth at the second observation is deduced the ratio of the curtate distances of the comet from the earth. One being assumed as known, the others are given, and hence the distances of the comet from the sun and the chord of the parabolic are described by the comet.

For the various things required in the mode laid down, separate chapters are assigned. In one is determined the motion of the point of intersection of the radius vector and chord, in another the parabolic chord is compared with the space answering to the mean velocity of the earth in the same time, in another the proportion of the three curtate distances of the comet from the earth is laid down, and in the same manner every other requisite for the determination of the orbit is clearly investigated. An application is made of the principles to the comet of 1769, and from thence the reader will be enabled to apply with ease this mode to any future comet.

From the *Memoires de l'Academie des Sciences*, our author has taken only one part of De la Place's Memoir. It consists of two parts, the first containing the principles on which the method is founded; the second, the practical part. The latter part only is given in this work; and we cannot but lament that a work so eminently useful should have omitted so important a part of the memoir. De la Place's mode is scientific; and the profoundest mathematician might not blush to require an explanation of several of its parts. We are working now in the dark, we have our algebraical expressions, and we have nothing to do but to apply them. Still every one wishes to be convinced that the grounds of these rules are good; and as he may not easily procure the works in which they are laid down, the same motives which first occasioned the publication of this work, might have led the author to make it perfect, by giving us the principles as well as the
prac-

practice. But as we are encouraged to hope that a history of the principal comets, with much curious matter from scarce books and manuscripts, may hereafter be given as an addition to this work, the author will perhaps see the propriety of supplying the deficiency in the part already published, by allotting a place in his future volume to the first part of De la Place's Memoir.

De la Place's method consists of two parts; the first determining the approximate perihelion distance and time of the comet's arrival at the perihelion; the second containing the correction of the approximate perihelion distance and time of perihelion from more distant observations, and a determination of the remaining elements of the comet's orbit.

For the first part, three, four, or five observations of the comet are chosen, as nearly equidistant from each other as possible: the more observations are used, the greater may be the arc of the comet's motion, and by these means the influence of the errors of observation on the operation will be diminished. An epoch is fixed on, being a time equidistant, or nearly so, from the two extreme observations; and, by a formula involving the longitudes and differences of the longitudes at the respective observations, and the number of days the epoch is distant from each observation, the longitude of the comet for a time distant from the epoch is given. By substituting the latitudes at each observation, instead of the longitudes in the above formula, it gives the latitude at that time. From the longitude and latitude thus found, the longitude of the earth and its radius vector, and, at the same time, radius vector for a longitude ninety degrees forwarder in the ecliptic than its place at the epoch, four equations are given, from whence are obtained the value of the curtate distance of the comet from the earth, the ratio of the elements of distance to the elements of time, and the radius vector of the comet: and having obtained the values of the three last quantities, the perihelion distance is found from two equations.

From this approximation the second step is to find the exact elements of the orbit; and, for this purpose, three distant observations are chosen, from which, by the perihelion distance and time of arrival at it already found, the three true anomalies of the comet, and the three radii vectores are computed according to the method given in the use of the general table of the parabola. Then from the three observed geocentric latitudes of the comet, its geocentric longitudes, its elongations, the three corresponding longitudes of the earth and its radii vectores, the heliocentric longitudes and latitudes of the comet are found, and an expression is given for the angle at the sun sought, which, if the perihelion distance and time of arrival determined before were exact, would be equal to the

angle found, by subtracting the first anomaly from the second. But this is scarcely to be expected, the perihelion distance must be changed, suppose a fiftieth, whilst the time of passing it remains unaltered: and computing as before upon this new hypothesis, the anomalies, radii vectores and angles between them, the errors in the angle at the sun are found. A third hypothesis is now to be formed, in which the perihelion distance is fixed according to the first hypothesis, and the time of passage at the perihelion is changed a little, suppose half a day, or a day, according to the quantity of the errors; and by a calculation similar to the foregoing, the error in the angle sought at the sun is determined. From these errors thus found, by means of two equations, the true perihelion distance and time of arrival at the perihelion are obtained.

An instance is given of the above method in the comet of 1769, for which are first found the approximate perihelion distance and time of arrival at the perihelion, and then the errors are corrected, and the true elements of the orbit are found.

At the end of the volume are given four tables, the first, for converting time into decimals of a day; the second, for converting decimals of a day into time; the third, is a general table of the parabola, by Delambre; the fourth, is a general table of the parabola by Barker.

From the sketch above given, and the names of Boscovich and De la Place, the work might recommend itself to every mathematician; and, we may add, that from the great pains taken in superintending the publication, it acquires an additional value. The two modes were hid in volumes to which few could have access, and we are indebted to the author for laying them before the public in such a manner, that all who are employed in speculations of this sort must be highly gratified. We shall therefore hope that he will continue his useful labours, and, in giving us his history of the comets, take away from us every reason to lament that the *Cometographie* of Mr. Perigré has not appeared in an English dress. A work of this kind is very much wanted, and is of great importance to science; for whilst we admire the wisdom and power of the Supreme Being, from our more accurate knowledge of the planetary system, how much must those ideas be enlarged, when we contemplate the vast number of bodies revolving around the sun, the inclinations of whose orbits are so various, whose perihelia are at such different distances, and whose times of revolution from one exceeded by a planet's are at least of such length, that we might almost apprehend them to be visitors from other spheres. We have as yet an account, that may be depended on, of very few; for what are seventy-two to the whole number of bodies, which escaping mortal ken, are pervading

vading probably every part of our system? The accurate observations which are now made in each civilized country, will every day discover more to us, and by comparing future observations with the accounts given in preceding ages, succeeding generations may be enabled to determine the return of a comet with the same ease that we ascertain the motions of any of the planets.

The present State of the Manners, Arts, and Politics, of France and Italy; in a Series of poetical Epistles, from Paris, Rome, and Naples, in 1792 and 1793: addressed to Robert Jephson, Esq. By J. Courtney, M.P. 8vo. 2s. 6d. sewed. Robinson. 1794.

MR. Courtney, whose exquisite raillery and brilliant wit, have so frequently enlivened a dull debate in the house of commons, in the publication before us, has indulged at once his humour and his fancy; and, in a strain of light and pleasant poetry, has presented the public with a series of lively remarks on the most prominent topics of the day, in most of the countries of Europe. The French revolution occupies a conspicuous place in this publication, and we observe with pleasure, that while Mr. Courtney is the warm advocate for liberty, he evinces a marked disapprobation of whatever is censurable in the conduct of that nation. Some circumstances connected with that subject, do not, indeed, accord most happily with the lively strain of these letters: the history of massacres does not run smoothly in dactyls.—In some respects, however, the eccentricity of the French has furnished excellent topics for the sportive muse of Mr. Courtney; nor is his talent for irony less happily employed in ridiculing what some have termed the *blessings* of the old government of France.

‘ Mon dieu! what a riot! the people now reign,
They’re as saucy as Britons, and fling off their chain;
All bold and erect, every ruffian we meet,
And the coachmen, in tremors, scarce trot thro’ the street:
With a flourishing whip once they gallop’d along,
And crush’d out the souls of the insolent throng;
To fracture a leg, was but reckon’d a joke,
While the chariot was whirling thro’ foam and thro’ smoke:
How delightfully shrill the vile porters would bawl,
As their guts were squeez’d out, though they crept to the wall!
And the spruce simpering beaux, with a grace, and an air,
Said, the streets are too narrow,—why should they be there?
But now the *canaille* plead the freedom of man,
And “the more is the pity,” cries Maliet du Pan*.

‘ All

* Ask the porter in the street, who was formerly squeezed between the coach-

' All order is lost, no distinctions remain,
 Crosses, ribbands, and titles, no rev'rence obtain,
 Yet these innovators, whose crimes I detest,
 Say mortals are equal,—the best are the best ;
 In some things they're equal, as ev'ry one knows,
 Each man has two arms, two legs, and one nose ;
 And of the same blood is the *poissarde* and madam,
 If we foolishly wander to Eve, and to Adam :
 But who can c'er doubt, where nobility shines,
 That the blood in its course both ferments and refines ;
 Impregnate with virtue, it splendidly flows,
 Tho' from the same source it congenially rose ;
 So parsnips and carrots a spirit produce,
 But the flavour and strength are confin'd to the juice :
 Tho' meteors from dunghills with lustre arise,
 Is the silt left behind like the flame in the skies ?
 As the blossoms and fruit,—the sweet nobles we see,
 Like the clod, the mere vulgar should nourish the tree ;
Comte, prince, and marquis, are somewhat divine,
 And the multitude sure little better than swine :
 Then on this great topic let's have no more babble,
 For the nobles are nobles, the people are rabble †.'

' Thus the flush of dear sentiment brighten'd the face,
 And beauty from fashion deriv'd a new grace ;
 Sensation was taught mental feelings to prize,
 And the wish of the heart gave a tongue to the eyes ;
 Sweetly throb'd with emotion the sensitive breast,
 As myrtle deliciously breathes when it's press'd.
 Social taste gave the *ton*, sped the blessings of life,
 And every man courted another man's wife :
 Thus friends were attach'd by the charms of each woman,
 As the primitive Christians had all things in common.
 Love spread her gauze veil, and became more refin'd,
 And the joys of the sense were impress'd on the mind :
 So the painter's bright tints we with rapture admire,
 When enamel'd they shine, and are fix'd by the fire.'

coach-wheel and the wall, if he is sorry, that the coach and he who rode in it are both *won't*ed.' (Considerations on the French Revolution, translated from the French of M. Mallet du Pan, p. 73.

† Mr. Boswell, in his late admirable Life of Dr. Johnson, after stating the claims which an English merchant may urge, as "*a new species of gentleman*," to the respect which has been long paid to hereditary honours, concludes in the true spirit of the *laird of Auchinleck*—"Such are the specious, but false, arguments for a proposition which always will find numerous advocates, in a nation where men are every day starting from obscurity to wealth. To refute them is needless. The general sense of mankind cries out with irresistible force, "*Un gentilhomme est toujours gentilhomme*." Life of Johnson, vol. i. p. 451.

' Here

‘ Here the pretty *bourgeoise*, dress’d in smiles and in charms,
Oft ogled the courtier, and flew to his arms ;
And a *lettre de cachet* secur’d them their blifs,
For the spouse was *basil’d*, and saw nothing amiss.
What a delicate trait of the lover and wife,
To save the poor cuckold from conjugal strife !
But alas ! all these pretty manœuvres are o’er ;
True politeness is fled,—the Bastile is no more !
When *lettres de cachet* were sign’d, and were ready,
They kept millions submissive, and government steady ;
And ma’m Pompadour by so lenient a law,
The culprit reform’d, by bread, water, and straw.
At her concert, Tartini play’d hy-der-dum-diddle,
And Diderot sneer’d at the twang of ‘his fiddle :
But it cost him full dear ; in a cell he lay low,
Till *peccavi* he cry’d to this knight of the bow.
Thus the chains of respect were ne’er riven asunder,
And the court of Versailles stir’d up envy and wonder.
No more from each province will fair ladies trudge,
To solicit their suit, and enrapture the judge ;
So the rigour of justice was soften’d by love,
And the harpy of strife took the form of a dove :
The spirit of chivalry reign’d o’er the laws,
When the glances of beauty decided the cause.

‘ But Gallia is ruin’d, and chivalry dead,
And the glory of Europe for ever is fled ;
Proud freedom in servitude lately we saw,
But now, sex and rank are enslav’d by the law ;
The grace of life’s gone, which came hither unbought,
Of heroes the nurse, and of ev’ry bright thought.
How chaste the men’s honour ! a stain was a fear,
But no lady was scratch’d in this chivalry war :
Vice lost all its grossness, became pure and fine,
And to virtue was chang’d by a polish divine ;
As water polluted, and foul to the sight,
By filt’ring, again runs pellucid and bright.
So Cassavi’s roots a dire venom contain,
Squeeze out the gross juice, and you squeeze out the bane.
For this logic persuasive no merit I claim,
Edmund proves vice and virtue sublimely the same :
His eulogium, *our own native Trinity* tells,
Tho’ Oxford refuses her cap—*without bells* !

From Italy, the topics of our author are more varied, and are frequently replete with humour and entertainment.

‘ At Pavia a singular custom prevails,
To protect the poor debtor from bailiffs and jails ;

There solemnly swearing, as honest men ought,
 That he's poorer than Job, when I put it to a groat;
 Yet this naked truth with such stigma disgraces,
 That the rogue, as on mules, sits, making wry faces.
 How strange in such looks to be troubled with shame!
 If we paid our debts by performing the same,
 Our commons and peers of their feat would be proud,
 Take this oath of conformity laughing aloud;
 Our faro-bank ladies would relish the jest,
 And their honour restore by this ludicrous test;
 The free-stone from friction would soon want repairs,
 As penitent knees wear St. Peter's hard stairs.'

The following account of the Italian gardens, will, perhaps, surprize those who have not travelled in the country, and who have been accustomed to consider it as the emporium of taste. It will remind some readers of a paper, either in the *Spectator* or the *Guardian*, on the same subject.

'The taste here for gardens description defies,
 For the mould black and dusty is blown in your eyes;
 O'er the grass hatch'd and blasted no rivulets spread,
 But are squirted from trees cast in iron or lead:
 The warblers of nature flit off on the wing,
 Lest their love should be prun'd,--to instruct them to sing;
 For songsters and flutes are prepar'd the same way,
 They're scoop'd, and they're trim'd, till they pour the sweet lay.
 In tubs cram'd with dirt drooping flow'rets appear,
 And a pound, or a paddock, encircles the deer.
 For rural delights, thro' the alleys we run,
 And are blinded by sand, or bescorch'd by the sun:
 No labour, no shade, and no verdure is seen,
 For the trees and the turf are all colours but green.
 Here the saints of the rubrick are planted in rows,
 St. Dunstan, in box, takes Old Nick by the nose;
 Susannah, in holly, resists the attack,
 And the elders, in willow, are laid on their back;
 Father Adam, in fir, lives in evergreen pride,
 And, grafted in myrtle, Eve peeps from his side.
 The venomous yew Sarah's jealousy shows,
 And the sensitive plant Hagar's feelings disclose;
 There Jud th still shakes Holophernes's head,
 While the cypress displays how the heroine sped;
 Father Noah is shap'd from his dearly-loved vine;
 Lot's daughters in ivy their parent entwine;
 The hawthorn aspires Jael's deed to explain,
 And supplies nail and hammer for Sisera's brain.'

In his account of Naples, Mr. Courtney introduces a pleasant anecdote, which might possibly apply to some other coun-

' Here tribes of wise lawyers in robes most decorous,
Snap, wrangle, and scold, and bawl in full chorus ;
The client is beggar'd, the knave his cash gathers,
So the fox eats the goose, leaves the farmer the feathers.
'Tis said how a pope, mov'd by pity divine,
In a famine at Rome, sent to Naples for swine ;
Thirty thousand at least ; marquis Carpio in hope
To save such a herd, yet not anger the pope,
Devoutly reply'd—Blessed father, I swear,
In *lawyers* I'll pay you,—the *pigs* I can't spare.'

The reveries of our modern philosophers are often happily introduced; and, among the rest, Mr. Godwin's singular project of immortality comes in for a fly stroke :

' But we're all borne to die, both the weak and the strong,
Unle's our existence sage Godwin prolong ;
He'll teach us, by reason death's portals to batter,
" When the mind grows omnipotent over dead matter ;"
Then the soul will *eternise* her mansion, as easy
As eggs are preserv'd by still keeping them greasy ;
She'll *charcoal* our bodies, they'll feel no decay,
But scorn the *dry rot*, thro' eternity's day.'

We can cheerfully recommend this publication as an excellent remedy against the spleen, and as a lively companion in a post chaise, or to such of our people of fashion as are retiring at this season, from ' sin and sea-coal,' to ' doleful shades,' or the gloomy mansions of their feudal ancestors.

The History of England, from the earliest Dawn of Record, to the Peace of 1783. By Charles Coote, LL. D. (Continued from Vol. X. p. 376.)

IN resuming the consideration of this work at the second volume, which commences with the Conquest, and extends to the death of John, A. D. 1216, we find more matter of applause, and less of blame, in proportion as the author advances to more modern periods than those which entangle and perplex the path of even the most painful antiquary. We shall not enter into the dispute, whether the feudal system was used in England prior to the time of the Conqueror; he at any rate certainly lent greater extent to its operations, and more vigour to its connexions: and the following extract well depicts the circumstances of this great event :

' These abortive attempts to subvert the power of William, served only to fix it on a stronger basis. The easy discomfiture of the malecontents seemed to preclude all their hopes of future success :

the extermination of those who had been the most active in their rebellious efforts, and the desolation of that country which had afforded a ready avenue to foreign invaders, promised a continuance of peace; and the numerous forfeitures consequent on the late insurrections, in proportion as they weakened the force of the disaffected English, strengthened the hands of the encroaching Normans, and not only engaged their gratitude to support the government of their royal benefactor, but stimulated such as had not been hitherto rewarded, to watch every appearance of sedition with the most anxious vigilance, which, notwithstanding their desire of encouraging the diffusion of revolt, that the greater number of individuals might be involved in the penalties annexed to it, still provided against any dangerous crisis.

‘ The series of confiscations which had taken place since the accession of William, had produced a great revolution in the property of the English lands; and the estates which the king was thus enabled to bestow on his followers, were distributed by him with all the accompaniments of the feudal law. The possessors were to hold them immediately of the crown, under the condition of performing various services, and making stated payments, to the sovereign; and the three obligations to which the land-holders were subjected by the Anglo-Saxon kings, namely, military attendance, the erection and defence of the royal castles, and the reparation of the highways and bridges, were multiplied into the burthensome and restrictive appendages of the feudal system. The persons who held these lands of the king, and who were styled barons, granted a portion of them to other individuals, on the same conditions of homage, service, and payment, that were annexed to the tenure by which they themselves held of the crown. William’s power being now firmly established, he ventured to extend these innovations to the lands of the church*, regardless of the murmurs and complaints of the clergy, who reprobated the measure as an arbitrary encroachment on their privileges and immunities. At the time of his making this attack on the ecclesiastics, he endeavoured to provide against the ill effects which the resentment of so powerful a body of men might produce, by removing those prelates and abbots whose influence over the people he dreaded, or whose fidelity he pretended to suspect—in other words, by depriving the English of every high preferment in the church, and filling their places with his countrymen. He did not, however, execute this design by his own immediate authority, but thought it most prudent to cover his intentions under the shadow of the papal supremacy. A synod being convoked at Winchester, at the requisition of bishop Ermenfred and two other legates of the holy see, cognisance was taken of the case of Stigand archbishop of Canterbury, whose popularity among the English had

* Whart. *Anglia Sacra*, vol. i.—Marth. Par. 3d ann. 1070.

excited the jealousy of the Conqueror, while his great estates, and plurality of preferments, marked him out as a desirable object of rapacity. This prelate was accused of having intruded into the primacy while Robert, the lawful archbishop, was living; of having retained the see of Winchester with the archbishopric; and of having received his pall from Benedict X. a simoniacal usurper of the popedom. The influence of the legates, and the well-known inclinations of the king, produced the condemnation of Stigand, who was degraded from his spiritual dignity, and divested of his temporal possessions; and, as if this severity had been insufficient, he was deprived of his personal liberty, being obliged to pass the remaining term of his life in prison at Winchester, supported by a very small allowance from the royal treasury *. In the same council, Agelmar, bishop of Elmham, and several abbots of the most opulent monasteries, were dispossessed of their dignities on the most frivolous pretences. In a subsequent synod, Agelric, bishop of Selsey, and many respectable abbots, were subjected to unmerited deprivation; and this sentence was followed by the immediate imprisonment of the condemned ecclesiastics.

‘ By these and other exertions of arbitrary power, the sees which, at the time of the conquest, had been in the possession of English clergymen, were transferred into foreign hands: but it must be observed, that the bishops thus deprived, formed only a part of the episcopal bench, many Normans and other foreigners having been promoted to English sees by Edward the Confessor; and from the general deposition of the native prelates, there was one solitary exception in the person of Wulfstan, bishop of Worcester, who, though he displeased the king by his firmness in demanding the manors which had been dismembered from that see by archbishop Aldred, when he was translated from Worcester to York, and which William had seized on that prelate's death, was not only permitted to retain his bishopric, but even procured the full restitution of the manors claimed by him †.’

We are rather surprized, however, to find the word *malcontents*, spelled *malecontents*; but suppose it merely an error of the press.

The character of the Conqueror is thus delineated:

‘ Though a reflecting reader may easily deduce the principal lineaments of a prince's portrait from the transactions recorded of

* Gul. Malmsh. de Gest. Pontif. lib. i. We are informed by this writer, that, after Stigand's death, a considerable quantity of money belonging to him was discovered in a subterranean recess, his vexation and resentment at the injustice of his treatment having so far prevailed over the desire of comfort or luxury, that he had not, during his whole confinement, applied any part of his secret treasure to the purposes of life.

† Hoved. p. 259; 260.—Gul. Malmsh. de Gest. Pontif. lib. iv.

his life and reign, a consciousness of the satisfaction derived from accurate delineations of personal deportment, moral habit, and political principle, may be assigned as an adequate apology for the delivery of our sentiments respecting the character and demeanor of the sovereigns who pass in review before us. As an appendage to historical record, a character has the same effect with the peroration which closes an harangue.

‘ William the Conqueror was, in his person, above the middle size, of fair proportion, and extraordinary robustness and vigour of constitution. His countenance was stern, and his presence majestic. In his deportment, he was haughty and imperious; his temper was naturally rigid and austere; and his manners were tinged with a fastidious reserve. His understanding was strong, and had been improved by education and experience: while, to a clearness of perception, he added a solidity of judgment. He was of a bold and presumptuous spirit, superior to all apprehensions of danger. He was forcibly inspired with the love of fame; and a fondness for show and ostentation marked his public appearance. From his earliest youth, he was ambitious and enterprising; but his aspiring views were prosecuted with such prudence, that they generally commanded success.

‘ As a warrior, he shone with distinguished lustre. Bred to arms from his infancy, he had acquired a consummate knowledge of the prevailing system of military affairs, long before the period of his English expedition. While his sagacity enabled him to discern the advantages which the enemy afforded him, his circumspection was so vigilant as to prevent others from gaining any advantage over him. His courage was never appalled by the dangers of the field; for, in the most desperate emergencies, he maintained a surprising coolness and presence of mind. He preserved among his troops an exactness of discipline and subordination, which, added to the native intrepidity of his countrymen, paved their way to victory and triumph.

‘ His political wisdom has been extolled with extravagant praise; and, indeed, we have sufficient reason to conclude, that he was an able governor and a profound statesman. His measures were, for the most part, planned with ability, and executed with judgment; but a degree of craft was sometimes visible, which derogated from the dignity of his administration, and exposed him to the occasional contempt of the discerning. He was secret in his designs, steady in his resolutions, and obstinately bent on the completion of any scheme upon which he had deliberately determined, the difficulties which appeared in his way serving only to increase his ardour, and stimulate his perseverance. By the strictness of his government, he established throughout the kingdom so excellent a *police*, that the reign of Alfred the Great seemed to be revived; though, in other respects, the parallel between the two reigns did not hold; for Al-

fred's

fred's sway was that of a mild and beneficent prince, who acted as the father of his people, while the administration of William was that of a jealous tyrant, who treated his subjects as born to crouch at his feet.'

Our ingenious historian extends this character, or rather retrospect of the reign of William, to considerable length; but our limits will not permit us to follow him further. We shall only observe that, though some object to historical characters, we should be sorry to see modern history, which in orations, and other pleasing varieties, yields to the ancient, rendered yet more bare and uniform by the omission of one of its chief ornaments.

The reigns of William II. Henry I. and Stephen, are narrated with perspicuity and accuracy. At the termination of the latter is given, in chapter VIII. a view of the history of the English church, from the Norman Conquest to the accession of Henry II.

'It is probable that the clergy still found a difficulty in procuring tithes; for it was deemed expedient, in one of Lanfranc's synods, to pass a specific canon, enjoining the payment of these dues. In another, it was enacted, that every person who had killed one or more men in the battle of Hastings, should do penance one year for every individual who had fallen by his hands; and that a penance of forty days for every man who had been wounded in that engagement, should be imposed on the soldier who had inflicted the wounds. Many other penances were ordained in the same council for offences of the military kind. Here it is necessary to remark, that the most usual penances were these, viz. fasting, pilgrimage, frequent lamentation, abstinence from the luxury of a soft bed or agreeable clothing, &c. These and other penitential inflictions might be redeemed by the payment of such sums as the bishop of the diocese should appoint, by the copious distribution of alms, by erecting or endowing a church or a monastery.

'In another synod, all clergymen were prohibited from sitting in judgment in a cause which affected life or limb. This was doubtless intended to show, that the purity of the clerical character was so remote from the idea of bloodshed, as to be wholly unconcerned with any sanguinary process. The spirit of this canon is still observed.

'Several attempts had been made by the popes to introduce celibacy among all the members of the church, that the absence of secular connexions might render them more independent of the temporal power, and attach them the more to the exclusive interests of their own order. In the reign of Edgar the Pacific, as we have before seen, this mode of life had been adopted in the greater part of the monasteries and cathedrals. But it was not yet universal even

among the monks, and had made very little progress among the secular or parochial clergy. Gregory VII. who now filled the papal chair, was a strenuous promoter of this scheme, which he enforced by repeated canons. Lanfranc was also a zealous advocate for it; and he procured the enactment of a law, ordaining, that no monk, canon, or prebendary, should be allowed to have a wife; that such priests as lived in castles, towns, or villages, should not enter into the matrimonial state, but that those who were already married might retain their wives; and that bishops should not give holy orders to any married person, or to one who would not make a solemn promise to avoid matrimony. In the same council which sanctioned these unreasonable provisions, a canon was enacted against the supplantation of churches. Among the Anglo-Saxons, lands were frequently conveyed by the delivery of a sword, a staff, an arrow, a cup, &c. without any written instrument; and the Conqueror and his nobles, taking advantage of this insufficiency of evidence, endeavoured to *supplant* the churches and monasteries, by seizing those lands to which a right of property could not be proved by written testimony. To guard against this supplantation, many deeds and charters were forged by the clergy; and, with a view of giving additional security to the lands of the church, a statute was now particularly directed against the rapacity of the supplanters.

Of the changes which William I. made in the constitution of the English church, the most important was the separation of the ecclesiastical from the civil courts. In the Saxon times, every earl or governor of a shire presided in the county-court with the bishop of the diocese; and the causes and offences both of the clergy and laity were there tried. But the persuasions of the Norman prelates, who wished to establish a separate jurisdiction for the church, prevailed on William to confine clerical causes to the determination of the prelates and archdeacons. He did not, perhaps, foresee that this measure would tend to promote the independence of the church on the civil power, and encourage the encroachments of the see of Rome, appeals to which, from the ecclesiastical courts, were likely to become frequent, disunited as they now were from the temporal judicature. It must be observed, however, that this exemption from the judgment of a secular court was not meant to extend to those clergymen who were guilty of crimes of a nature purely civil, as murder, theft, &c. but the original intention of it was soon perverted by the ambition of the ecclesiastics, and their selfish desire of withdrawing every clerical delinquent from the jurisdiction of a civil tribunal.

In returning to the civil history we must express a wish that our author had made more use of able and accurate modern authors. The reign of Henry II. on which we now enter, has been most elaborately written by lord Lyttelton, though his attention to histo-

historical dignity has rendered his work too uniform, and of course, dry and uninteresting to the general reader. The want of variation in the colours of style, which, in history, as in other departments, should be modulated to the tenor of the events, simple, beautiful, elegant, majestic, sublime, is indeed one chief cause of the failure of many histories; for the reader, fatigued with uniform dignity and ceremony, leaves the author to stalk about upon his stilts, and searches elsewhere for instruction blended with amusement. Dion Cassius sleeps on the shelf, while Plutarch is translated into all languages, and is in the hands of all. But this defect should not have discouraged Dr. Coote from the use of lord Lyttelton's work; to which a respect for his industry and abilities should have induced frequent reference. In the transactions between England and Scotland, sir David Dalrymple's *Annals*, a work ever to be regarded as a model of historical information and accuracy, might also have saved some mistakes.

The endeavours of Henry II. to reclaim the dependence of the clergy on the civil power, form, perhaps, the most interesting part of his reign: and Dr. Coote enters upon it with due spirit.

‘ An interesting scene now opens on the reader's view. A violent contest is approaching between the crown and the mitre, between the king and the primate of his realm. A monarch of strong talents and great firmness, extremely tenacious of the prerogatives of his ancestors, and eager to retain his subjects of every class, in due subjection to the power allowed him by the constitution, will be seen contending for superiority with a bold and pertinacious churchman, who, enlisting under the banners of the bishop of Rome against the rights of his natural sovereign, zealously laboured to detach the clergy from all dependence on the temporal power, qualifying his allegiance to the king with the disloyal reservation of the pretended immunities of the ecclesiastical body, and the preposterous obedience which he thought proper to give to a foreign prelate, who, encouraged by the darkness and superstition of the times, had gradually usurped an authority over this and other churches of the Christian world.

‘ As the primate who entered the lists against Henry acquired, in his own time, an extraordinary degree of fame, which he still retains in the annals of ecclesiastical history, and in the calendar of the Romish church, a biographical sketch of so eminent a personage will be a proper prelude to the narration of the memorable contest in which he was engaged. Thomas Becket was the son of a citizen of London, of Anglo-Saxon descent. After a beginning of education at Merton-abbey in Surry, he continued his studies at Oxford, and made some additions to his learning at the university of Paris.

On his return to his native city, he was recommended by a clerical friend of his father to archbishop Theobald, who, finding him a youth of talent and address, took him into his family, and presented him, when only a deacon, to two parochial livings and two prebends. With the consent of his patron, he repaired to Bologna, with a view of studying the civil and canon laws. When he had resided a year in this celebrated school of legal knowledge, he prosecuted the same pursuits at Auxerre. Returning into England with the reputation of an able civilian and an acute canonist, he firmly established himself in the favour of the archbishop, who employed him as his agent in several negotiations at the court of Rome, which were conducted by Becket with such dexterity and success, that Theobald rewarded him with the additional preferments of provost of Beverley and dean of Hastings. In the year of Stephen's death, he was promoted by his liberal patron to the lucrative and important office of archdeacon of Canterbury. The next station to which he was elevated, was that of chancellor of the realm, which he procured by the earnest recommendation of the primate; and he seems to have been the first person of English origin who, since the days of the Conqueror, had been permitted, by the cessation of Norman jealousy, to rise to a height of dignity either in the church or the state.

With the post of chancellor, Becket retained his ecclesiastical preferments; and the multiplied income of his various promotions, must have been extremely agreeable to a person of his magnificent and ostentatious turn. His mode of living, after his appointment to so dignified an office, was uncommonly splendid and luxurious. His table was accessible to every individual of rank; his entertainments were sumptuous and profuse; his apartments were enriched with the most costly furniture; his equipage and retinue were established on a princely scale. His house was a school both of civil and military education; and the sons of the first nobility were introduced into his family, that they might receive the most judicious instructions. Whenever he travelled, he was attended by a great number of knights, esquires, young noblemen, pages, clerks, and officers of his household, well armed and mounted. In his embassy to the court of France, his magnificence excited universal admiration, and his princely liberality procured him general respect. In the expedition to Toulouse, he appeared with all the pomp of a feudal baron, being followed by 700 knights of his own establishment, each of whom had two attendants on horseback. During this campaign, he signalised his valour in the assault and reduction of three castles, which his sovereign, in consideration of their great strength, had left unattempted. He encountered, in Normandy, a French knight of distinguished skill in arms, dismounted him with his lance, and carried off, in triumph, the courser of his vanquished antagonist. These martial exploits increased his favour with the king, who, being

himself an illustrious warrior, was naturally pleased with the military merit of his subjects. So high, indeed, was his opinion of the general character of Becket, that he intrusted him with the education of the heir of his crown; and, when the archbishopric of Canterbury became vacant by the decease of Theobald, he nominated his chancellor to that pre-eminent station.'

After narrating the assassination of Becket, our historian thus proceeds:

'The character of Becket, which has been assailed with much obloquy, and extolled with much panegyric, will be best ascertained by the unbiassed steadiness of a middle course of delineation. He was, without controversy, a man of strong abilities, great discernment, and some erudition. His manners and deportment were graceful and insinuating, though occasionally tinged with an air of *hauteur*. His personal courage, and fortitude of mind, attracted the admiration even of his enemies; but the latter of these qualities degenerated into the most inflexible obstinacy, as soon as he had attained the station of primate of the English church. While he held the office of chancellor, he shone as an able minister, and a loyal subject; as a judicious assertor of the rights of his sovereign, and the independence of the realm. But, when he assumed the metropolitan rank, he adopted very different sentiments, and proved a warm and persevering advocate for all the pretensions of the papal see, however repugnant to reason, decency, or justice. He entered into his new character with the zeal of an enthusiast, the intrepidity of a religious hero, the artful spirit and the evasive morality of an ambitious priest. That such conduct was the sole fruit of hypocrisy, can hardly be affirmed with truth. That superstition of which even the strongest minds cherished some portion in those times, had perhaps so mingled itself with the conceptions of this celebrated prelate, that, in supporting the cause of the church against the profanations of temporal interference, he might think he was promoting the purposes of pure religion. Every true patriot, however, must condemn his efforts for placing the clergy above the reach of criminal law; an exemption which would naturally encourage, in that order of men, the commission of the most atrocious offences; and for propagating discord and animosity in the state, by the erection of the church into a distinct body, subject to a foreign governor, whose interests and prejudices had long clashed with the civil welfare of those states over which he arrogated a spiritual jurisdiction. In the progress of the contest which he maintained with his prince, he exhibited a violence of temper, a perverseness of opposition, and a propensity to revenge, which his panegyrists cannot excuse by all the reproaches that they have lavished on the conduct of his royal antagonist. Of his private demeanor, we are authorised, by the concurrence of historians, to speak in commendation; he was

chaste, temperate, and beneficent. But these virtues were obscured and lost in the mischievous tendency of his public proceedings*.

Our limits will not permit us to dwell longer on this, the second volume, than in remarking that the Appendix contains Magna Charta, with a translation, specimens of the language and character of Doomſday-book, and of the English speech in the reigns of William I. and Stephen.

The third volume opens with the reign of Henry III. and extends to the death of Richard II. A. D. 1399. We shall pass to the interesting reign of Edward I. and select his temporary conquest of Scotland.

‘ The penetration and policy of Edward suggested to him the probable advantages which might result from the union of the whole island of Britain under one head; a measure which would not only abolish the animosities so frequently kindled between different nations enclosed within the same island, but would render the united monarchy, as it were, a little world within itself, defended against the powers of the continent by insularity of situation, as well as by compactness and concentration of strength. This was long the favourite object of his ambition; and the success which attended his scheme, as far as it regarded Wales, encouraged him to take decisive steps for completing his grand design by the subjugation of Scotland.

‘ The provocations which he had received from his Scottish vassal appeared, to the loose conscience of a king who thirsted after power, sufficiently flagrant to authorise the infliction of signal chastisement from the superior lord of the fief. A numerous army having assembled at Newcastle, Edward assumed the command of it; and while he waited for an opportunity of commencing the war with advantage, Robert de Ros, who had revolted to the enemy, put himself at the head of a party of Scots, and surprised an English detachment, consisting of 1000 men, sent to reinforce the garrison of Werk, few of whom escaped the swords of the assailants. Edward, not displeased that the Scots were the aggressors, advanced

* An ingenious catholic has lately appeared as a vindicator of archbishop Becket, from the misrepresentations of patriotic and protestant writers. But, as he professes to feel an enthusiastic admiration for the memory of that prelate, his impartiality is, *primò facie*, problematical; for whoever writes under the influence of enthusiasm, with *inevitably* be induced to gloss over, even in ordinary cases the foibles and vices of that person who is the object of such warmth of sentiment; much more will he be inclined to deviate from the line of dispassionate remark, when treating of a violent contest between his favourite and a powerful antagonist; for he will then be strongly disposed to exalt the merit of the former on the ruins of the reputation of the latter. How far these observations are applicable to that part of Mr. Berington's "History of the Life and Reign of Henry II. Richard, and John," which relates to the conduct of Thomas Becket, the reflecting reader of that work may easily decide.

towards the Tweed, and encamped at Werk. During his continuance in this neighbourhood, the earls of Buchan and Menteith, and others of the Scottish nobility, entered England from Annandale, and ravaged Cumberland with fire and sword; after which they returned to their own country, that they might be ready to check the progress of the English sovereign.

‘ Having passed the Tweed at Coldstream, Edward drew up his forces before Berwick. A squadron of twenty-four sail, entering the harbour in hopes of his giving an immediate assault, sustained a fierce attack from the Scots, who burned several of the vessels. Amidst this confusion, the king suddenly assaulted the town, which was wretchedly fortified; and he forced his way into it with little difficulty. The Scots were so intimidated by the unexpected success of the English, that they suffered themselves, almost without resistance, to fall victims to the barbarity of Edward, who ordered all that were found in the place to be put to the sword, amounting to above 7000 persons. The castle was then invested, and taken by capitulation the same day. While Edward remained in this town, he received an epistle from the king of Scotland, expressing his renunciation of his homage and fealty, in consequence of the various injuries which he and his subjects had sustained from a series of arbitrary proceedings. Edward coolly ordered his chancellor to register this letter, and prepared to improve his success. He sent John de Warrenne, earl of Surry, with a great force, to besiege the castle of Dunbar, which, though it belonged to a nobleman who had embraced the cause of Edward, had been yielded up to the enemy by his wife. It was now garrisoned by many persons of rank; and, when the besieged had solicited relief from their sovereign, the main army of the Scots, much more numerous than that of the earl of Surry, marched to the deliverance of their countrymen. A battle ensued, in which the Scots were totally routed, with the loss of several thousands of their men. Edward joined the victorious earl the next day with the remainder of the English army; and his presence, concurring with the terror of the defeat, produced the surrender of the castle, in which, besides a number of knights and gentlemen, three earls and six barons were taken prisoners.

‘ The victory of Dunbar was soon followed by the reduction of the Scottish low-lands. The vanquished retiring beyond the Forth, the castles of Roxburgh, Jedburgh, and others of less importance, surrendered to the English arms. Even the castle of Edinburgh detained the besiegers only a few days; and here Edward received an ample reinforcement of Welsh infantry, which induced him to dismiss an equal number of his English soldiers. Advancing towards Stirling, he took possession of the castle, which the terrified garrison had evacuated on his approach. He was here joined by the earl of Ulster, with a numerous body of forces from Ireland; and judging these and the Welsh to be well calculated for pursuing the Scottish

tish fugitives into the rude retreats of their mountains and lakes, he marched with confidence to the northward. He reached Perth without opposition; and the progress of so formidable an army, headed by a prince renowned for his valour, so alarmed the pusillanimous Baliol, that he abandoned all thoughts of further resistance, and resolved to make an humble appeal to the mercy of the haughty invader. He sent deputies to Edward, with an offer of resigning the kingdom of Scotland to that monarch, who directed him to repair with his principal nobles to Brechin, to meet the bishop of Durham, who was vested with full powers for treating with him. At this conference, John signed letters patent, containing a complete surrender of his crown and kingdom; and gave his son as an hostage for his compliance with this engagement. Edward ordered the unfortunate prince to be conveyed to England, where he remained some years under a confinement not very rigorous.

‘Edward continued his northern progress without meeting with any molestation from the dispirited Scots. When he had reached Elgin, he found no necessity of proceeding to a greater distance, as no enemy appeared to dispute his authority. He therefore returned to the south; and, when he arrived at Scone, he seized the celebrated stone on which the kings of Scotland were enthroned at the solemnity of their coronation, and which the vulgar superstition regarded as the *palladium* of the state. He is also accused, by the Scottish writers, of having given orders for the destruction or removal of the public records, as well as of the chronicles preserved in the monasteries, that no memorial might remain of the ancient independence of the kingdom. Having summoned at Berwick a convention of the principal individuals of the Scottish nation, he exacted from them the submissions of homage and fealty, as well as a renunciation of the French alliance. He committed to the earl of Surry the government of the conquered kingdom; he appointed Walter of Agmondesham chancellor, Hugh Cressingham treasurer, and William Ormsby justiciary. He delivered some of the royal fortresses to the care of Englishmen, and left the remainder in the custody of the former commandants. He made few changes among the sheriffs, the magistrates of the burghs, or officers of inferior rank. When he had thus regulated the affairs of Scotland, and given directions for the gradual introduction of the reformed code of English law into that kingdom, he returned in triumph to the southern division of the island.’

The character of Edward I. is thus delineated:

‘Edward, the first of that name from the Conquest, was in his person tall, graceful, and majestic; his constitution was robust and vigorous; and he was not deficient in regularity of feature, or in the general requisites of manly beauty. He excelled in those accomplishments which captivate the regards of the superficial admi-

ners of exterior performances. He distinguished himself above most of his cotemporaries by his activity and skill in equestrian exercises, in the sports of the field, and in the manœuvres of chivalry. His address was engaging, and his elegance of manners attracted the admiration of those who enjoyed his society. In conversation he was affable, eloquent, and persuasive; mingling the effusions of pleasantry with the most pertinent observations. In the more private transactions of his life, he was a strict observer of the laws of honour, and of the dictates of truth. He was a pattern of filial piety, a chaste and affectionate husband, a kind though vigilant parent, an humane and friendly master.

‘ Few princes ever acceded to royalty with greater reputation than Edward. By his ability and courage, he had eminently contributed to the suppression of an alarming rebellion, which had shaken to its centre the throne of his imbecile father. By his policy and judgment, he had imparted strength to the government, and vigour to the execution of the laws, which, amidst the indolence and neglect of Henry, had been rarely enforced. To the laurels acquired in his native country, he had added the fame of gallant exploits in the plains of Asia; and had revived among the infidels of Palestine the memory of English valour. In his return through France, he had signalised, in the *rencontre* of Chalons, his superior dexterity in the mimic evolutions of a tournament, as well as in the sudden transition to the attacks of real hostility; and, in an age of chivalry, a general applause must have attended so accomplished a knight, and so able a warrior. Thus, admired for his excellence in the arts both of war and government, he succeeded to the crown of a powerful kingdom; and his subsequent conduct did not derogate from his earlier fame.

‘ In force of intellect, and comprehension of mind, Edward rivaled the most celebrated of his predecessors. Sagacious, thoughtful, and prudent, he formed the most judicious plans, and was generally successful in the execution of them. His merit as a legislator procured him the appellation of the Justinian of England. He reduced the chaos of law into a luminous order; made salutary alterations in the jurisdiction and practice of the courts; rendered justice more easy of access, more regular and determined; diligently watched the conduct of his judges, whose corruption he rigorously punished; enacted a variety of admirable statutes for the promotion of the most valuable purposes of society; and, in a word, he instilled new life into the legal and political body.

• Blinded by the splendour of this prince's character, some historians have affected to consider it as free from blemish or imperfection, and as exhibiting the union of every virtue. But a faultless portrait does not belong either to this monarch, or to any other personage, who ever flourished; and there were some vices in the composition of Edward, which render his claim to such extravagant commendation

dation much weaker than that of many other princes. These vices were, a disregard of justice where his own passions were concerned, and an immoderate ambition, a propensity to despotic acts, and an occasional adoption of sentiments of barbarity and revenge. These imputations on his memory are sufficiently proved by the genuine narrative of his reign.

‘The great aim of Edward’s internal government was to keep his subjects of all ranks in strict subordination to the laws. This was a difficult task in that turbulent age; and the accomplishment of it required a masterly hand. But the king’s intrepidity and fortitude over-awed both clergy and laity, and the nobles as well as the commonalty. Some instances, indeed, occurred of baronial disobedience and contumacy, which obliged even this spirited prince to make occasional concessions; but, for the most part, he found means to repress that licentiousness which, under a weak and negligent prince, would have terminated in an open defiance of the authority of the crown.’

The narrative of the reign of Edward II. is followed by a succinct history of the English church, from the accession of Henry II. to that of Edward III. The account of Roger Bacon we shall transcribe:

‘Roger Bacon, a Franciscan friar, was, without controversy, the greatest man of the age in which he lived. He studied at the universities of Oxford and Paris; and acquired, by the union of a surprising genius and intense application, such a degree of knowledge as far surpassed the attainments even of his most celebrated contemporaries. His skill in astronomy, and in the various branches of natural philosophy, subjected him to the suspicion of being conversant in the magic art. His great superiority of knowledge excited the envy of his own fraternity; and being accused of holding intercourse with evil spirits, he was imprisoned by the direction of the general of the order. He continued many years in confinement; and it is not improbable, that this rigorous treatment might partly arise from the liberality of his sentiments on the subject of religion, which rendered him obnoxious to the bigots of that dark age. Notwithstanding the persecutions which he endured from the prejudices of the times, he was enabled to make such discoveries and improvements in art and science, as must excite the astonishment of those who consider the imperfect lights afforded him by the learning of the thirteenth century. He discovered the art of constructing reading-glasses, telescopes, and several other constituent parts of philosophical apparatus. He was so conversant in the nature of the mechanical powers, as to invent or improve machines of general utility. He explained the composition and use of gun-powder, though that destructive combustible was not publicly known in Europe till near the middle of the fourteenth century, when Schwartz, a German

man monk, claimed the honour of its invention. He observed that error in the calendar, which afterwards occasioned the Gregorian correction of the style. He devised most of the operations practised in chemistry, and improved the art of healing the disorders of the human frame. In short, he was endued with a most perspicacious and comprehensive genius, which penetrated into the recesses of knowledge and science, which enlightened the obscurity of former ages, and paved the way for the progress of a Verulam and a Newton. This extraordinary man, who, though assisted in a pecuniary way by some of his learned friends, of whom bishop Gros-tête was the principal, never attained any important preferment, died in 1292, at the age of seventy-eight, in a monastery belonging to his order at Oxford. Of his writings, some have been printed, others are lost, and some are yet in manuscript. His *Opus Majus*, of which he sent a copy to pope Clement IV. is a valuable collection of scientific tracts.

From the narration of the reign of Edward III. we shall select the description of the battle of Crecy.

‘Edward had formed the intention of besieging Calais, being of opinion that the capture of a town so conveniently situated with respect to England would be extremely conducive to the success of his future efforts against the French. He now directed his march thither, with a determination neither to force an engagement, nor to decline one when offered. When he reached Crecy, a small town in his hereditary county of Ponthieu, which Philip had wrested from him, he commanded his troops to halt; and, expecting that his rival, elate with superiority of numbers, would attack him, he selected an advantageous situation for his camp. He fixed on a gentle ascent, with a wood in his rear, which, as well as his flanks, he fortified with entrenchments. He arranged his army in three divisions. He committed the first line, consisting of near 11,000 men, to the charge of the prince of Wales; of the second, amounting to about 7000 combatants, the earls of Arundel and Northampton had the direction; and the third, comprehending 12,000, he reserved to himself.

‘After having rested at Abbeville, where the earl of Savoy joined the French army with a body of 1000 cavalry, Philip advanced to Crecy. The fatigue of a disorderly march not seeming to be a proper prelude to an engagement, he was advised by some of his officers to defer the attack till the next morning; and he therefore issued orders for halting. The van complied; but being pressed forward by the intractable eagerness of the following *corps*, they were obliged to resume their march, and thus approached the enemy in great confusion. Philip endeavoured, though with little success, to reduce his army into order; and it was imperfectly formed into three bodies. The first line commanded by John de Luxemburg,

bourg, king of Bohemia, under whom were 3000 men at arms, 15,000 Genoese cross-bow-men, and upwards of 10,000 French infantry. The second division was conducted by Charles count of Alençon, brother to Philip; and it was composed of 4000 horse and 20,000 foot. The king himself headed the third body, which consisted of about 9000 cavalry, and 40,000 infantry. Thus did the Gallic host contain more than thrice the number of Edward's army.

‘The Genoese began the conflict; but they were so warmly received by the English archers, that they were speedily put to flight, and fell back on the cavalry of the count of Alençon, who, regardless of the fate of these *cowards* (as he called them), pressed forward to the charge, trampling many of them to death. A furious assault was given by the count to the troops led by the prince of Wales; and the king of Bohemia joined in the attack. This monarch, though advanced in years, and almost blind, still retained the intrepidity which had signalised his youth; and rushed with his knights into the heat of the action. Young Edward was so pressed by superior numbers, that he found it difficult to maintain his ground; but being well supported by the second line, he ably withstood all the efforts of the foe. Fresh multitudes of the French advancing continually, the earl of Warwick, who had been selected by his sovereign to act as the immediate assistant and the guide of the youthful prince, dispatched a knight to the king, to solicit his aid for his harassed son. The messenger found the senior Edward in a wind-mill on the summit of the hill, viewing the progress of the engagement. Having asked whether his son was dead, wounded, or unhorsed, he was gratified with an account of his being yet unhurt; and concluding that the disorderly impetuosity of the French would ultimately yield to the intrepid coolness and judicious conduct of his officers, and the well-directed valour of his men, he resolved not to advance with the third division, till his interposition became absolutely necessary to prevent the ruin of the other part of his army. “Go, said he to the knight, and desire those who sent you to abstain from troubling me while my son is alive. Let him endeavour to merit the honour of knighthood, which he lately received from my hands; and let the fame of a glorious victory be purchased by him and his fellow-combatants, without my interference or participation.” This declaration being communicated to the prince and his companions, tended to augment their confidence and alacrity; and they continued the combat with such vigorous exertions, that they at length completed the rout of the two first bodies of the French army. But the third line, commanded by Philip in person, remained yet to be vanquished; and this was of itself much superior to the whole force of the English. The consternation, however, which the discomfiture of two such numerous divisions had produced, counterbalanced all the effects of Philip's gallant example. That prince fought for some time with great resolution,

till, having been twice dismounted, and wounded in the neck and thigh, he was on the point of being taken prisoner. From this danger he was rescued by John of Hainault, who furnished him with another horse, and hurried the reluctant monarch off the field. After Philip's retreat, little resistance was made by his troops, who were totally defeated with great slaughter.

'In this celebrated engagement, which furnished a most conspicuous display of English prowess, and which will ever be ranked among the most splendid passages of the military history of this country, the flower of the Gallic nobility fell, as well as the most distinguished allies of their sovereign. Of the French who were sacrificed on this fatal day, the principal were the counts of Alençon, Blois, Vaudemont, Harcourt, Aumale, Auxerre, and Sancerre. Among the confederate princes who were slain, the king of Bohemia, the king of Majorca, the duke of Lorraine, and the earl of Flanders, are enumerated by cotemporary writers. Besides the princes and noblemen who lost their lives on this memorable occasion, 80 bannerets, 1200 knights, 1500 gentlemen, 4000 men at arms, and near 30,000 infantry, are reported to have fallen. The English, on the other hand, are said to have lost only one esquire, and three knights, and a very inconsiderable number of common men. The slaughter of the foe was greatly increased by the orders which Edward gave before the battle, intimating that his men should not encumber themselves with prisoners; in consequence of which, no quarter was given by the English.

'At the close of the battle, the king descended from his post of observation, and received his son with the strongest demonstrations of joy and affection; he exclaimed, with transport, "My gallant son, may you persevere in the course which you have so nobly begun. You have acted in such a manner, as to prove yourself worthy of that crown to which you are entitled by hereditary right; and I have reason to glory in the possession of such a son." The prince received the compliments and congratulations of his father with an aspect of unaffected modesty; and falling on his knees, craved the paternal blessing.'

The third volume closes with Dr. Coote's observations on the English constitution: and we shall terminate our present extracts with his sentiments on the national council.

'The great council, or *wittena-gemot*, possessed, in conjunction with the king, the sovereignty of the state. In this assembly, laws were enacted for the whole community, taxes were imposed, and the most important points of polity were discussed and determined. With respect to the members who composed this council, such doubts have arisen among historians and antiquaries as perhaps can hardly be resolved at this distance of time. Many writers of reputation have confined to the nobility the right of attendance in the

wittena-gemot; and others, without a due examination of the subject, have supported a doctrine maintained by celebrated names. But when we find that the principal advocates for the exclusion of the commons from the Anglo-Saxon legislature, are persons who, in other respects, have proved themselves unfriendly to the cause of liberty and to the just claims of the people, we shall be the less inclined to pay an implicit deference to their opinions, or to receive with undiscerning acquiescence what may ultimately appear to be the dictates of party, or the conclusions of prejudice.

‘It is acknowledged that the Saxons preserved, after their settlement in this island, the same customs and institutions which they had followed on the continent. We are informed by an historian of undoubted credit and ability, that, among the states of Germany, the freemen in general had the right of assembling in the national council, and of joining with the nobility in the discussion of matters of superior importance, while affairs of smaller moment were determined by the nobles alone *. From this single authority, we are justified in inferring the presence of the commons not only in the councils of the heptarchy, but in those of the subsequent monarchy. Is it reasonable to suppose that a high-spirited and victorious people will abandon, in the establishment of colonies in a conquered country, the grand rampart of general liberty, when no cause or pretence offered itself for such dereliction?’

‘The expressions used by our earlier writers, when they mention the public councils, are for the most part such as *seem* to favour the idea of excluding the commons; but the monks not being remarkably accurate in their modes of speech, may have included under one pompous appellation (as, *principes, magnates, proceres, optimates*, &c.) not only the nobles, who were more particularly entitled to such a style, but such of the gentry as had been deputed by the land-holders and free-men of the realm to represent them in the *wittena-gemot*. The persons thus delegated acquired a temporary superiority over those members of the community who were not the objects of representative choice, and might, without much distortion of signification, be comprehended under the general denomination of the principal or the greatest men of the kingdom.

‘But, though there is reason to conclude, that individuals answering to our present gentry were admitted to a seat in the national

“* De minoribus rebus principes consultant, de majoribus omnes; ita tamen, ut ea quoque, quorum penes plebem arbitrium est, apud principes pertractentur.” Tacit. Germ. cap. II.

‘Mr. Hume is of opinion, that this practice of procuring the assent of the whole community could only have place in small tribes, where every citizen might, without inconvenience, be assembled upon any extraordinary emergency.” In answer to this remark, it may be observed, that it could easily take place in extensive principalities, by the medium of representation. But, (says the historian) “Tacitus speaks not of representatives.” We learn, however, that the Germans adopted the principle of representation in other transactions; and why should we not infer that they also applied it to this case?’

assemblies, we are not inclined to carry this idea so far as to suppose, with some authors, that persons so inconsiderable as the heads of tithings sat as representatives of the ten families under their jurisdiction; a circumstance which would not only have rendered the councils too numerous, but would have been an unnecessary extension of the popular interference in the legislature. It is probable, however, that the hundredary, or magistrate of the hundred, was admitted to the privilege of representing that division of a county; and that the chief magistrate of a great town was honoured with a similar trust. We are expressly informed, that a *ceorl*, who possessed five hides of land, was regarded as a *thane*, and had a right to a seat in the *wittena-gemot*. As it can hardly be contended that all who had acquired that property were nobles in the strict sense, for they ought rather to be classed among the gentry, we may consider them as corresponding in some measure with our present idea of the commons. And though the estate of qualifications seems to have been considerably enlarged before the Conquest, it does not thence follow that the governing magistrates of the towns and hundreds, who, if they really sat in the *wittena-gemot*, were admitted in consequence of their office, were excluded.

‘The power of this assembly not only extended to the principal acts of government and legislation, but even to the deposition of such sovereigns as were guilty of flagrant violations of the rights of their subjects. We learn, that Sigebert, king of Wesssex, was deposed, for his tyranny and barbarity, by the states of his realm *.

‘Though the greatest caution ought to be used in the exercise of this right of removing a tyrant from his throne, the act itself is justifiable on the principles of reason. Whatever may be advanced, in opposition to this doctrine, by the bigots of indefeasible right, and however strong may be their deprecation of the dangers that may arise from inculcating such an idea into the public mind, the right of deposition seems to exist in the collective body of every state, though it should only be enforced in cases of extreme necessity. Government was manifestly intended for the protection and benefit of the whole community, not for the gratification of the vanity, ambition, caprice, avarice, or despotism, of the ruling individual. Without discussing the subject of an original contract between the governor and the governed, we may conclude, that a reciprocity was adopted in the original formation of monarchies or states; that the ties of submission and allegiance were supposed to be requited by the obligations of justice, moderation, and equity, on the part of the rulers; and that flagrant violations of these duties authorize a revocation of that power which was only a trust for the public weal, and which, when grossly abused, ought to be transferred to other hands †.’

Things

* * Chron. ax. Sad ann. 755.—Hen. Huntingd. lib. iv.’

† Mr. Burke, in his celebrated pamphlet on the French revolution, remarks, C. R. N. ARR. (XI.) July, 1794. X

Things as they Are; or, the Adventures of Caleb Williams.
By William Godwin. 3 Vols. 12mo. 10s. 6d. sewed.
Crosby. 1794.

TO anticipate the contents of this very interesting narrative, would be no kindness to the reader. We shall, therefore, not attempt an analysis, but simply observe, that the plot of this novel turns on the enmity of two neighbouring gentlemen, the one of whom is governed by all the vulgar passions predominant in uninformed minds, pride, interest, love of power, and envy; the other is externally amiable, but is internally directed, not by true principle, but by that very equivocal motive to virtue, the love of fame. Actuated by this principle, the latter is betrayed into the commission of a crime, which involves the remainder of his life in perplexity, gloom, distress, and cruelty.

The moral is excellent, but the necessity of *religious* principle, without which we are persuaded no real virtue can exist in the human heart, is not so strongly enforced, as the nature of the story would admit. The characters are extremely well drawn; and the pictures of modern manners are in most instances but too faithfully delineated. The political reflections, which however are not very numerous, might in general have been spared; and in a future edition, which we doubt not so very interesting and entertaining a book must soon come to, we would recommend to the author to expunge a considerable part of them at least.

It is but justice to add, that this work ranks greatly above the whole mass of publications which bear the name of novels, if perhaps we except the productions of Fielding, Smollet, and Burney. In the construction and conduct of the narrative, it is even, in our opinion, superior to them. It is no mean compliment, indeed, to Mr. Godwin's ingenuity to say, that though the passion of *love* (which has in general been considered as an essential adjunct in the composition of a novel)

marks, that, "the question of dethroning kings will always be, as it has always been, an extraordinary question of state, and wholly out of the law; a question (like all other questions of state) of dispositions, and of means, and of probable consequences, rather than of positive rights. As it was not made for common abuses, so it is not to be agitated by common minds. The speculative line of demarcation, where obedience ought to end, and resistance must begin, is faint, obscure, and not easily definable." But the faintness of this metaphysical line is of little consequence. Gross and continued acts of tyranny and injustice will appear, even to ordinary minds, as the only grounds of resistance; and few civilized communities will even think of aiming at the removal of their sovereignty without being justified by such a series of the most unequivocal acts of oppression and iniquity, as must supersede all doubts respecting the termination of the line of boundary."

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does not enter into the plot, so fascinating is the narrative; that few readers will have sufficient coolness to lay down the book before they have concluded it.

We shall select a few specimens from those parts which are most easily detached from the main story.

‘ The person in whom these calamities principally originated, was Mr. Falkland’s nearest neighbour, a man of estate equal to his own, by name, Barnabas Tyrrel. This man one might at first have supposed of all others least qualified from instruction, or inclined by the habits of his life, to interfere with and disturb the enjoyments of a mind so richly endowed as that of Mr. Falkland. Mr. Tyrrel might have passed for a true model of the English squire. He was very early left under the tuition of his mother, a woman of very narrow capacity, and who had no other child. This mother seemed to think that there was nothing in the world so precious as her hopeful Barnabas. Every thing must give way to his accommodation and advantage; every one must yield the most servile obedience to his commands. He must not be teased or restricted by any forms of instruction; and of consequence his proficiency even in the arts of writing and reading was extremely slender. From his birth he was muscular and sturdy; and, confined to the *ruelle* of his mother, he made much such a figure as the whelp-lion that a barbarian might have given for a lap-dog to his mistress. But he soon broke loose from these trammels, and formed an acquaintance with the groom and the game-keeper. Under their instruction, he proved as ready a scholar as he had been indocile and restive to the pedant who held the office of his tutor. It was now evident that his small proficiency in literature was by no means to be ascribed to want of capacity. He discovered no contemptible sagacity and quick-wittedness in the science of horse-flesh, and was eminently expert in the arts of shooting, fishing, and hunting. Nor did he confine himself to these, but added the theory and practice of boxing, cudgel-play, and quarter-staff. These exercises added tenfold robustness and vigour to his former qualifications. His stature, when grown, was somewhat more than six feet, and his form might have been selected by a painter as a model for that hero of antiquity, whose prowess consisted in felling an ox with his fist, and then devouring him at a meal. Conscious of his advantage in this respect, he was insupportably arrogant, tyrannical to his inferiors, and insolent to his equals. The activity of his mind, being diverted from the genuine field of utility and distinction, showed itself in the rude tricks of an overgrown lubber. Here, as in all his other qualifications, he rose above his competitors; and if it had been possible to overlook the callous and unrelenting disposition in which they were generated, you would not have denied your applause to the invention these freaks displayed, and the rough, sarcastic wit, with which they were accompanied.’

The following scene is delineated with a masterly hand :

‘ On the evening of the second, Mr. Falkland arrived, accompanied by Dr. Arnold, the physician by whom she had previously been attended. The scene he was called upon to witness, was such as to be most exquisitely agonizing to a man of his acute sensibility. The news of the arrest had given him an inexpressible shock ; he was transported out of himself at the unexampled malignity of its author. But, when he saw the figure of miss Melville, haggard, and a warrant of death written in her countenance, a victim to the diabolical passions of her kinsman, the scene seemed too much to be endured. When he entered, she was in the midst of one of her fits of delirium, and immediately mistook her visitors for two assassins. She asked, where they had hid her Falkland, her lord, her life, her husband ! and demanded that they should restore to her his mangled corpse, that she might embrace him with her dying arms, breathe her last upon his lips, and be buried in the same grave. She reproached them with the fordidness of their conduct in becoming the tools of her vile cousin, who had deprived her of her reason, and would never be contented till he had murdered her. Mr. Falkland tore himself away from this painful scene, and, leaving Dr. Arnold with his patient, desired him, when he had given the necessary directions, to follow him to his inn.

‘ The perpetual hurry of spirits in which miss Melville had for several days been kept by the nature of her indisposition, was extremely exhausting to her ; and in about an hour from the visit of Mr. Falkland her delirium subsided, and left her in so low a state, as to render it difficult to perceive any marks of life. Dr. Arnold, who had before withdrawn, to soothe, if possible, the disturbed and impatient thoughts of Mr. Falkland, was summoned afresh upon this change of symptoms, and sat by the bed-side during the remainder of the night. The situation of his patient was such as to keep him in momentary apprehension of her decease. While miss Melville lay in this feeble and exhausted condition, Mrs. Hammond betrayed every token of the tenderest anxiety. Her sensibility was habitually of the acutest sort, and the qualities of Emily were such as powerfully to fix her affection. She loved her like a mother. Upon the present occasion every sound, every motion made her tremble. Dr. Arnold had introduced another nurse in consideration of the incessant fatigue Mrs. Hammond had undergone ; and he endeavoured by representations, and even by authority, to compel her to quit the apartment of the patient. But she was uncontrollable ; and he at length found that he should probably do her more injury, by the violence that would be necessary to separate her from the false and innocent, than by allowing her to follow her own inclinations. Her eye was a thousand times turned with the most eager curiosity upon the countenance of Dr. Arnold, without her daring
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to breathe a question respecting his opinion, lest he should answer her by a communication of the most fatal tidings. In the mean time, she listened with the deepest attention to every thing that dropped either from the physician or the nurse, hoping as it were to collect from some oblique hint, the intelligence which she had not courage expressly to require.

Towards morning the state of the patient seemed to take a favourable turn. She dozed for near two hours, and, when she awoke, appeared perfectly calm and sensible. Understanding that Mr. Falkland had brought the physician to attend her, and was himself in the neighbourhood, she requested to see him. Mr. Falkland had gone in the mean time with one of his tenants to bail the debt, and now entered the prison to inquire whether the young lady might be safely removed from her present miserable residence, to a more airy and commodious apartment. When he appeared, the sight of him revived in the mind of miss Melville, an imperfect recollection of the wanderings of her delirium. She covered her face with her hand, and betrayed the most expressive confusion, while she thanked him with her usual unaffected simplicity, for all the trouble he had taken. She hoped she should not give him much more; she thought she should get better. It was a shame, she said, if a young and lively girl as she was, could not contrive to outlive the trifling misfortunes to which she had been subjected. But, while she said this, she was still extremely weak. She tried to assume a cheerful countenance; but it was a faint effort, which the feeble state of her frame did not seem sufficient to support. Mr. Falkland and the doctor joined to request her to keep herself quiet, and to avoid, for the present, all occasions of exertion.

Encouraged by these appearances, Mrs. Hammond now ventured to follow the two gentlemen out of the room, in order to learn from the physician what hopes he entertained. Dr. Arnold acknowledged that he had found his patient at first in a very unfavourable situation, that the symptoms were changed for the better, and that he was not without some expectation of her recovery. He added, however, that he could answer for nothing, that the next twelve hours would be exceedingly critical, but that, if she did not grow worse before morning, he would then undertake to answer for her life. Mrs. Hammond, who had hitherto seen nothing but despair, now became frantic with joy. She burst into tears of transport, blessed the physician in the most emphatic and impassioned terms, and uttered a thousand extravagances. Dr. Arnold seized this opportunity to press her to give herself a little repose, to which she consented, a chamber being first procured for her next to that of miss Melville, and she having charged the nurse to give her notice of any alteration in the patient.

Mrs. Hammond enjoyed an interrupted sleep of several hours, when, towards the afternoon, she was alarmed by an unusual bustle

in the next room. She listened for a few moments, and then determined to go and see what was the occasion of it. As she opened her door for that purpose, she met the nurse who was coming to her. The countenance of the messenger told her what it was she had to communicate, without the use of words. She hurried to the bedside, and found miss Melville expiring. The appearances that had at first been so encouraging, were but of short duration. The calm of the morning proved to be only a sort of lightning before death. In a few hours the patient grew worse. The bloom of her countenance faded; she drew her breath with difficulty; and her eyes became fixed. Dr. Arnold had come in at this period, and had immediately perceived that all was over. She was for some time in convulsions; but, these subsiding, she addressed the physician with a composed, though feeble voice. She thanked him for his attention; and expressed the most lively sense of her obligations to Mr. Falkland. She sincerely forgave her cousin, and hoped he might never be visited by too acute a recollection of his barbarity to her. She would have been contented to live; few persons had a sincerer relish of the good things of life; but she was well pleased to die rather than have become the wife of Grimes. As Mrs. Hammond entered, she turned her countenance towards her, and with an affectionate expression repeated her name. These were her last words; in less than two hours from that time, she breathed her last in the arms of this faithful friend.'

The revenge of an irritated and unprincipled woman is depicted in the ensuing scene :

'Such were the meditations which now occupied my mind. At length I grew fatigued with continued contemplation, and to relieve myself I pulled out a pocket Horace, the legacy of my beloved Brightwell! I read with avidity the epistle in which he so beautifully describes to Fuscus the grammarian, the pleasures of rural tranquillity and independence. By this time the sun rose from behind the eastern hills, and I opened my casement to contemplate it. The day commenced with peculiar brilliancy, and was accompanied with all those charms, which the poets of nature, as they have been styled, have so much delighted to describe. There was something in this scene, particularly as succeeding to the active exertions of intellect, that soothed the mind to composure. Insensibly a confused reverie invaded my faculties, I withdrew from the window, threw myself upon the bed, and fell asleep.

'I do not recollect the precise images which in this situation passed through my thoughts, but I know that they concluded with the idea of some person, the agent of Mr. Falkland, approaching to assassinate me. This thought had probably been suggested, by the project I meditated of entering once again into the world, and throwing myself within the sphere of his possible vengeance. I imagined
that

that the design of the murderer was to come upon me by surprise, that I was aware of this design, and yet by some fascination had no thought of evading it. I heard the steps of the murderer as he cautiously approached. I seemed to listen to his constrained, yet audible breathings. He came up to the corner where I was placed, and then stopped. The idea became too terrible, I started, opened my eyes, and beheld the execrable hag before mentioned, standing over me with a butcher's hatchet. I shifted my situation with a speed that seemed too swift for volition, and the blow already aimed at my scull, sunk impotent upon the bed. Before she could wholly recover her posture, I sprung upon her, seized hold of the weapon, and had nearly wrested it from her. But in a moment she resumed her strength and her desperate purpose, and we had a furious struggle; she impelled by inveterate malice, and I resisting for my life. Her vigour was truly Amazonian, and at no time had I ever occasion to contend with a more formidable opponent. Her glance was sudden and exact, and the shock with which from time to time she impelled her whole frame, inconceivably vehement. At length I was victorious, took from her her instrument of death, and threw her upon the ground. Till now the sobriety of her exertions had curbed her rage; but now she gnashed with her teeth, her eyes seemed as if starting from their sockets, and her body heaved with uncontrollable insanity.

'Rascal! devil! she exclaimed, what do you mean to do to me?

'Till now the scene had passed uninterrupted by a single word.

'Nothing, I replied: begone, infernal witch! and leave me to myself.

'Leave you! No: I will thrust my fingers through your ribs, and drink your blood!—You conquer me?—Ha, ha!—Yes, yes! you shall!—I will sit upon you, and press you to hell! I will roast you with brimstone, and dash your entrails into your eyes!—Ha, ha!—ha!

'Saying this, she sprung up, and prepared to attack me with redoubled fury. I seized her hands, and compelled her to sit upon the bed. Thus restrained, she continued to express the tumult of her thoughts by grinning, by certain furious motions of her head, and by occasional vehement efforts to disengage herself from my grasp. These contortions and starts were of the nature of those fits, in which the patients are commonly supposed to need three or four persons to hold them. But I found by experience that, under the circumstances in which I was placed, my single strength was sufficient. The spectacle of her emotions was inconceivably frightful. Her violence at length, however, began to abate, and she became persuaded of the hopelessness of the contest.

'Let me go! said she. Why do you hold me? I will not be held!

'I wanted you gone from the first, replied I. Are you contented to go now?

'Yes, I tell you, misbegotten villain! Yes, rascal!

'I immediately loosed my hold. She flew to the door, and, holding it in her hand, said, I will be the death of you yet: you shall not be your own man twenty-four hours longer! With these words she shut the door, and locked it upon me. An action so totally unexpected startled me. Whither was she gone? What was it she intended? To perish by the machinations of such a hag as this, was a thought not to be endured. Death in any form, brought upon us by surprise, and for which the mind has had no time to prepare, is inexpressibly terrible. My thoughts wandered in breathless horror and confusion, and all within was uproar. I endeavoured to break the door, but in vain. I went round the room in search of some tool to assist me. At length I rushed against it with a desperate effort, to which it yielded, and had nearly thrown me from the top of the stairs to the bottom.'

Mr. Godwin will by some be thought to have been guilty of a misnomer, since, instead of 'Things as they are,' the novel might, perhaps, as well have been intitled, 'Things as they ever have been.'

Inquiries into the Origin and Progress of Heraldry in England, with explanatory Observations on Armorial Ensigns. By James Dallaway, A. M. of Trinity College Oxford, and Fellow of the Society of Antiquaries. 4to. Coloured Plates. 3l. 3s. Boards. White.

THOUGH heraldry be a subject with which philosophy can have little connection, and which, at this time, is not to be held out as among the useful pursuits of the learned, we cannot but admit that it has acquired something like dignity and true consequence from the manner in which these inquiries have been pursued by Mr. Dallaway.

'Heraldry, says he, in its present state, has just pretensions to be ranked in the circle of sciences; so general in its usage, so infinitely various in its discriminations, and so classical in its specific differences, that if system be the ground work of science, this claim may be fairly advanced. Yet, this has been the effect of successive ages, in the progress from its invention for military regulation, when the rudest symbols were sufficient for the chief purpose, that of distinction of one man, or band of men, from another, to its connexion with the graphic art, when the most shapeless delineations, which were from the first cause only attractive, became splendid by painting and enamel.—It would be an uninteresting task to examine all the early treatises upon heraldry, and to collect their very vague
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and fanciful conjectures, and the numerous evidences adduced by these authors concerning the origin and use of arms. Many who have thought that comparative antiquity must necessarily decide on the merit of their favourite science, have traced it far beyond the scope of chronology, to the Egyptians, and their "land of darkness *." Diodorus Siculus is cited as an authority, asserting that armorial distinctions were first adopted by Anubis and Macedo, sons of Osiris, under the emblems of a wolf and a dog. To the Greeks they are likewise attributed, and if the poetic delineation of the shields of heroes described by Homer, Æschylus and Virgil, be not inapplicable to the devices of the middle centuries, with apparent propriety. But it will appear that they were not analogous, being the personal furniture of the chiefs only, embellished according to the fancy of the artist, and allusive to some exploit past or predicted, but neither hereditary, nor gentilitial.

Having thus combated the supposition, that heraldry originated with the Egyptians, the author proceeds to shew, that its introduction has been with no less impropriety attributed to the Romans. Neither were the devices used to distinguish the different tribes of the Jews to be considered in any other view; the opinions of the rabbinical writers being greatly at variance on the subject of the Jewish armouries.

The origin of heraldry, however, the author thinks, may be justly ascribed to the Germans, from whom it has been withheld by writers who did not sufficiently discriminate between national symbols from figures placed on the helmets and shields of warriors, and those devices composed of different delineations and tinctures, which have been assigned, by sovereigns, to families, as the exclusive property of themselves and their posterity.

But though the Germans may be justly considered as the inventors of heraldry, the art of blazonry, which gave it importance, and splendour, appears to be unquestionably due to the French. Our author's conjectures as to the period when armorial devices began to be generally adopted, rest on the magnificent tournaments held in the reign of Hugh Capet, towards the end of the tenth century; and in this he appears to be well supported by the authorities he has referred to.

But the individual bearing of arms had its most immediate

* * Paradise Lost, b. i. v. 344 :

' — darkened all the land of Nile.'

and b. xii. v. 187 :

' Darkness must overshadow all his bounds,
Palpable darkness.'

We presume the author conceived, that this literal sense would justify the metaphorical, as being the land of hieroglyphics and mythology.

sanction from William the Conqueror, who having acquired a taste for martial exercises and customs under the successors of Hugh Capet, permitted his followers, under certain restrictions, to adopt these distinctions; and their intermarriages afterwards with the Anglo-Saxons, together with the prevailing relish for Norman fashions, were a means of extending the custom still farther.

On the great seal of Richard I. that monarch is represented bearing three lions passant on his shield; and in the year 1187, in the former reign, the seal of Gervase de Pagenel exhibits a shield charged with two lions passant, which device, John, afterwards king of England, also bore. The engraving of arms on the seals affixed to deeds and charters, seems next to have evinced the growing importance of heraldry, and to have afforded the best historical information respecting it.

But a period not a little material to these investigations was that of the croisades, which commenced in 1095, and which indeed took their name from the cross of red stuff sewed to the coat of every foldier. Ariosto, our author observes, is minute in his account of the devices of the English nobility, whom he represents giving assistance to Charlemagne against the Saracens. Tasso also describes the English, in the third croisade, bearing the white cross only. The latter, however, has not given any descriptions capable of assisting our conjectures respecting blazonry, though he occasionally refers to the heraldic figures in general use in his own time. This examination of the epic poets, we apprehend, is intended to prove the specific difference between symbols and armorial ensigns which were introduced by the Normans, and in this view they are certainly important.

In the remainder of this section we find many particulars of an interesting nature, and some perhaps on which criticism might dwell with peculiar approbation, but our desire of affording our readers an opportunity of judging of the style and manner in which this entertaining work is written, will, we hope, justify our passing over the remaining contents in a more cursory way.

The leading subjects discussed in the seven remaining sections are briefly—The Causes of Hereditary Bearings—Tournaments—Appointment of Herald in England by royal Authority—Office and Court of the Earl Marshal &c.—Genealogy—Quartering of Arms—Incorporation of the Herald—Their Visitations of Counties—Institution of Parochial Registers, &c.—Literary History of Heraldry during the Reigns of Elizabeth and James, with a Catalogue of Authors—Solemnization of the Order of the Garter—Attendance of Herald in the King's Household &c.—Origin of Surnames—

Oliver

Oliver Cromwell and the Republican Party—Their Devices—Cases in the Court of Chivalry &c.—Investiture and Ceremonial of the Creation of Heraldry—Catalogue of foreign Writers on Heraldry—Compilation of Pedigrees—Quartering of Arms—Sketches of fictitious Genealogy illustrative of the Rights of quartering—Marks of Filiation or Cadency, &c. &c.

Our author introduces his third section in the following way:

‘ A desire, in his social state, of tracing an original from the most remote founder of a family, seems to have been one of the earliest inclinations in the mind of man. Genealogy, or the art of arranging lineal descents, and ascertaining collateral consanguinity, was certainly the first pursuit of a scientific nature, that occupied the minds of our primeval ancestors, after the conveniences of life had been procured by mechanic inventions. To the patriarch of a family, and the chief of a tribe, this office was appropriated; and, as in sacred writ we find the generations detailed with the most scrupulous accuracy, there are sufficient proofs, that in the more barbarous nations the social system in some degree prevailed; and that each tribe was discriminated as being a branch of the multiplied family of one common parent.

‘ In our own country the succession and connexions of noble families were originally registered by ecclesiastics. One of the duties enjoined in the statutes of every founder of a religious house, was the collecting notices of the births, marriages, and obits of immediate descendants. The rite of funeral obsequies, and prayer for the dead, contributed in a great measure to the regular performance of this injunction; as the names of each were sometimes distinctly mentioned; but more particularly as the patronage of the monastery was usually vested in the representative of the founder. It was a frequent custom to expose these genealogies, curiously drawn out, in the chapter houses of the larger monasteries; but always the business of the register to enter them in the records, to which reference might be made. Leland and Dugdale have transcribed many pedigrees from such documents; and in the *Monastricon* scarcely a foundation charter is recited, to which the “*stemma*,” or “*genealogia fundatoris*,” is not annexed.

‘ The use of arms was closely connected with the study of genealogy; and when the mode of including in the same escutcheon the armorial bearing of every heir female with whom an intermarriage had been made, was universally followed, they were the more necessary to each other. By the fully quartered escutcheon, a compendious scheme of connexions was presented at one view, and a general idea communicated of the comparative claims of each family in the scale of hereditary dignity. Blazonry, by this improvement, emerged from its primary and simple state; and by such combinations, the art of marshalling, unknown before in the same extent, became the most essen-

essential qualification of an expert herald. To determine the right of introducing the arms of others into the escutcheon, and to distribute them, when allowed, in their proper gradation, opened a new field of professional ability, which required the most diligent application to the laws and confirmed practice of arms.

‘ At this æra, the whole learning of the nation, without the pale of the cloister, appears to have been confined to the study of genealogical deductions, and the knowledge of the heraldic symbols peculiar to any family with whom an alliance could be proved. Even the ladies were as well versed in marshalling their hereditary achievement, as in the service of oratory. The sumptuous vests and mantles which they were employed in embroidering, were made in the form of escutcheons joined together, and so accommodated as to include all the quarterings they could legitimately claim. But such acquaintance with heraldry was chiefly acquired by oral and traditional instruction; for, prior to the invention of printing, what manuscripts remain upon this subject are in general rolls of arms emblazoned or described in technical terms. No systematic or elementary treatise, by which the science could have been taught, was made public, till the avenues to universal information were laid open by the typographic art. It was confined to the heralds or paper-stainers whom they employed, who considered it as the mystery of their trade, and therefore not to be divulged.’

In p. 290 our author gives the following interesting particulars relative to the decline of the court of chivalry.

‘ The history of the proceedings in the court of chivalry must, from a deficiency of authorities, remain almost unknown. Circumstances which cannot be ascertained have conspired to consign their records, during the early centuries, to a total oblivion. All that is preserved in the archives of the college of arms, appears to have been collected rather as private than official notices, and as memoranda made by the practitioners in that court, in no instance giving more than a summary view of any particular cause, hereafter to be cited as a precedent.

‘ When the welfare of society was consulted by our ancestors in their establishment of juridical authority to which all questions of right and property should be referred, the institution of the chancery and ecclesiastical courts was intended to supply every remedy in cases of partial defect in the common law, and to embrace every object by which a perfect legislation might be constituted. Our present refinements have made these alone necessary, as the conduct of life has gained experience from the progress of social intercourse, and prudence has suggested more liberal sentiments and discovered more rational principles of action. But the fierce and ungoverned spirit of our rude forefathers disdained the protracted decisions of regular arbitration,—it sought the more immediate and sanguinary redress

dress of personal combat, and that in instances so frequent as to threaten a very serious injury to the public good.

Several of our sovereigns, solicitous to preserve the lives of their subjects, especially as this practice prevailed amongst the higher ranks, and to repress the savage inclination for combat upon frivolous occasions, issued peremptory edicts to prevent it; excepting when the cause in dispute required the royal licence. Before that could be obtained, a process in the earl marshal's court was indispensably necessary, and in most instances the investigation of the quarrel terminated in reconciliation, upon due concession made by the offending party. It may be conjectured, that the unblemished impartiality and honour which directed these awards, rendered the final appeals to this court not less frequent than satisfactory to the gentry of this kingdom. It was the tribunal to which insulted courtesy could resort for justification, and where, when personal vindication was suspended, every gentleman was confident of the protection of his honour. This jurisdiction, as in early times it was purely and impartially administered, involved the most beneficial effects. Manners, no longer marked by boisterous hospitality and unpolished kindness, or distorted by avowed animosity, assumed a milder aspect and influence, and were reduced to a general system of mutual civilities, which in the course of refinement produced urbanity with all its conciliatory features. To what shall this improvement in society be primarily attributed, save to the acquiescence which was sanctioned by the influence of chivalry, in levying punishments, and promulgating these regulations of conduct and ceremony, in the observance of which the character of a gentleman consisted?

Such was the influence and national utility of this institution in the remoter centuries, nor would it have declined with such haste and effect in the popular opinion, had the spirit of its ancient liberality remained superior to corrupt bias and mercenary interference. Causes, vexatious, and nugatory, were multiplied to an excess very inimical to constitutional liberty, and the authority which was at first submitted to without suspicion of eventual abuse, was exerted scarcely less arbitrarily than that of the detestable star-chamber. In this degenerate state, amongst the most prominent grievances, the dissolution of the court of chivalry was proposed in parliament as a public improvement by Mr. Hyde, afterward lord chancellor Clarendon, who asserted only its present abuse, bearing honourable testimony of its former respectability; and for whose resentment motives of a personal nature are assigned. It is certain, that his near relative had incurred the censure of the heralds in their visitation in 1623, and was branded as an usurper of armorial distinctions. After the Restoration, under the auspices of the duke of Norfolk, the ingenious Dr. Plots was directed to collect and arrange all the existing evidences of the history and privilege of the curia militaris, which he has digested with much ability, and with a view to reconcile the public mind

mind to the re-establishment of its jurisdiction. The effort was unsuccessful, for after a long interval, the last cause between Blount and Blunt, concerning right of bearing arms, was tried in the year 1720. An imperfect statement of the practice of the court, of the nature of the allegations, and the mode of inflicting penalties, I have subjoined, as the result of no inattentive search for more satisfactory proofs; and trust that they may be deemed curious and interesting. Unimportant as most of them must appear at this time, it would be condemned as an unworthy prejudice to lament, that an institution now become oppressive should be dormant; for its abolition we cannot allow to have taken place; or to hazard arguments in their support which modern acuteness of discrimination would so readily controvert. The necessity of such a public tribunal has long ceased, for modes of social intercourse have undergone a total change, and individuals, influenced by more refined motives and more complicated springs of action, are become the arbitrators of their mutual conduct. In the haughty solitude of the feudal chief, jealousy of an equal dignity in others was perpetually excited, nor could the flame of animosity have been subdued, without the absolute injunction of superior authority. Modes of compromising disputes, which are adopted now, could not have been submitted to by them without an impeachment of personal valour. The severest punishment which could be inflicted by this court, was that of degradation from the honour of knighthood; and proof may be adduced of the reluctance with which it was decreed, as three instances only remain recorded, and those at distant periods; they are of sir Andrew Harclay in 1322, sir Ralph Grey in 1464, and of sir Francis Michell in 1621.

We shall close these extracts with Mr. Dallaway's account of the visitations of the heralds, a subject of pretty general curiosity, yet very imperfectly understood. He says,

‘The process which was in use previous to and during the last visitation, I shall endeavour to lay before my readers as succinctly as possible. The king issued his royal letters patent to Clarenceux or Norroy, as north and south of Trent, in which very full powers were given them to summon all persons, styled gentry, to give account of themselves and connexions, to confirm or disavow all claim to coat armour by adducing the most authentic proofs. Circular letters were then sent by the earl marshal to the lord lieutenant of each county to direct the high constable of the hundreds to assist the heralds in the performance of their office. Formularies of the summons are subjoined at length, as proving the nature of the business and the authority with which they were invested. By connecting the execution of this commission with the civil power, and engaging its officers to perform the preliminary parts, the heralds found the difficulties of their task greatly lessened. Accustomed to obedience in all matters in which constables and municipal magistrates were active,

active, the summons issued in virtue of the return made by them of persons liable to their jurisdiction, were in general attended to, as far as bare acknowledgment. Where the contempt was not declared, various pretexts and excuses amounted to an actual evasion of what was required. It rested entirely with the persons summoned to give partial or perfect information, to enter their pedigree or to communicate a continuation of it. The reception of the heralds deputed by Clarenceux or Norroy, during these progresses, varied according to the estimation in which these matters were held by the individuals who were subject to their jurisdiction. Some objected to their pecuniary demands, and by others a total contempt of the court of chivalry and indifference to armorial distinction were openly avowed, and all right and title to it renounced. Lists of these disclaimers, with their own signatures, now appear attached to visitations preserved in the College of Arms, and are considered as absolute renunciations of heraldic honours, and binding on their posterity. Notwithstanding these public notices, many displayed their armorial bearings without scruple upon their furniture and funeral monuments, and doubts have arisen, whether the single act of one representative of a family, who from time to time had borne arms, could virtually deprive all his descendants of that right. These assumptions are of course opposed by the College of Arms, as infringing their exclusive authority, and as weakening the validity of those grants which have been conceded by them.

‘ In the life of Gregory King, Lancaster herald, the emoluments of several visitations are specified, and the amount appears to have been considerable. Preparatory to their progress, they employed some persons skilled in heraldry to collect information, and deputed to them a power of acting upon their behalf. This plan was replete with effects detrimental to the respectability of the College of Arms, and gave much umbrage to the ancient gentry: for many of mean origin availed themselves of these mercenaries to procure the ensigns of gentility. It is true, that when the heralds discovered such illicit proceedings, they punished the delinquents with all the feeble vengeance the decayed court of chivalry could exert, which by the assistance of the common law, extended to fine and imprisonment.’

The author proceeds to describe the amazing increase of armorial bearings, to the majority of which no pretension can be confirmed, but which were the result of the heralds' visitations. He then proceeds to shew the connexion of heraldry with sculpture, painting and architecture, and to many other particulars of a curious nature; but for these we must refer to the work, of which we shall take our leave in noticing its Appendix. Of this we shall briefly say, that it contains much illustrative and useful matter, but none of more value to the intelligent antiquary than a genuine copy of ‘the Boke of St. Albans.’

The plates, though only slight etchings tinted to resemble the original illuminations, possess a degree of merit, and are very numerous. From this character, however, we are compelled to except a very few of the tail-pieces, which the author should on no account have introduced.

Poems, by John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence. 4to. 8s. 6d. Boards. Law and Son. 1794.

THE volume, here presented to the public, consists of Allegory, Sacred Poetry, Songs, Elegies, Sonnets, and Miscellaneous Pieces, all which together certainly shew that the author is a lover of the Muses; but whether they likewise are in love with him, does not, we think, appear with equal evidence. The Poem of greatest length is *The Progress of Poetry, Painting, and Music*, in which there are some pretty descriptive lines; but the Allegory is conducted with very little judgment. Before the introduction of letters (it thus begins):

‘Fancy, a bashful nymph, had fixed her seat
Amid the windings of a still retreat.’

Having described her romantic situation, her employments are thus enumerated :

‘ Oft on her couch the Nymph in listless ease,
Would sleeping waste the sultry Summer’s days;
On light transparent wings while dreams flew round,
And shook from murmur’ing air a lulling sound.
Thick dancing so in Noonday’s yellow beam,
The million insects gayly colour’d gleam.
So frequent sparks, the circling wheel displays,
And gilds the night with artificial rays.

The Nymph had various tastes, she would delight
To sit by glowing embers in the night,
And picture figures in the changing light.
Then musing oft she stray’d abroad, at Eve,
To note what shapes the floating clouds would give.
Sometimes she sought the depths of nightly shade,
Or watch’d the moon beams sleeping on the glade,
Or idly view’d in air thin bubbles float,
Or listen’d to the bashful cuckoo’s note,
Or pleas’d would see the stream meand’ring glide,
And playful sunbeams dancing on the tide.
Full oft she stray’d deep roaring torrents near;
In silence then repos’d her list’ning ear,

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And on the ground, to catch each sound would lay,
And shake at ev'ry trembling of the spray.'

It is a pity the last couplet, which is beautiful, should be blemished by the substitution of *lay* for *lie*, a colloquial barbarism which writers should avoid giving any sanction to. The author goes on to tell us, that Fancy was beheld by Genius, who became enamoured of her, and by whom she had three daughters, *Poetry*, *Painting*, and *Music*. Their different turn of mind, and childish employments, are described with imagery sufficiently appropriate. In the second Canto the three daughters are married; but here we do not admire the author's judgment in match-making; for we cannot see that any of the husbands would not have suited equally well any of the partners. *Poetry* is married to *Art*, *Painting* to *Industry*, and *Music* to *Necessity*. After the union, however,

' Soon as the days of transport could subside,
And love flow'd equal in a smoother tide,
They all resolv'd in wider space to rove,
To wander far and natural taste improve.
On this intent, they chose a diff'rent road,
And fix'd an hour to join the same abode.'

But they soon found that their labours did not prosper; Art could do nothing for Poetry without Industry, and Necessity was not sufficient for Music without Art; whereupon they agreed to inquire at the shrine of Fate, who decreed—what? that for the future they should never separate; but it is evident the allegory required for conclusion that the husbands and wives should live in common. The allegory is therefore unsuitable. In the three following Cantos Fate shows to Poetry, Painting, and Music, by anticipation, their future triumphs in the exhibition of those characters who have been most eminent in their respective departments. As this is the longest of these Poems we have given it a proportional importance; our readers will not expect us to extend our remarks to the whole of the collection, in which, though there are many pleasing lines, there are many also diffuse and feeble. The following stanzas, on a village funeral, notwithstanding they remind us of the Elegy in a Church-yard, may be read with pleasure.

' Tho' poor the victim, who to peace descends,
Within these silent chambers of the dead;
Some faithful friend, his lowly rites attends,
Who thro' long sickness smooth'd his thorny bed;

The flatt'ring med'cine who with care supplied;
Watch'd ev'ry wish, and sigh'd to ev'ry sigh;

Check'd the slow ebb of life's departing tide ;
And clos'd the curtains of the sightless eye.'

In the Ode to the Rose, the thought is poetical of its fragrance, being intended as a regale to some invisible beings.

' Is it for us thy charms are spread ?
For us alone such incense shed ?
To please the mortal sons of care ?
Or for some Spirits of the air ?
Offsprings of immortality,
From gross and cumbrous bodies free ?
Invisible as scent or sound,
Yet filling all the air around ?
Floating on beams of golden day ?
Or on the pale moon's chaster ray ?
Alike thou openest fair to light ;
Or to the solemn suited night :
Too sweet alone for casual taste !
To blush unknown or vainly waste !'

Upon the whole, if, instead of sending out a quarto volume, Mr. Bidlake had confined his ambition to polishing with care a few small pieces, he might probably have succeeded.

A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev. Thomas Townson, D. D. &c. to which is prefixed an Account of the Author. 8vo. 5s. Boards. Payne. 1793.

THOSE who read with satisfaction Dr. Townson's former work on the Gospels, will derive proportionable pleasure from this valuable supplement, which every where displays the same accuracy of investigation and acuteness of remark. For the readier comprehension of the order in which the transactions of this interval are arranged, the author, in his Introduction, has furnished a summary, divided into twelve sections, each of which includes, under a distinct period, the incidents belonging to it. These periods are : *Friday Evening—Saturday—Sunday Morning ; (in four divisions)—Sunday Afternoon and Evening—The six Days following that of the Resurrection—The Octave of the Resurrection—The time in which the Disciples were in Galilee (in two divisions)—From the Return of the Disciples to Jerusalem, to the Ascension.* The texts containing the history thus distinguished, next follow with a collateral paraphrase, and to these observations are subjoined, either to explain facts or justify the order in which the author hath

hath disposed them. In the paraphrase and observations, the doctor has departed, where necessary, from the common translation.

Where the different parts of a work are so closely interwoven with each other as in this, it is scarcely possible to fix upon any detached passage that may give an adequate specimen: we therefore subjoin the conclusion.

“ St. Paul mentions five appearances of Christ to his disciples, between his resurrection and ascension.

“ He was seen of Cephas: then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that he was seen of James: then of all the apostles.” 1 Cor. xv. 5—7.

“ Of these appearances all but the fourth may be reduced to those that are recorded in the Gospels.

“ 1. He was seen of Cephas;” on the day of the resurrection; Luke xxiv. 34.

“ 2. Then of the twelve;” on the evening of that day and of the Sunday following; John xx. 19 and 26. upon which latter occasion the apostles by the presence of St. Matthias would be literally twelve.

“ 3. After that of above five hundred brethren at once;” on the mountain in Galilee, “ where Jesus had appointed them,” according to St. Matthew xxviii. 16. For it is generally thought that he and St. Paul here speak of the same appearance. It was about twenty-six years after the resurrection, as chronologers compute, when St. Paul said, “ Of whom the greater part remain unto this present.”

“ 4. After that of James;” of James the less, as it is reputed; so called to distinguish him from James the son of Zebedee and brother of John. The Gospels are silent concerning this appearance: St. Paul places it after that to the five hundred.

“ 5. Then of all the apostles.”

“ We may presume that after the return of the apostles out of Galilee to Jerusalem, our Lord showed himself not only to them, at different times, but to others of his faithful followers; and that all these were witnesses of his ascension in particular. For St. Paul does not confine the name of apostles to the twelve, but extends it to others who were of note in the church. In this place it may comprehend all those, on whom the spirit descended on the day of Pentecost.

“ The Gospels give us no intimation that our Lord’s continuance on earth after his resurrection was forty days. St. John, who seems to extend it the furthest, relates only one appearance that did not fall within the first eight days. St. Matthew does not go beyond the appearance on the mountain in Galilee, which he seems to place

early. And on reading St. Mark, nay even St. Luke, we should be apt to conclude, that the ascension quickly followed the resurrection. Yet St. Luke, and doubtless every one of the evangelists, had an exact knowledge of the time when Christ "was parted from them and carried up into heaven." If they do not always observe the real order, or note the precise time, of certain facts which they mention, it is no proof that they were not perfectly acquainted with both.

' The variations, which are supposed to abound particularly in this part of their writings, are among the proofs that we have the history of our Lord's resurrection in its original state. Changes made in it would have been such as were imagined best suited to reduce their narrations to a greater agreement with each other.

' We learn indeed from St. Jerom, that such things had been practised in the Latin versions of the Gospels. Portions of these were read in the public service of the church; and the collections of them were called *evangelitaria*; or, if they contained all that was read in every service, *evangelia plenaria*. In different places they might have been translated from the Greek verity, to use St. Jerom's own expression, by different persons, and modeled as he relates. And one would be inclined to think that his tragical complaints of the confusion introduced into the Latin Gospels, respected these books principally if not solely. For there was a Latin translation of the scriptures, received long before his time into the western and African churches, called the *Italic*; to which St. Augustin gives the preference before other versions, as adhering more closely to the words of the original, and with greater clearness of diction: and on this he seems to have grounded his interpretations when he composed his treatise of the Consent of the Evangelists; where not only his references and quotations agree with our present Greek text, but his own remarks upon it suppose it to have been exactly as we now have it; except in one or two immaterial articles, in which he agrees more with the vulgate. I am here speaking particularly of the History of the Resurrection. Whatever seeming discordances of fact or expression, interpreters of the original, or expositors of translations from it, now labour to harmonize, the very same had St. Augustin to contend with in the work just mentioned: so that the evangelical histories of the resurrection, deemed to contain greater difficulties to conciliate than any other part of the New Testament, continue precisely as he found and had received them from the church of elder times.

' In this tract St. Augustin observes, that "the evangelists bear witness mutually to each other, even in some things which they themselves do not relate, by showing that they knew them to have been *spoken*." We may add, that they bear the like witness to each other, in other things which they themselves do not record, by showing that they knew them to have been *done*. The parts of their
writings

writings which we have been considering are not without proofs of the truth of the observation.

‘ St. Matthew, who mentions no appearance of Christ to his disciples, prior to that on the mountain of Galilee, yet testifies that this was not the first. He says, “ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them,” xxviii. 16. When had he made this appointment with them? Not in his promise before his passion, Matth. xxvi. 32. Not in his messages to them after his resurrection, Matth. xxviii. 7. and 10. The assurance given them in all these places, as far as appears, is only that they should see him in Galilee. He names no particular spot of it in any. Yet such a place had been appointed by him, as St. Matthew informs us. Thus he signifies, that our Lord had showed himself to his disciples before they left Jerusalem; and had there directed them to the precise spot in Galilee, to which they should repair that they might see him again.

‘ St. Mark, who describes Mary Magdalene as going with two others to the sepulchre, and then relates the appearance of the angel to the women, says soon after, that “ Jesus appeared first to Mary Magdalene;” that is, to her singly. Although, therefore, he has taken no notice that she left her two friends at the sepulchre while she ran to Peter and John, by this he shows plainly, that he knew of the separation that had taken place for a while between her and them.

‘ Having told us that our Lord appeared first to Mary Magdalene, he says, “ After that he appeared in another form unto two of them as they walked and went into the country.” How in another form? He has not intimated that there was any change from our Lord’s usual appearance, either when Mary Magdalene or these two disciples first saw him. He alludes therefore to circumstances, which he does not stay to relate, but leaves to be explained by succeeding evangelists; of whom St. John tells us, that our Lord seemed to Mary Magdalene the gardener when he first spoke to her; St. Luke, that when he joined the two disciples on the way to Emmaus, they took him for a stranger going from Jerusalem.

‘ St. Luke says of St. Peter at the sepulchre, “ Stooping down he beheld only the linen clothes (the Othonia) lying.” He had told us before, that Joseph of Arimathea having taken down the body of Christ from the cross, wrapped it in a sindon: in which only, for any thing that he says about the interment, it might have been deposited in the sepulchre. Yet now he speaks of the othonia, and shows that he was acquainted with a circumstance long after related by St. John, that Joseph and Nicodemus wound the body with the spices in these othonia.

‘ He says of the women, “ They found the stone rolled away from the sepulchre:” in the manner St. John of Mary Magdalene, “ She see h the stone aken away from the sepulchre.” Neither of

these evangelists had informed us in what manner the sepulchre had been closed. They suppose the fact related by St. Matthew and St. Mark, that Joseph of Arimathea had secured the sepulchre by rolling a great stone to the door of it; and thus attests its reality.

‘ St. John represents Mary Magdalene, when she ran to St. Peter and himself, as saying to them, “ They have taken away the Lord out of the sepulchre, and we know not where they have laid him ;” but as replying to the question of the two angels, “ Woman, why weepest thou,” by saying, “ Because they have taken away my Lord, and I know not where they have laid him.” To the apostles she expressed the concern of her two friends as well as her own, and there said, “ we” know not; to the angels whose question was personal to her, she was to account for her own tears, and here said, “ I” know not. In this instance we find St. John describing her as alone; in the other bearing witness that she had gone with company to the sepulchre.

‘ If we took a larger view of this subject, we should perceive it opening upon us, and a variety of examples justifying the remark, that “ the evangelists bear witness mutually to each other, even in some things which they do not relate by showing that they knew them.”

‘ These and such like documents as these, interwoven with the sacred text, must help to convince a careful and candid inquirer, that we have the history of Christ just as the evangelists wrote it, and to satisfy him, on what grounds and with what qualifications they composed their gospels.

‘ They allude, as we have seen, to things which they do not mention, sometimes to such as had been written, frequently to those which had not been recorded. In both cases it is done, as perfect masters of a subject glance at circumstances of it, which they do not stop to explain.

‘ On some occasions they see fit to adopt much of the language and recital one of another. But on comparing them it will be found, that he who succeeds, relates things as a well-instructed independent witness of the same facts, not as a copyer of the other.

‘ Each of them has a peculiarity of method and design in treating the same argument; contracting or enlarging, omitting or adding, and setting the same object in a different point of light, as his own proposed method and design led him.

‘ Yet a spirit of accurate consistency runs through their works thus diversified: so that fitly framed together by a skilful hand they unite into a body of history that is harmonious in all its constituent parts. And to what can this be ascribed but to the energy of the original before them?

‘ But there is no original or pattern to the first authors of historical relation to bring and keep them to this perpetual consent under different

different views, and in the small and less observable, as well as striking features of that which is delineated by them, except the real existence of it.

‘ Such, therefore, that is, facts really existent in time, place, and manner, as they are described, were, with the other parts of this holy history, the resurrection, the appearances, and the ascension, of our Lord Jesus Christ.

‘ To him be praise and glory and adoration, in all the churches of the saints. Amen.’

The biographical account of the author, is drawn up, as an act of gratitude for his patronage, by Mr. Churton of Brasen Nose; and, would our limits allow, many citations might be advantageously presented from it: a few, however, we cannot omit.

‘ There is an epigram of Martial, which, as critics in general allow, relates to the Christians. It alludes to the persecution in which the humanity of Nero, to speak of him in Mr. Gibbon's words, caused them to be wrapt in pitched tunics or shirts, and burnt by way of torches. The epigram is this:

‘ In matutina nuper spectatus arena
Mucius, imposuit qui sua membra focus;
Si patiens fortisque tibi durusque videtur,
Abderitanæ pectora plebis habes.
Nam cum dicatur, tunica præsentem molesta,
Ure manum; plus est dicere, non facio.’

‘ Having read this epigram more than once without being able to construe the last two lines, though the drift of them is intelligible, I consulted Dr. Lardner's Collection of Testimonies, where I found it thus translated, vol. i. p. 355: ‘ You have, perhaps, lately seen acted in the theatre Mucius, who thrust his hand into the fire. If you think such an one patient, valiant, stout, you are a mere senseless dotard. For it is a much greater thing, when threatened with the troublesome coat, to say, I do not sacrifice, than to obey the command, burn the hand.’

‘ The doctor, not quite satisfied with his version of the conclusion, which indeed is rather a paraphrase, gives another: ‘ For it is a much greater thing, when threatened with the troublesome coat, you are commanded to burn your hand, to say, I will not.’ This is more literal, but does not remove the difficulty, for the alternative proposed to the Christian, was not, either burn your hand, or burn in this shirt; but, either burn some incense, to the statue of the emperor perhaps, or burn in this shirt.

‘ In spite, therefore, of all the editions of Martial that I have seen, I have no doubt that he wrote, instead of ‘ ure manum,’ as we now read, ‘ ure manu,’ ure aliquid thuris manu, and escape this

dreadful punishment. According to which the words may be rendered, 'When you are told, the pitched shirt being placed before you, you must either burn in this shirt, or offer a little incense with your own hand, it is a greater instance of fortitude to say, I will not do it, than even to burn off that hand.'

'The last words, 'non facio,' are not easily translated. They mean not only, I will not do it, but, I will not sacrifice. For *so facio* sometimes signifies; as in Virgil:

'Cum faciam vitula pro frugibus. Ecl. iii. 77.'

'At the close of this year, 1790, he wrote the following ode, to his friend William Drake *, jun. esq. in return for a present he had received from him:

Aufus et ipse manu juvenum tentare laborem.

'GULIELMO DRAKE, JUNIORI, ARMIGERO.

'Integer vitæ Gulielme, tecum
Tiberis ripas adiisse gratum est,
Quaque florentis populi alluebat
Sequanâ turres,

Tunc ovans amnis; neque enim sciebat
Quanta vis, orci e tenebris, fororum
Missâ dirarum male feriatam
Urbem agigaret.

Nunc dolet prisca pietas ab aris
Pulsa; cesserunt et honos et ordo;
Rege detruso, modo qui per orbem
Claruit omnem;

Rege captivo, et trepidante, plebis
Inter insanæ miseros tumultus,
Quæ suum miro dominum colebat
Nuper amore.

Gens levis, gens sunt malefida Galli,
Sed fides antiqua beatiorum
Anglicâ terrâ retinet—tuoque
Pectore sedem.

Quas pares grates tibi, proque cultis
Versibus reddat nitidoque dono,
Qui tuo imprimis animo foveri
Gaudet, amicus?

* The gentleman whose eloquence in the house of commons renders him to the minister so powerful a coadjutor.

Exeat felix abiturus annus ;
Ducat et longam feriem sequentum,
Cuncta qui plene cumulent tuisque
Et tibi fausta.'

' He had, in truth, the most perfect command of all his intellectual stores ; and so intimately was he versed in the celebrated authors of Greece and Rome, and their great English rivals, that there was scarcely a shining passage in their immortal works, that was not treasured up in his wonderful memory. His conversation, whether with a few or with more, was rich, animated, and interesting ; and perhaps no one, endowed with any degree of sensibility, ever was in his company without feeling himself, for the time, happier and better. His cheerfulness was invariable, and his civility the genuine virtue of the heart ; and that a heart overflowing with benevolence, and hallowed by religion. From this source streamed an effulgence of countenance, which those only who beheld can adequately conceive ; but which perhaps never was better expressed, than in the words of our great poet :

' Till oft converse with heav'nly habitants
Begin to cast a beam on th' outward shape
The unpolluted temple of the mind."

' He was graceful in person, of middle stature, and rather thin, till he made his second tour into Italy, when he returned and continued of a fuller habit. He had long used glasses ; but, sight excepted, his bodily senses were unimpaired, and his teeth as firm and as white as ivory. But, " of the soul alone the form is immortal," and of that the fairest ornament was piety. We have before spoken of his devotion, domestic and public. His more private aspirations to heaven, the exercise of his closet, I presume not to " draw from their sacred abode." They were known to Him who seeth in secret ; and He will one day reward them openly. Public facts, however, are within the province of the historian ; and, if good, should be held forth to imitation. His piety was an early habit, and it never forsook him. It was the guide of his youth, the support of manhood, the crown of old age. In foreign countries this was his comfort ; in all the felicity of his native land, whose constitution none more ardently loved and admired, as few better understood ; in all the felicity of this favoured land, religion was his delight, and the church of England his glory. The full effects of this piety can be known only at that day, which shall reveal all things ; but many, doubtless, were in every way won to righteousness by its transcendent loveliness. It was humble and unobtrusive, never dashed harmless mirth, never courted human applause ; but, associated with joy and serenity, was ever ready, at home or abroad,

in

in the moment of gladness or day of affliction, to advance the love of God, the belief of his gospel, and the good of mankind.

‘ His candour was as striking as his other virtues. He gave full praise to merit, wherever it appeared; and was most willing to make allowance for human infirmity. The depravity of the age, that stale topic of the idle and censorious, was no subject of complaint with him; he hoped and believed better things of the world he lived in. He was a kind and gracious master; a most generous and faithful friend. Greater humanity has rarely dwelt in man; nor ever with more perfect obedience to a still higher principle. To behold him when he parted with those he loved, or when they were removed by death, was a lesson of affection to the heart, and of faith to the soul. He who records this had long been treated by him with parental tenderness; and in his last illness, when moments were precious, he never suffered him to retire to rest, without some act or expression of kindest regard.

‘ Never, perhaps, in these latter ages, has any man, in a like situation, been equally esteemed, and equally lamented. His parish, his friends, and all good men grieved for an event, that extinguished one of the brightest ornaments of religion and learning, and took from the poor, the widow, and the orphan, a protector, a guide, a father: of whom we may affirm, almost without a figure, that his every sentiment was piety, and every deed beneficence; his spirit was meekness, and his soul charity.

‘ Such was his life; and his death was similar, equally serene, resigned, and edifying. Without a struggle, without a sigh, his heart fixed on heaven, and his looks directed thither, he closed his eyes, never to open till the resurrection of the just.’

This narrative includes many proofs of Dr. Townson’s critical skill; and the indexes, by Dr. Loveday, furnish an admirable model which we hope to see followed.

The Principles of Eloquence; adapted to the Pulpit and the Bar.
By the Abbé Maury. Translated from the French; with additional Notes, by John Neal Lake, A.M. 8vo. 5s. Boards. Cadell. 1793.

THE abbé Maury, a name well known in politics as the bold and steadfast champion of aristocracy, and not less in the literary world as the author of several esteemed publications, chiefly oratorical, has in this dissertation given rather a series of lively and animated remarks on the rules of eloquence, illustrated by a number of striking examples, than a complete and regular system of the art. His style is warm and animated,
and

and it is easy to see he had it in view, in imitation of the Grecian critic,

‘ To be himself the great sublime he draws.’

Accordingly many passages in his work show that his taste and talents have qualified him to give both example and precept.—Of the eloquence proper for the bar, though the title of the book equally holds it forth to view, but little proportionally is said. Only two chapters are devoted to it; one to the comparison of Demosthenes with Cicero, in which he gives the preference to the former; the other to the mention of the chief pleaders who have distinguished themselves among his countrymen, Le Maître, Patru, Pelisson, who gained the highest reputation by pleading for Fonquet after his disgrace; and above all Arnaud the friend of Boileau. In later times the abbé thinks there has been a declension of talents in this line. The idea of the pulpit eloquence is thus beautifully opened :

‘ It is only necessary, in fact, for the orator to keep one man in view amidst the multitude that surrounds him; and, excepting those enumerations which require some variety in order to paint the passions, conditions, and characters, he ought merely, while composing, to address himself to that one man, whose mistakes he laments, and whose foibles he discovers. This man is, to him, as the genius of Socrates standing continually at his side, and, by turns, interrogating him, or answering his questions. This is he whom the orator ought never to lose sight of in writing, till he obtain a conquest over his prepossessions. The arguments which will be sufficiently persuasive to overcome *his* opposition, will equally controul a large assembly.’

He goes on :

‘ But, you may ask, where is this ideal man, composed of so many different traits, to be found, unless we describe some chimerical being? Where shall we find a phantom like this, singular but not outré, in which every individual may recognize himself, although it resembles not any one? Where shall we find him?—In your own heart.—Often retire there. Survey all its recesses. *There*, you will trace both the pleas for those passions which you will have to combat, and the source of those false reasonings which you must point out.’

The author proceeds to give directions for pulpit composition; first for collecting ideas by meditation and study, then for arranging the plan, and next for restraining the desire to shine, so apt to mislead young preachers.

‘ Reckon up all the illustrious orators. Will you find among them

them conceited, subtle, or epigrammatic writers? No; these immortal men confined their attempts to affect and persuade; and their having been always simple is that which will always render them great.—How is this? You wish to proceed in their footsteps, and you stoop to the degrading pretensions of a rhetorician! And you appear in the form of a mendicant soliciting commendations before those very men who ought to tremble at your feet! Recover from this ignominy. Be eloquent by zeal, instead of being a meer declaimer through vanity. And be assured that the most certain method of preaching well for yourself, is to preach usefully to others.*

Though there is something of the high priest in this apostrophe, it is a striking one.—But the most valuable part of this treatise, especially to an English reader, is the account it gives of the most celebrated French preachers, with specimens of their manner. The pulpit eloquence of the French is not so well-known among us as perhaps it deserves to be; their productions of that sort do not lie in the common track of French reading; moreover, partly from differences of religion and partly of taste, we are much prejudiced against them, nor are ours more agreeable to them. We have made very little progress, according to the abbé Maury, in true eloquence, and he treats our admired preachers, particularly Tillotson, in a manner which can hardly fail to shock an English reader, if he have not divested himself of national partialities.—The truth is, that the two nations judge of sermons by rules totally different. An English preacher is satisfied with his sermon if it be fit to be printed. A French preacher considers his as an oration to be delivered, and has no idea of separating the sermon from the audience who are to be affected by it; he considers what he is to say in connection with the gestures, the tones of voice, the striking pauses with which he is to deliver it: the English preacher only attends to the figure it makes upon paper.—Bossuet, of all the French preachers, is the favourite of Maury; he styles him the French Demosthenes.

Before him, Maillard, Menot, Corenus, Valladier, and a multitude of other French preachers, whose names, at this day, are obscure or ridiculous, had disgraced the eloquence of the pulpit by a wretched style, a barbarous erudition, a preposterous mythology, low buffoonery, and, even sometimes, by obscene details.

* Bossuet appeared.

* Accustomed to find himself engaged in controversy, he was, perhaps, indebted to the critical observations of the Protestants, who narrowly watched him, for that elevated strain, that strength of reasoning, that union of logic and eloquence, which distinguished all his discourses.

* Do you wish to know the revolution which he effected in the pulpit?

pulpit? Open the writings of Bourdaloue, of whom he was the forerunner and model. Yes; Bossuet never appears to me greater than when I read Bourdaloue, who, twenty years afterwards, entered this new road, where he had the skill to shew himself an original by imitating him, and in which he surpassed him in labour, without being capable of equalling him in genius.'

Bourdaloue he characterises by the fertility of his plans, the talent of well arranging his arguments, by the simplicity of a stile nervous and affecting, natural and noble by an accurate logic, and by the use which he makes of the fathers; but adds, that he was verbose. Massillon, by the quickness of his genius, the copiousness of his eloquence, and beauty of his stile. These celebrated authors are, however, not unknown to us. We shall rather, therefore, quote his account of Mr. Bridaine, celebrated for a popular and energetic eloquence which much resembles, as the translator has well observed, some of our methodistical preachers.

'He had so fine a voice, as to render credible all the wonders which history relates of the declamation of the ancients, for he was as easily heard by ten thousand people in the open fields, as if he had spoken under the most resounding arch. In all he said, there were observable unexpected strokes of oratory, the boldest metaphors, thoughts sudden, new, and striking, all the marks of a rich imagination, some passages, sometimes even whole discourses, composed with care, and written with an equal combination of taste and animation.

'I remember to have heard him deliver the introduction of the first discourse, which he preached in the church of St. Sulpice, in Paris, 1751. The first company in the capital went, out of curiosity, to hear him.

'Bridaine perceived among the congregation many bishops, and persons of the first rank, as well as a vast number of ecclesiastics. This sight, far from intimidating, suggested to him the following exordium, so far at least as my memory retains of a passage with which I have been always sensibly affected, and, which, perhaps, will not appear unworthy of Bossuet, or Demosthenes.

"At the sight of an auditory so new to me, methinks, my brethren, I ought only to open my mouth to solicit your favour in behalf of a poor missionary, destitute of all those talents which you require of those who speak to you about your salvation. Nevertheless, I experience, to-day, a feeling very different. And, if I am cast down, suspect me not of being depressed by the wretched uneasiness occasioned by vanity, as if I were accustomed to preach myself. God forbid that a minister of Heaven should ever suppose he needed an excuse with you! for, whoever ye may be, ye are all

all of you sinners like myself. It is before your God and mine, that I feel myself impelled at this moment to strike my breast.

‘ Until now, I have proclaimed the righteousness of the Most High in churches covered with thatch. I have preached the rigours of penance to the unfortunate who wanted bread. I have declared to the good inhabitants of the country the most awful truths of my religion. Unhappy man! what have I done? I have made sad the poor, the best friends of my God! I have conveyed terror and grief into those simple and honest souls, whom I ought to have pitied and consoled! It is here only where I behold the great, the rich, the oppressors of suffering humanity, or sinners daring and hardened. Ah! it is here only where the sacred word should be made to resound with all the force of its thunder; and where I should place with me in this pulpit, on the one side, death which threatens you, and on the other, my great God, who is about to judge you.’

And again :

‘ Many persons still remember his sermon on eternity, and the terror which he diffused throughout the congregation, whilst blending, as was usual with him, quaint comparisons with sublime transports, he exclaimed, “ What foundation, my brethren, have you for supposing your dying day at such a distance? Is it your youth?”

‘ Yes,’ you answer; ‘ I am, as yet, but twenty, but thirty.’—
“ Sirs, it is not you who are twenty or thirty years old, it is death which has already advanced twenty or thirty years towards you. Observe: eternity approaches. Do you know what this eternity is? It is a pendulum whose vibration says continually, Always—Ever—Ever—Always—Always! In the mean while, a reprobate cries out, ‘ What o’clock is it?’ “ And the same voice answers,” ‘ Eternity.’

‘ The thundering voice of Bridaine added, on those occasions, a new energy to his eloquence; and the auditory, familiarized to his language and ideas, appeared at such times in dismay before him. The profound silence which reigned in the congregation, especially when he preached until the approach of night, was interrupted from time to time, and in a manner very perceptible, by the long and mournful sighs, which proceeded, all at once, from every corner of the church where he was speaking.’

Superior still in true and effective eloquence was Vincent de Paul, of whom the following account is given :

‘ He was successively a slave at Tunis, preceptor of the cardinal de Retz, minister of a village, chaplain-general of the galleys, principal of a college, chief of the missions, and joint-commissioner of ecclesiastical benefices. He instituted in France the seminaries of the Lazarists, and of the daughters of charity, who devote themselves to the consolation of the unfortunate, and who scarcely ever change their condition, although their vows only bind them for a year.’

‘ Whilst

‘ Whilst kings, armed against each other, ravage the earth already laid waste by other scourges, Vincent de Paul, the son of a husbandman of Gascony, repaired the public calamities, and distributed more than twenty millions (of livres) in Champagne, in Picardy, in Lorraine, in Artois, where the inhabitants of whole villages were dying through want, and were afterwards left in the fields without burial, until he undertook to defray the expences of interment. He discharged, for some time, an office of zeal and charity towards the galleys. He saw one day a galley-slave, who had been condemned to three years confinement for smuggling, and who appeared inconsolable on account of his wife and children having been left in the greatest distress. Vincent de Paul, sensibly affected with his situation, offered to put himself in his stead, and, what doubtless, will scarcely be credited, the exchange was accepted. This virtuous man was chained among the crew of galley-slaves, and his feet continued to be swollen during the remainder of his life, from the weight of those honourable irons which he had borne.’

‘ When this great man came to Paris, foundlings were sold in the street of St. Landry for twenty sous a piece ; and the charge of these innocent creatures was committed, out of charity, as was reported, to diseased women, from whom they sucked corrupted milk.

‘ These infants whom government abandoned to public compassion, almost all perished ; and such as happened to escape so many dangers were introduced clandestinely into opulent families, in order to dispossess the legitimate heirs. This, for more than a century, was a never-failing source of litigation, the particulars of which are to be found in the compilation of our old lawyers. Vincent de Paul at once provided funds for the maintenance of twelve of these children. His charity was soon extended to the relief of all those who were left exposed at the doors of the churches. But that unusual zeal, which always gives life to a new institution, having cooled, the resources entirely failed, and fresh outrages were renewed on humanity.

‘ Vincent de Paul was not discouraged. He convoked an extraordinary assembly. He caused a number of those wretched infants to be placed in the church ; and forthwith mounting the pulpit, he pronounced, with his eyes bathed in tears, that discourse, which doth as much honour to his piety as his eloquence, and which I faithfully transcribe from the history of his life, drawn up by M. Abelly, bishop of Rhodes.

‘ Compassion and charity have assuredly induced you, ladies, to adopt these little creatures for your children. You have been their mothers by kindness, since their mothers by nature have forsaken them. See, now, whether ye also are willing to abandon them. Cease, for the present, to be their mothers, that ye may become their judges.

judges. Their life and their death are in your hands. I am going to put it to the vote, and to take the suffrages. It is time to pronounce their sentence, and to know if ye are unwilling to have compassion any longer upon them. They will live, if ye continue to take a charitable care of them, and they will all die if ye abandon them."

'Sighs were the only answer to this pathetic exhortation: and the same day, in the same church, at that very time, the Foundling Hospital at Paris was founded and endowed with a revenue of forty thousand livres.'

To Saurin, though a Protestant, our author pays a just tribute of praise, but with qualifications, which sufficiently show how extremely different are his ideas of pulpit composition from those which prevail amongst us. He blames his exposition of the text, his critical discussions, all which he says are extremely different from eloquence.

'On this account, therefore, when you read Saurin, do not stop short at any of the first part of his discourses. This manner of writing, which, at the beginning of this century, was called "the refugee style," has been charged against him on substantial grounds. He uses a translation of the Bible, which was made immediately after the separation of the Protestant churches; and this old language, contrasted with his modern eloquence, imparts to his style a savage and barbarous air.'

He adds, that he was a natural orator and would have acquired taste, if he had resided at Paris. It is plain from these criticisms that the character of an *instructor*, forms no part of the abbé's idea of a Christian preacher. We cannot refuse transcribing the passage of Saurin, of which he says, *Never did any orator conceive any thing more daring than the dialogue of Saurin between God and his auditory in his sermon on the fast of 1706.*

'Say now, in the presence of heaven and earth, what ills hath God inflicted on you. O my people, what have I done unto thee? Ah! Lord! how many things hast thou done to us! Draw near ye mourning ways of Zion, ye desolate gates of Jerusalem, ye sighing priests, ye afflicted virgins, ye deserts peopled with captives, ye disciples of Jesus Christ, wandering over the face of the whole earth, children torn from your parents, prisons filled with confessors, galleys, freighted with martyrs, blood of our countrymen, shed like water, carcases once the venerable habitation of witnesses for religion now thrown out to savage beasts and birds of prey, ruins of our churches, dust, ashes, sad remains of houses dedicated to our God, fires, racks, gibbets, punishments, till now unknown; draw nigh hither, and give evidence against the Lord.'

If so animated a writer is censured for being, in the opening of his discourses, dry and critical, it may be well supposed our English preachers, who are often so throughout the whole of theirs, fare but ill in our author's critique. As much, he says, as Saurin is inferior to the French preachers, so much are the English inferior to Saurin. He does not consider that few of our English preachers *intend* to be orators; or rather that, and that alone, is oratory, which in every nation is adapted to convince and to persuade the people of that nation. The partiality of the Frenchman is, indeed, pretty apparent in the abbé's criticism on Barrow and Tillotson; but as we have likewise our prejudices, it may be of service to know what foreigners think of us. In one thing we cannot acquit M. Maury of great presumption, which is of pretending to judge of the style of our authors, when he appears to have read them only through the medium of a translation; yet he breaks out into the following apostrophe, after quoting some passages of Tillotson, in which he fancies the style wants dignity.

'O Louis XIV! what wouldst thou have thought, if the ministers of the altar had addressed such language to thee in the midst of thy court! What would have been thy surprize, if thine ear, accustomed to the dignified accents of Bossuet, to the elevated and energetic tone of Bourdaloue, to the insinuating melody of Massillon, had been assailed with this gross and barbarous elocution?'

But the character of the two nations appears in nothing more strikingly than in the account he gives of a sermon preached by the bishop of Worcester (Dr. Maddox), in 1752, for the purpose of promoting the establishment of an hospital for inoculation.

'Destitute of imagination; and of sensibility, he wanders into abstract calculations respecting population; into low details about the secondary fever; and, after having exhausted all those combinations, certainly more suited to a medicinal school than a Christian assembly, he quotes the testimonies and authority of Messrs. Ranby, Hawkins, and Middleton, surgeons of London, of whom he speaks with as much veneration as if they were fathers of the church.

'The more we read foreign orators, the more we perceive the pre-eminence of the French preachers.'

Now the abbé does not reflect that an English audience would really consider Messrs. Ranby, Hawkins, &c. as much better authority in such a matter than all the fathers of the church put together, and would be sooner moved to endow an hospital by the simple statement that in the natural small-pox, one in seven are lost, and only in two or three hundred by

inoculation, than by all the figures of speech that could be put together.

Our author proceeds to investigate the style of Fenelon, Cheminais, Thomas, whose *panegyrics* he thinks have much of the style proper for preaching, and others both French and foreigners. We cannot follow him through all the rules he lays down for the perfection of the Christian orator; in general they evince his taste and judgment, but we could not help feeling indignant at seeing one whole chapter devoted to giving rules for paying compliments in pulpit discourses. *Established usage*, says he, *no longer permits the ministers of the gospel to preach the sacred word before the rulers of the world, without burning at their feet some grains of incense.* He adds, that kings are to be pitied who cannot escape flattery even in the pulpit; but surely those preachers are more to be pitied who, even in the pulpit, cannot forbear flattery. Still more are we shocked when we read, that compliments are best introduced *in a paraphrase of the holy scriptures, or in a prayer to God.*

We must not omit to remark that this treatise has received great additional value from the notes with which it has been enriched by the translator, who has sometimes illustrated and sometimes corrected the ideas of the abbé by a number of well-chosen quotations from our best critics and authors, and sometimes from those of other nations. The task itself of translation is sufficiently well executed. Here and there are blemishes in the style: *one goes to form his taste.—Let the orator avoid, as most dangerous rocks, those ensnaring sallies which would diminish the impetuosity of his ardour.* A strange confusion of metaphors; sallies that ensnare, which sallies are rocks, and which rocks diminish ardour. *Les mysteres*, translated *mysteries*, by which are meant the sacraments, &c. had been better with the article, *the mysteries*, which would have determined it to the specific sense; without the article, it means mysteries in general.

Plutarch's Treatise upon the Distinction between a Friend and Flatterer: with Remarks. By Thomas Northmore, Esq. M. A. F. S. A. 8vo. 4s. Boards. Payne. 1793.

THERE is no writer of antiquity whose works more deserve a serious perusal than those of Plutarch, whether we consider him as an historian or a moralist. His opinions, indeed, are frequently erroneous, his stories are sometimes improbable, and his language is not always correct; and of his reflections it may be said,

‘His thoughts too closely on the reader press,
He more had pleas’d us, had he pleas’d us less.’

But

But to a person who can read the opinions of others without prejudice, who are charmed with originality of conception, and with grave and dignified sentiment, who recal with pleasure the interesting remarks of ancient sages and heroes, and are willing to be made acquainted with the greatest incitements to virtue, no writer will be more entertaining, none more improving, than Plutarch.

The Treatise on the Distinction between a Flatterer and a Friend has been very much and very deservedly admired, as one in which is united all the delicacy that characterises Cicero's Treatise on Friendship, with the penetration that distinguishes Theophrastus' Moral Characters. One or two quotations from Mr. Northmore's translation shall be laid before the reader, whence he may judge of the nature of the original work, and the merit of the translation. The Treatise is addressed to Antiochus Philopappus :

‘ It is remarked by Plato, my friend, that all men are inclined to regard as venial a more than ordinary share of self-love; and yet such a propensity is attended with this bad consequence, beside several others, that it incapacitates us from making an upright and unbiassed judgement of ourselves; for love is blind to the imperfections of the object beloved, where we are not accustomed to reverence and pursue that conduct which is honourable and virtuous in preference to that of private interest and affection. And hence we lay ourselves open to the arts and machinations of the flatterer who possesses in this our self-fondness a citadel whence he may make his attacks upon us, well knowing that every self-lover, being the first and greatest self-flatterer, admits without difficulty another who he thinks will approve and bear witness to his actions. For surely he who is justly reproached with being fond of flattery is also very partial to himself, and through abundance of self-kindness not only wishes to inherit the various perfections which may entitle him to the good opinion of others, but really believes he does so; and though it be laudable enough to encourage the wish, yet we should be very cautious how we indulge in the belief. Now if truth, as Plato says, be a particle of the Divinity, and the origin of all good to gods and men, the flatterer is certainly in danger of being an enemy to the Gods, and above all to the Pythian Deity; for he constantly opposes that famous oracle of his—*know thyself*—by teaching every one to deceive himself, and keeping him in ignorance of the good and ill qualities that are in him, and thus the former are held in a state of imperfection, and the latter become totally incorrigible.’

The next paragraph is an agreeable specimen of Mr. Northmore's abilities as a translator: some, however, may probably dispute the propriety of the translation in the first sentence :

and the addition of the word *surely*, in the third line, is certainly improper: it rather weakens the passage, and has no corresponding word in the original.

The following is a judicious representation of some prominent features in the character of a flatterer:

‘ But the most artful part of his conduct is yet to come; for perceiving that a proper freedom of expostulation is allowed universally to be the very voice and language of real friendship, and as peculiar to it as sound is to any animal; and that a timid behaviour, which dares not boldly deliver its sentiments, is repugnant to that liberal openness and sincerity of heart which becomes the true friend; he has not let even this escape his imitation: but as skilful cooks make use of high seasonings to prevent the stomach being satiated by sweet and luscious meats, so the expostulatory freedom of the flatterer is neither genuine nor useful, but, winking as it were under frowns, tends only to sooth and gratify.

‘ Upon these accounts then the flatterer is difficult to be caught, like some animals which, through the bounty of nature, escape pursuit by assuming the colour of the subjacent earth, or herbage that surrounds them. But, since he deceives us by being disguised under the resemblance of a friend, it is our business to expose and detect him, by laying open the difference between them, since he is clothed, as Plato says, in foreign colours and ornaments, having none properly of his own.

‘ Let us consider then this matter from the beginning. We have said that friendship, for the most part, takes its rise from that similarity of temper and disposition, whereby we embrace the same manners and customs, and delight in the same studies and pursuits; according to those lines of the old bard,

‘ Age is most pleas’d when sweet converse join’d
With hoary age, so youth delights in youth,
And female softness harmonizes best
With kindred tenderness, th’ infirm th’ oppress
Bear to th’ oppress, a sympathy of woe.’

‘ The flatterer then, well knowing that all intercourse of love and friendship is grounded in a similitude of passions, here first endeavours to make his approaches, and to pitch his tents, as hunters do in the range and pasture of a wild beast; and here he gradually advances, by adapting and accommodating himself to the same pursuits, occupations, studies, and mode of living, until you are betrayed into his hands, and become mild and familiar to his touch; thus he takes care to censure whatever and whomsoever he perceives to incur your displeasure, and applaud whatever meets your approbation with extravagant fervour, in order that he may appear far to exceed you by his admiration and astonishment, and confirm your

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in the opinion that his love and hatred arise more from judgement than affection.

‘How then are we to convict this hypocrite, and by what distinctions is he to be detected, since he does not really resemble the friend, but imitates only his likeness? In the first place we ought to observe the equability and consistency of his life and conduct, whether he delight always in the same objects, and be uniform in his approbations, whether he regulate his behaviour according to one rule, and afford a proper example in his own life, for such conduct alone becomes the free and ingenuous admirer of real and true friendship; such only is the friend. But the flatterer having as it were no one fixt residence of behaviour, nor choosing a life to please himself, but moulding and conforming himself entirely to the will of another, is neither consistent nor uniform, but ever various and changeable, flowing about in every direction, from one shape to another, like water turned out of its course, and adapting itself to the soil which receives it. The ape, it seems, is caught while in his endeavours to imitate man, he accompanies his various motions and gestures, but the flatterer allures and attracts others by imitation, though not all in the same manner; for with one he sings and dances, wrestles and boxes with another, and if he chance to fall into the company of any who are fond of hunting and hounds, he scarcely refrains crying out in the words of Phædra;

‘O how I love to hear the hunter’s shouts

Ring through the echoing woods, by the Gods! I love

To hear the full-mouth’d pack, and chace the dappled stag;’

and yet he cares not a rush for the stag, his only care is to entrap the hunter. If indeed he be in pursuit of any young man who is fond of literature, instantly he is enveloped in books, his beard hangs down to his feet, his cloak is ragged and threadbare, he is indifferent about every other concern, while the numbers, rectangles, and triangles of Plato are perpetually in his mouth. If again any rich, idle, debauchee, come in his way,

‘The wife Ulysses soon strips off his rags,’

his threadbare cloak is thrown away, and his beard is mowed down like an unproductive harvest, while he indulges freely in the bottle and the glass, and in ridiculing and scoffing at the philosophers. Thus they say at Syracuse, when Plato arrived there, and Dionysius was enthusiastic in the study of philosophy, that the whole palace was full of dust and sand on account of the great concourse of geometricians, who described their figures there; but when Plato fell into disgrace, and Dionysius, forsaking his philosophy, betook himself again to drinking, debauchery, and every species of folly and intemperance, instantly were all transformed as by the cups of

Circe, and unlettered barbarism, stupidity and oblivion overwhelmed them.'

The notes, at the end, are judicious and select; the translation, if it has a few blemishes, has also many beauties; we think Mr. Northmore has adopted the true mode of translating, which ought not to be conducted with such great freedom as to lose sight of the idea of the original, nor yet, with such caution and literal precision, as to offend against the idioms of different languages.

We are informed that all the moral treatises of Plutarch are at no great distance of time to be presented to the public in an English dress; and, from the abilities engaged in the undertaking, it will, we doubt not, be conducted with correctness and elegance. The translation will be by different gentlemen, most of them of high character in the literary world, who, we doubt not, will ascertain, with all the accuracy that they possibly can, the true readings of this difficult, and corrupted author.

The Siege of Berwick, a Tragedy, by Mr. Jerningham: as performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. 6d. Robson. 1794.

MR. Jerningham has long been known to the public, as the author of a considerable number of poetical compositions, of which many are laboured into harmony and elegance, though none can be said to rise into strength or pathos. The general character of his style is what the French call *recherché*. It was therefore previously to be supposed, he would not greatly succeed in the dramatic line, and we fear the judgment of the public on the present piece, has not contradicted the preconceived idea. The piece is founded upon an incident during the siege of Berwick, in the reign of Edward III. when sir Alexander Seaton, the governor, refused to surrender the town, though at the hazard of losing his two sons, who being taken prisoners in a sally, were threatened with death unless the town was delivered up.

The play opens with the mention of a truce, we are not told for how long a time, which is to take place the next morning; the sons of Seaton eagerly beg to employ the remaining hours in a sally; to which enterprize they have been instigated by a vision, which appeared separately to each of them during the night. The father gives an unwilling consent, and endeavours to conceal the affair from his wife Ethelberta. In the second act he learns their party is defeated with great slaughter, and themselves taken prisoners. While he is imparting this news to Ethelberta, and endeavouring to console her, a herald

arrives with a message from the nameless general, for as he does not make his appearance during the whole piece, except to be killed, the author has not thought proper to be at the expence of finding him a name. He only tells us, that he may be certain he is not of English birth, for that

‘ Humanity adorns the English soldier ;
It is the wholesome gale that ventilates
Their heart, from the low subaltern up to
The royal youth who now in Gallia leads
His valiant band.’

And adds that he was formerly a Norwegian pirate. The message is in the following words :

‘ Attend ! (*reads aloud.*)
Complaints have reach’d me from my court, as if
I linger’d in subjecting your proud town :
To these complaints strong menaces are added !
I therefore summon you to surrender,
Or else your sons shall rue your stubbornness :
I will erect two pillars near the tower
From whence your crowding arrows gall us most ;
To these two pillars shall your sons be chain’d ;
Expos’d to the whole tempest of the war.’

Sir Alexander sends for answer, that he is resolved to do his duty, and Ethelberta reproaches him with more of bitterness in the words, than real passion in the manner. While they are talking, to their great surprize, and probably that of the audience, the sons return, but for no other reason that we can learn, than to say that *one* of them must go back again to meet his fate. This produces a conflict of generosity, which concludes with their determining both to sacrifice themselves, and they march off hand in hand like the two kings of Brentford.

‘ *Archibald.* Agreed—We’ll hasten to our mutual doom,
Co-equals at the hallow’d shrine of danger.

‘ *Valentine.* Will not the spirits of our valiant ancestry
Lean from their golden thrones on high, well pleas’d
While thus (*Encircling his brother.*)
we march undaunted to our fate.

One heart—

‘ *Archibald.* One cause—

‘ *Valentine.* One ruin, and one fame!’

When Ethelberta, in the beginning of the third act, finds out that they are gone, she proposes to her confidant, which confidant, according to laudable custom, has no other business

in existence than to hear what her mistress has to say, to consult a forcerefs concerning the fate of her sons, but, recollecting herself, she expresses her scruples upon applying to this witch, who must certainly come at her knowledge by dealing with the devil, on which the said confidant very wisely observes:

‘ This deep reflection will avert
Your anxious mind from its new-formed purpose.’

It does avert her purpose, however, and the reader must be content to know nothing more of this witch, than that *she sits in a church-yard, upon a seat of ebony, spread with skulls.* Ethelberta then resolves to go to the camp to endeavour to soften the enemy, and the representation of the dangers of her project, answers by the following simile, which we give because it is really beautiful :

‘ Talk not to me of dangers, I despise them.
Say, hast thou not beheld the bold sea-eagle,
When her dear young one from the rock hath fall’n,
Descend undaunted to the roaring main,
Dash with her throbbing breast the waves asunder,
To snatch the nestling from the ravenous shark !’

Ethelberta, however, receives no favour from the general, but a repetition of the permission to take back with her one of her sons ; but she likewise, very absurdly, and unnaturally in our opinion, prefers the loss of them both to the invidious office of making a choice ; and the third act concludes with leaving them tied to the pillars. In the fourth act, which is also the last, the truce expires, the archers are commanded to shoot, and sir Alexander falling forth, repulses the troops and kills the general. The parents then advance to the pillars, expecting to find their sons slain, they are not there, but soon enter unhurt with a party of their own troops ; to the question how they escaped, they answer :

‘ Beneath the spreading canopy of danger
Still did we remain untouch’d.’

As this is a singular canopy to afford shelter, Ethelberta explains it by saying,

‘ Some hovering angel with benignant hand,
Averted from your breast the crowding darts.’

Such is the plot of the play, a very meagre one, and answerable enough to the tameness of the execution. The versification also is extremely defective, which must proceed merely from negligence, as Mr. Jerminham certainly understands

stands better the structure of our blank verse, than to suppose such lines as the following are not faulty :

‘ That would distract her—’tis my duty, my Religion.’

‘ Could I but raise my sinking mind to the Faint hope.’

‘ Your commands have been attended to, and Now the town is disencumber’d of its Numbers—The wide northern gate recoiling.’

If this is verse, a man might speak it all his life-time, as Mr. Jourdain did prose, without knowing the difference. That we may not conclude with what is so unpleasant as censure, we present our readers with a simile, which is equally apt and elegant, and, we believe, new :

‘ *Alexander.* ————Alas ! I fear, good father,
I have not virtue equal to the task.’

‘ *Anselm.* Virtue is ever found superior to
The rugged task ; and like the water plant,
Ascends still higher than the swelling flood.’

A Gazetteer of the Netherlands. Containing a full Account of all the Cities, Towns, and Villages, in the Seventeen Provinces, and the Bishoprick of Liege ; with the relative Distance of the Cities and great Towns from each other, and from Paris ; and the Distances of each Village from the nearest City or Town in their respective Provinces. Embellished with two new Maps, neatly coloured ; one of the Seven United Provinces ; the other of the Catholic Netherlands. 8vo. 4s. Boards. Robinsons. 1794.

IT is a sufficient commendation of this work to observe, that it appears to be executed with the same accuracy and fidelity as the Gazetteer of France, which was lately published by the same author, and the character of which is now completely established. It has the further merit of being particularly seasonable at this period, as it is scarcely possible to read and understand a common newspaper, at present, without some such help at our elbow. As a specimen of the manner in which this little volume is executed, we shall select our author’s account of one of the most important places, which offer themselves as subjects of conversation in the present state of affairs.

‘ *Amsterdam*, the capital of Holland, and indeed of all the United States, is situated on the river Amstel, at its conflux with the river Ye, or Wye, which forms a port capable of receiving a thou-

land large vessels, about two leagues from the Zuyder Sea. It takes its name from Amstel and Dam, being, as it were, the dam or dike of the Amstel. In the beginning of the thirteenth century, it was the residence only of a few fishermen; but soon after growing populous, the earls of Holland gave it the title and privileges of a city; and in the year 1490, it was surrounded by a wall of brick, by order of Mary of Burgundy, to defend it from the incursions of the inhabitants of Utrecht, who had quarrelled with the Hollanders. It was nearly burned down by an accidental fire soon after it was walled. In 1512, it was besieged by the people of Guelderland, who set fire to the vessels in the harbour, but failed in their design of taking the city. In the year 1525, John of Leyden, the pretended king of Munster, got into the city in the night-time, attacked the town-house, and defeated those who made a resistance: at length, however, the inhabitants recovering from their consternation, in which they were at first thrown, barricaded the avenues to the market-place with packs of wool and hops, which put a stop to their fury till day appeared; when the insurgents, to the amount of about six hundred, retired to the town-house, and were there almost to a man put to death. About ten years after there was another tumult raised by a parcel of fanatics, men and women, who ran about the streets naked, and attempted to make themselves masters of the town-house; their shrieks and howlings alarmed the inhabitants, who soon seized the greater part, and chastised them as they deserved. It was one of the last cities that joined the confederacy, and embraced the reformed religion; and when it was besieged by the Hollanders in 1578, one article of the capitulation was, a free exercise of the Roman Catholic religion; but this was not observed, for soon after the Protestants drove away the popish clergy, monks and nuns, from the city, broke down the images, and destroyed the altars. It has been frequently enlarged, particularly in the years 1593, 1595, 1601, 1612, 1650, and 1675; at which last date it was extended to its present size, and surrounded by a wall, and a large ditch, eighty feet wide, full of running water; the walls were fortified with twenty-six bastions: there are eight gates towards the land, and one towards the water. The city at present is supposed to contain 250,000 inhabitants; and is, without doubt, one of the richest and most flourishing cities in the world: being situated in a marshy country, the foundation of the whole is laid on piles of timber driven into the earth, close to each other, and clamped together with iron; the form is semicircular, the streets are in general well paved. There are three prodigious sluices, and a great number of stone bridges over the canals, which cross the city in many parts, and render the streets clean and pleasant; the canals are deep, their sides are lined with hewn stone, and have generally rows of trees planted on each side. The finest canal is called the Ammarack, which is formed by the waters of the Amstel, into which the tide flows, and

on the sides are two large quays; this canal has several bridges; the principal is that next the sea, called *Pont-Nouveau*, or New Bridge, six hundred feet long, and seventy broad, with iron bull shades on each side; it has thirty-six arches, and from it is an excellent prospect, both of the city, the port, and the Wye. The port is about a mile and a half in length, and above a thousand paces in breadth, and always filled with a multitude of vessels; towards the sides of the haven, the city is inclosed by large piles driven into the ground, joined by beams placed horizontally; and lying low would be constantly liable to inundations, if they had not secured themselves by dikes and sluices. The stadthouse, where public business is conducted, is esteemed one of the finest structures in the universe; it is a square building of free-stone, whose front is 282 feet long, the depth of its sides 255 feet; 90 feet high in front, and 116 to the top of the cupola. On a marble pediment in the front, is carved in relievo, a woman holding the arms of the city, and supported by two lions, with an olive-branch in her right hand; on each side are four sea-nymphs, who present her with a crown of palm and laurel, and two others presenting a variety of fruit; besides, there is a Neptune with his trident, accompanied with tritons, a sea-unicorn, and a sea-horse. On the top are three statues in bronze, representing Justice, Fortitude, and Plenty; the tower, which rises fifty feet above the roof, is adorned with statues, and a fine chime of bells. It has no handsome gate, but seven doors to answer the number of provinces. The great hall is particularly magnificent; on the floor are represented a celestial and terrestrial globe, each twenty-two feet in diameter, made of black and white marble, inlaid with jasper and copper; there are three most beautiful pieces of sculpture in white marble, representing the judgment of Solomon between the harlots; Seleucus losing one of his eyes to preserve one of his son's, who had forfeited both for adultery; Brutus witnessing the death of his sons;—these are the work of *Artus Quellin* of Antwerp; indeed all the chambers, in general, are adorned with beautiful sculptures by the best masters, and paintings by *Rembrandt*, *Reubens*, *Vandyke*, &c. Under the stadthouse is an extensive vault, wherein are kept the riches of the bank of Amsterdam, the doors of which are said to be cannon-proof, and are never opened but in the presence of one of the burgomasters. At the bottom of the stadthouse are the prisons, both for criminals and debtors; and the guard-room for the citizens, where the keys of the city are locked up every night. At the end of the great hall is the chamber of the *eschevins*, or *schepens*, where civil causes are tried; besides these, are the burgomaster's chamber, the chamber of accounts, &c. In the second story is a large magazine of arms; and on the top of the building are six large cisterns constantly filled with water, that by means of pipes, can be conveyed into any room in the house, in case of fire; to prevent which the chimnies are lined with copper. This immense fabric,

like the rest of the city, is built on piles, fourteen thousand being employed for that purpose only. The architect was John Campen, who made the model in 1648, and the first stone was laid the 28th of October the same year: the expence to make the whole complete, is said to have been three millions. The bourse, or exchange, is of freestone, and built in the year 1615, on two thousand piles; its length two hundred feet, and its breadth one hundred and twenty-four; the galleries are supported by twenty-six marble columns, on each of which are the names of the people that are to meet there; they are all numbered; and there is a place fixed for every merchandise under some one of their numbers; on the right side of the gate is a superb staircase, which leads to the galleries, on one side of which there are several shops, and on the other a place to sell clothes. The academy, formerly a convent, is a goodly building: there are eleven churches belonging to the established religion, and one for the English Presbyterians; all other sects may have churches except the Roman Catholics, who meet in private houses, but are not interrupted. The Jews have two synagogues, the one for the Portuguese, and the other for the German Jews; the Portuguese synagogue is in particular a fine building; some of the churches are handsome structures. Besides these there are several hospitals, or houses, for orphans, for poor widows, for sick people, and for the insane, all well regulated. The rasp-house, so called from the original punishment, being that of rasping Brasil wood, is a work-house, or bridewell for men; and if they will not perform their task allotted, they are put into a cellar into which water runs, to the risk of being drowned, if they do not constantly keep pumping it out. There is likewise a spin-house for loose women, where they are compelled to atone, in some degree, by spinning, &c. the immoralities they have been guilty of. All the hospitals are kept exceedingly clean, and are supported partly by voluntary contributions put into the poor's boxes, fixed up in all parts of the city, and partly by a tax on all public diversions. Every person who passes through any of the gates at candle-light, pays a penny for the same use; these charities are taken care of by officers appointed, who are called deacons; the governors are the principal people of the city, and are appointed by the magistrates. The common people have places of diversion called spielhouses, where they are entertained with music and dancing.

‘ The city is governed by a senate, or council, called Vroedschap, which consists of thirty-six senators, who enjoy their places for life, and when any one of them dies, the remainder chuse another in his stead. This senate elects the deputies who are to be sent to the states, and appoints the chief magistrates, called echevins, or schepens, and burgomasters. The number of echevins are twelve, out of which four are chosen every year, and are called burgomasters regent; three of these are discharged every year, to make room

for three others, one of the four remaining in office, as being best acquainted with the routine of business, who presides the first three months of the year, each of the others presiding three months in turn: they appoint to all inferior offices which become vacant during their regency; dispose of the public revenues, and superintend all public works, and every thing relating to the welfare, peace, and ornament of the city: in their hands are lodged the keys of the bank. The college consists of nine burgomasters, or echevins, who are sole judges of all criminal matters without appeal; but in civil causes there may be an appeal to the council of the province. There are likewise two treasurers, an escoute, or bailiff, and a pensionary. The bailiff continues in office three years, has the charge of criminals, prosecutes them, and takes care that the sentence of the law is put in execution against them. The pensionary is the minister, or counsellor of the magistrates, well versed in the laws, who makes public harangues, and takes care of the interests of the city. The city of Amsterdam contributes to the public expences above fifty thousand livres per day, besides the excise of beer, flesh, and corn, which in the whole amounts to above one million six hundred thousand pounds sterling a year, more than what is paid by all the rest of the provinces put together, and yet it bears but a fifth rank in the assembly of the states of Holland; with this distinction, that other cities send two members, while Amsterdam sends four. The militia of Amsterdam is considerable, amounting in the whole to about fifteen thousand: Jews and Anabaptists are not permitted to bear arms, but are obliged to contribute to the maintenance of the city guard, which consists of one thousand four hundred soldiers; as also to the night watch, which patrols the streets, and proclaims the hour. Although all religious sects are tolerated at Amsterdam, Calvinists alone are admitted to a share of the government.

The value of the publication is much increased by two excellent coloured maps; the one of the French and Austrian Netherlands, &c. and the other of the seven United Provinces. An Introduction is prefixed containing a general geographical account of the Netherlands.

Under the name of every town, its distance, from all the principal places in Europe, is distinctly marked.

The Rational Practice of Physic of William Rowley, M. D.
4 Vols. 1l. 11s. 6d. Boards. Newbery. 1793.

DR. Rowley continues his career, unawed by opposition, unchecked by the spirit of rivalry, which his works have so often excited. As we are influenced by neither, we have no wish to avoid speaking of his merits and his faults, and shall copy faithfully each feature equally indifferent, whether he

s pleased or displeased. We consider then Dr. Rowley as a man of good abilities, whose professional knowledge is extensive, whose mind is equally comprehensive and clear. In his professional line, his pretensions are, however, too great. Though he knows much, he does not rise, in this respect, above many of his contemporaries; though his practice is successful, it is by no means singular. We sometimes think him even timid; but he is occasionally active and judicious. The most striking feature, however, and what, joined with other circumstances, renders him in our eyes highly respectable, is undeviating candour and fidelity: what detracts most from his merits, in our opinion, is the high lofty pretensions he makes to superior knowledge, when he employs only the usual remedies, which certainly often fail, to superior information, when he, in no respects, adds to the common systems. Something may be attributed to the proper application of common remedies, the due discrimination of circumstances, which may render each most proper—But alas! such is the uncertainty of medicine, that, with every allowance, the best concerted plans fail, and the most promising seldom attain by their success, the credit he gives to some that are frequently fallacious.

The present volumes are chiefly a republication of his former treatises, which we have had repeated occasions of considering. The titles of these we shall mention, and give some account of those which are now first published. From the general title, we expected, under a new appellation, our author's '*Schola Medicinæ Universalis Nova*,' so often promised; but this, it seems, is still delayed, though the first volume is said to be 'ready for publication, containing the anatomy, physiology, and *special* pathology of the human body, embellished with near sixty copper-plate engravings.'

In the first volume, is our author's 'treatise on female diseases,' and the letters formerly published 'on medical vanity,' the cure of cancers, hemlock, &c. These contain Dr. Rowley's expostulation with the late Dr. Hunter, occasioned by what seems some unfair treatment, in a case of cancer, where the friends of the patient wished for our author's advice.

In the second volume, are 'treatises on madness and suicide,' with some remarks on the dangerous illness of his present majesty. We remember noticing this work in a former volume; and we differed from the author in his opinion, though we agreed in his conclusion, respecting the permanence of the cure. If then the conclusion is established by the event, our opinion may be considered as equally accurate with his own. Folly only will confound every case of madness, or suppose, that, as sometimes the disease is constitutional, it must
always

always be so. 'The definitions on mental diseases,' occur in our LXIXth volume.

In the second volume, is a treatise on convulsions and spasms, with the treatises on lethargy, apoplexy, palsy, and species of gout, that occur in our XLIXth volume. To which are added, 'observations on dogs supposed to be mad.' This is a new essay; but of little importance. Our author endeavours to show, that the term '*madness*' is improperly applied, in which he is right; but that the disease is a putrid fever, in which he is evidently mistaken. It is a nervous affection, attended with extreme irritability, and consequently an increased quickness of pulse; distinguished by an affection of the throat in consequence of the same irritability, as well as of some inflammation. Dr. Rowley does not advert to the disease coming on, only in consequence of some assimilation in the wound, previous to a second peculiar inflammation, which precedes absorption. This is a fact of importance well established, for excision will probably succeed at any period, previous to the second inflammation.

In the third volume, is the treatise on the diseases of the eye, noticed in the first of our New Arrangement. To this is annexed an 'essay on medical electricity,' chiefly consisting of extracts of the substance of different works on the subject. One passage, the most original part, we shall extract without a comment.

'From the excellent effects of the *aura electrica* in detaching and curing ulcers, it is highly probably that breathing in electrified air would assist in curing ulcers of the lungs, pulmonary consumptions, hectic fevers from visceral obstruction, &c. &c. for, as the receiving into the lungs much natural electricity, in pure air and fine weather, is productive of the most beneficent effects in pulmonic complaints, as is proved by many cures performed by voyages or journeys to a warmer climate, and purer air, than Great Britain, at many times of the year, affords her inhabitants. A dry warm room, impregnated with more artificial electricity than the climate gives, when a north, or north-easterly wind blows, might contribute nearly as much as a change of climate, in promoting the cure of pulmonic complaints, as coughs, asthma, and ulcerated lungs. The electric aura that produces such salutary changes as have been experienced in other ulcers, would probably produce similar good effects in pulmonary ulcers, with this only difference, that, as the constant motion of the lungs in respiration impedes the cure of those ulcers from friction, and from the expulsive force in bringing up the ulcerous matter, or pus, by expectoration, the cure would be much longer than in ulcers of other parts, not subject to such action. I have known many instances of the ulcers of the lungs, and pulmo-

nary consumption, cured by a voyage to Italy or the West Indies; and these cures I have often considered to be owing to the warmth of the climate, a clear sky, and the abundance of electric fluid in the West India air.

‘ A well planned imitation of that electric air and mild region, which have proved so salutary in warm climates, with a clear sky, where breathing is so easy to the pulmonics, from the air not being loaded with foggy, moist, and cold particles, would probably answer many important purposes, hitherto not applied to the art of medicine. Various vulnerary fumigations might be invented and used in pulmonic, tubercular, or ulcerous complaints, the particles of which would come into immediate contact with the disease itself; on which subject some new lights may hereafter appear, as well as on the surprising effects of Kentish Town air, in curing consumptive diseases. Medicines received into the stomach for pulmonary ulcers and consumptions, have failed, do, and ever will, in many instances, for reasons well known to anatomical, and deep physiological reasoners: they may palliate symptoms, but rarely cure the confirmed consumption arising from ulcerated lungs; though mineral alteratives will cure many consumptive and hectic complaints, from ulcers in other parts, diseased liver, and other viscera, which abundance of experience in my practice fully confirms.’

The fourth volume contains the ‘ treatise on the cure of ulcerated legs without rest,’ noticed in our XXXIst volume; the ‘ treatise on the malignant ulcerated sore throat,’ which occurs in our LXVth volume; ‘ the medical advice to the army and navy,’ examined in our XLIst volume. The last part is a treatise on diet, of which we shall now give a short account.

Dr. Rowley commences with some spirited and just remarks, on the impropriety and inefficacy of the attempt to explain digestion, from experiments out of the body. There is, however, an additional circumstance which must occasion doubt, the vital power. If this be in any degree depressed, either by an accidental or continued cause, digestion is impeded or destroyed; and the whole mass becomes very soon putrid. He next explains the general functions of digestion and sanguification, without considering the peculiar solvent power of the gastric fluid. His system is very nearly that of Dr. Cullen. Some remarks on the lymphatic system, we shall transcribe:

‘ The lymphatic is the only system which absorbs or soaks up chyle or superfluous fluids, according to the opinions of Dr. Hunter, and other anatomists; but this opinion is replete with error, nor do their experiments quadrate with their hasty conclusions, which I shall prove by the most indisputable experiments in another place.

There

There are various particles in the arterial fluids which are not attracted, conveyed, or found in the lymphatic vessels; for these chiefly contain that gelatinous fluid called lymph and fixed air. The finer serum, volatile and saline particles, are received by the minute sanguiferous veins. Each part attracts and circulates its particular fluid.'

'The retardation, however, of the lymph through the principal abdominal viscera may be of infinite consequence. If the viscera be diseased, the lymphatics may be obstructed, hence distention and rupture of these vessels. If they break or lose the power of absorption in the cellular structure, they may cause very large indurated tumors; if they burst in cavities, incistid or other dropsies of the *ovarium*, *uterus*, *mesentery*, *omentum*, and various parts. The lymphatics, from the right side of these places, terminate in the *right subclavian vein*, without entering the *ductus thoracicus*; which, I am certain, is the case, by repeated dissections, though a new discovery. If the blood be deprived of such a great quantity of *coagulable lymph*; it is easy to conceive its texture will soon be considerably broken down, and the foundation laid for several grievous and dangerous chronic diseases. From hence, it must appear evident, how necessary it is for physicians to prevent infarctions or accumulations in the viscera, which the present inconsiderate practice of administering preparations of lead, large doses of opium, hemlock, and other narcotic and poisonous medicines, must constantly produce.'

In the management of children, Dr. Rowley is too fanciful. He is too much an enemy to cold, and is totally wrong in supposing that giving emetics, or 'tossing children about,' can produce the watery head. He ought to have known that the hydrocephalus is a constitutional disease.

Previous to the examination of particular foods, our author speaks of idiosyncrasy, that state of body peculiar to each, which extracts wholesome nutriment from foods of opposite qualities, or is differently nourished by a diet apparently the same. Dr. Rowley then considers comprehensively, but distinctly, the qualities of every different kind of aliment, and gives more information, in a shorter compass, than we remember to have seen. The extent of his inquiries, and the judgment of his remarks, deserve particular commendation. We find scarcely any thing particularly new; but few peculiar, or erroneous, opinions; and much useful instruction.

MONTHLY CATALOGUE.

P O L I T I C A L.

The Tocsin of Britannia; with a novel Plan for a Constitutional Army. By John Stewart, the Traveller. 8vo. 2s. Owen. 1794.

Second Peal of the Tocsin of Britannia; or, Alarm Bell of Britons; with Plans of National Armament, and National Defence. Addressed to the British Yeomanry. By John Stewart the Traveller. 8vo. 2s. Owen. 1794.

JOHN Stewart, whose works we have often, although perhaps in vain, attempted to review so as to give an account of the contents of them, is one of those political *mystics*, who may form a small sect like Swedenbourg, but whose writings will always remain a sealed book to the million: In his former works we were often as unable to understand the means as to discover the end. In the present, as he has descended a few degrees from that vast height which rendered him invisible to human eyes, we think we can trace a purpose, and guess at an intention. Not that we would be thought silly to comprehend all that is laid down in these pamphlets. Far be it from us to pretend to what few men *think* they understand, and what no man, we believe, *actually* does. All that we mean is, that John Stewart thinks the nation is in danger, and he here proposes a remedy. If we can make out what he means by danger, and what he proposes as a remedy, we shall be satisfied with our sagacity.

He informs us, in the beginning of his work, that ‘England is the only country in which he has met with *moral union*, exalting man to the most elevated state of civilization’—a compliment, from so great a *traveller*, which is highly flattering. He thinks, too, that a very considerable mass of the community is tending towards *perfectibility*, a something which ‘he first found out;’ but whether it mean perfection, or only the road to perfection, he no where positively decides. He next proceeds to inform us, that one danger is from the parliamentary demagogues and out-door revolutionists, for whom he has no mercy, and whose speeches cannot be read ‘without feeling the most violent *spasms* of indignation.’ Happy, may we not say, is it for reviewers, who must read all speeches and all pamphlets, that they are not subject to spasmodic resentments!—The lower class of demagogues he leaves to the ‘wise and *philosophic* verdict of a British jury, marking the clear demarcation of sedition and instruction.’ He next falls upon the society of the liberty of the press, who, ‘had their intention been conformable to their pretensions, would not have been wholly occupied in the protection of bill-stickers, and preachers of sedition.’

P. 7. ‘It may be asked by some well-meaning members of these societies, whose benevolent disposition has been duped by the sophistry

phistry of demagogues, *the insects of contingency*, how are plebeian minds to be enlightened, if *oral* and *scriptural* politics are not to be addressed to them? I answer, by Sunday-schools, by the writings of inquisitive philosophy, calculated to prevent the precipitancy of action, by the pro and con considerations of good and evil, inseparable from all institutions; such reasoning represses passion, and increases thought and reflection, the true *clue* for *graduating reformation*, which leads *predicament* on to *perfectibility* !'

After a short account of what the French have done, we come to Mr. Stewart's Plan; which is, that the offensive operations of war shall immediately cease. All this is very intelligible, whether we agree to it or not; but he recommends a manifesto to be issued by the confederate powers. We question if the French, whose language has lately advanced rapidly towards the obscure, ever published any thing like it. The first paragraph is a sufficient specimen. The *intelligent* few may read the whole.

P. 12. 'In the sacred name of universal good, enlightened by the intelligence of progressive truth, sensible that all modes of being are co-existent and co-essential parts of one great integer, whose energies operate in their respective spheres, communicable in *mutual* influence, but incommunicable in *motive* direction *, rendering thereby every sphere the final and independent director of its own collective energies, to produce the greatest quantity of good to self and nature in time and eternity, measured by and related to the circumference of its own orbit; we, the potentates of Europe, looking upon ourselves as the central and protecting energy of the sensitive sphere of existence, by this manifesto make known the purity of our intentions, and the expansion of our conscience, enlightened by the knowledge of itself,' &c. &c. &c.

His plan with respect to Great Britain is this. 'He proposes that a constitutional army be formed of all men of property; the qualification of a volunteer to be an acre of land, a house, or 500l. in effects; those individuals whose sum might exceed. are to have the privilege to guarantee a volunteer for every exceeding sum of qualification he possesses, or twenty acres of land: an oath to be administered to maintain the present constitution practically and theoretically, till the most evident majority of the people so qualified should testify their desire to reform it. This plan, he thinks, will produce a force of 400,000 men, and the defence of the island would no longer be trusted to mercenary soldiers. But this scheme, infallible as he thinks it, must not be extended to Scotland or Ireland, 'because thought and reflection has not yet assimilated them to the Bri-

* The higher energies of nature, e. g. the sun may *motivate* a man to walk out, but cannot direct his road. Again, the head may *maintain* the attitude of the leg, but it cannot direct its circulation to prevent an ulcer or abscess. The final or directive energies are inherent in all modes of being.'

tish character.' These kingdoms are to be protected by the British force, or, if they are refractory, thrown off altogether!

Having proposed this plan, Mr. Stewart pursues it through a maze of bewildering ideas, in which he perpetually rings the changes on 'perfectability, retrogradation, investigatory, irreflexive, predicamental energy, optimacy, pessimacy, plebeocracy, heterogeneity,' &c. and a multitude of other barbarous words and combinations; concluding at last with the following, which, considering the specimens we have already given, is certainly no *anti-climax*!

P. 51. 'I am the democrat of nature, and view the perfectability of mankind at its most elevated point, on the scale of intellect (where the optics of the political democrat cannot reach), but I look down at the same time to the low point of predicament and thought gives me sagacity to graduate the scale of union; and when a constitutional armament shall have placed props to the fabric of the constitution, to guard it from the outrage of fanatical innovation, I will then boldly and confidently work hard to repair it, as the only matrix or asylum of the highest comprehensible and final energy of existence of this sphere, progressive intellect.'

The second Peal of this Tocsin recommends to the Constitutional Society to read all the author's works, of which he gives the following character: 'These works, that from the magnitude of their truths, form the epoch of intellectual existence, are *too abstruse to be generally understood*, so that their influence or efficacy will be restricted to reflective minds, to call thought, and not the will, into action, to develope human capability, and mark its progress towards perfectability.—He recommends to the French to re-establish a French prince by the aid of foreign troops, for while there is one French citizen in arms, there can be no peace or government in France; but we trust our readers have had enough of Mr. Stewart's plans, and shall, therefore, by way of *bonne bouche* at parting, inform them, that he has taken no small pains to prove that one of the best tribunals in England, and one of the most wonderful wheels in the mechanism of British policy, is the custom of sending an impenitent fellow—to *Coventry*!

Authentic Copies of the Correspondence of Thomas Jefferson, Esq. Secretary of State to the United States of America, and George Hammond, Esq. Minister Plenipotentiary of Great Britain, on the Non-execution of existing Treaties, the delivering the Frontier Posts, and on the Propriety of a commercial Intercourse between Great Britain and the United States. Parts I. and II. 8vo. 2s. 6d. each. Debrett. 1794.

The publication of these papers is highly seasonable, though no objects for our criticism. Whoever wishes exactly to ascertain the merits of the dispute between this country and America, which, we trust,

trust, will not proceed farther than the exchange of explanations, will find in these papers the most ample and satisfactory documents.

The Magic Lantern; or, Les Ombres Patriotiques. 4to. 1s. 6d.
Owen. 1794.

A very proper title; the objects are distorted, and the showman talks nonsense.

The Retrospect; or, Reflections on the State of Religion and Politics in France and Great Britain. By the Rev. John Owen, A. M. Fellow of Corpus-Christi College, Cambridge. 8vo. 2s. 6d.
Cadell. 1794.

The political crimes of the French, but more particularly that dereliction of religious principle which has been attributed to them, have here met with most severe and pointed animadversion. It is not difficult, however, to perceive, that, in many parts of his subject, the author has relied rather on splendid language than solid reasoning, and that he has sunk deeply into the vulgar tide of popular prejudices. Had Mr. Owen been a dispassionate writer, we should have attended with pleasure to his arguments; but he has entered the lists on a particular side, and has pleaded the cause more like an advocate who avails himself of every advantage, than like a philosopher, desirous only of discriminating truth.

The Case of Libel, the King v. John Lambert and others, Printer and Proprietors of the Morning Chronicle: with the Arguments of Counsel, and Decision of the Court, on the general Question, 'Whether the Special Jury, first struck and reduced, according to the Statute, shall be the Jury to try the Issue joined between the Parties?' 8vo. 1s. 6d. Debrett. 1794.

This trial was for an Advertisement from the Society for Political Information held at Derby, July 16, 1792, which appeared in the Morning Chronicle, Dec. 25, same year. After long and learned pleadings, the jury brought in a verdict of 'Guilty of publishing, but with no malicious intent,' which being refused as no verdict, they found a general verdict, NOT GUILTY.

The reader will find here the pleadings, with respect to juries, which determined that the first special jury, struck and reduced according to law, must try the issue joined between the parties. For these we must refer to the pamphlet, which appears to be a correct record of what passed. Appended is an extract from Sir John Hawkins' Englishman's Right.

Observations on the Rights and Duties of Jurors, in Cases of Libel, occasioned by some late Verdicts. By a Barrister at Law. 8vo. 1s. Robinsons. 1794.

The author of this tract observes, that such verdicts as 'Guilty of publishing only'—'Guilty of publishing the pamphlet in question'

tion'—'Guilty of publishing without any criminal intent,' would never have been given if the juries had clearly understood either the law upon the subject generally, the late act of parliament with respect to it, or the proper meaning of their own terms. The object, therefore, of this publication, is to explain the subject in a plain and familiar manner, which may be intelligible to persons of ordinary education and understanding. This, we think, he has executed so happily as to leave jurors wholly inexcusable, should they, from any motives, affect to misunderstand their duty. We have seldom indeed met with a law treatise better calculated to enlighten the public; and as the author has been careful to omit every topic, however popular at present, which has no necessary connexion with the subject, we trust he has furnished a *Juryman's Guide*, which men of all parties will be equally desirous to recommend.

The following observations upon Mr. Fox's libel bill are not among the least important :

'The preamble of the act in question recites, that doubts had arisen whether it were competent to the jury, in cases of libel, to give their verdict upon the whole matter in issue. We have seen that, of the whole matter in issue, the only two points on which such doubts had arisen, were those of the nature of the publication, and the intention of the defendant. The act now declares, that the jury may now give their verdict upon the whole; and forbids the judges to require or direct them to find a defendant guilty, merely on the proof of the publication and of the sense ascribed to it in the innuendoes. It has therefore enlarged the jurisdiction of the jury, and abridged the jurisdiction of the judge. But, in abridging the jurisdiction claimed by the judges, it has, perhaps, with more than necessary caution, provided against their being deprived also of that general power which law and reason require that they should have, in cases of libel as in all other criminal cases; namely, that of pointing out to the jury the matters which are submitted to them to try; of summing up, and making observations upon, the evidence; of shewing how that applies to the different matters in issue; and, lastly, of giving, when they think it necessary or proper, their opinion to the jury upon the whole of the case. Lest therefore it might be imagined that the act was intended to deprive the judges of this unquestionable power, it is provided, by the second section of the act, that, on every such trial, the judge *shall*, according to his *discretion*, give his opinion and direction to the jury on the matter in issue, in like manner as in other criminal cases.

'Upon this clause I must, in the first place, beg leave, with great deference, to observe, that it appears to me to contain nothing that is *compulsory* with respect to the duty of the judge. The word *shall* is employed; but that is not necessarily compulsory in its meaning, and may be either so or not, according to the context. Here it is explained by the context to be *according to his discretion*.

‘ In the next place, this clause is not restrained to the single question of the nature of the publication, but to *the matter in issue*, which comprehends *all* the points enumerated above. The clause therefore apparently means only to reserve to the judge a power which existed in him before, in like manner as in other criminal cases; but the supposition of compulsion would imply this inconsistency, that a duty is *forced* upon the judge which never was denied to him.

‘ Thirdly, this supposition would, in my humble opinion, also imply either a great oversight or inconsistency in the framers of this act of parliament. The intention of the legislature undoubtedly was to leave the question of libel to the jury; and the only rational principle on which the act for this purpose can be imagined to proceed, is, that it is a question of that nature which the jury are perfectly able and competent to understand, and exclusively the proper persons to determine. Would it not then be a strange inconsistency, that the same legislature which declares a jury the only persons competent to decide such a question; which takes it from the judges entirely, and which gives it independently and exclusively to the jury alone; should at the same time have considered a jury as so unfit to understand it, that they could not be safely left to the common assistance which the judge, according to his discretion, give them upon all other occasions, but that it should be necessary besides, even to *compel* the judge to deliver to them his opinion?

‘ In making these observations, I am very far from presuming to arraign the justice of the construction I allude to, of the clause in question. I take the liberty of suggesting them by the way only as doubts for the consideration of those to whom it properly belongs to determine questions of this kind, either in courts of law in the first instance, or finally in parliament. I have been led to make them only to have an opportunity of obviating certain consequences which jurors might be apt to infer from such a construction of the act, although judges themselves neither mean nor apprehend it should be attended with such consequences. May it not very possibly happen, that jurors, having been so long accustomed to consider the question of libel as a matter of law; and finding that the judges are still *bound* to declare their opinion upon it, may still conceive themselves in some degree restrained in the exercise of their own judgments? In this view, I cannot help thinking it necessary to inform jurors, that this construction, whether well or ill founded, will make no alteration as to their jurisdiction; and that whatever may be the opinion of the judge, with respect to the nature of a publication in a case of libel, the jury are in no way whatever intended to be controlled in the exercise of their own. The act reserves to the judge the power of giving his opinion in that, in like manner as in other criminal cases, and in no other manner. But that opinion is not an opinion upon a matter of law; it is an opinion upon a matter of

common understanding. As the opinion of a wise and upright man, it is entitled to be heard with attention, and treated with respect; but however it may *assist* the jury in forming their judgments upon the question, let them always keep in mind, that their final judgment upon it, their verdict, must be their own; must be their own opinion, their own internal conviction.'

To render the whole more useful, a copy of the new libel bill is appended.—This pamphlet is attributed to the pen of a very celebrated and eloquent barrister.

A Sermon to Crowned Heads. By a British Layman. 8vo. 1s. Jordan. 1794.

'The author of the following discourse, says, the Advertisement prefixed to this publication, having observed, that though large sums of money are paid to chaplains in this country, for the religious instruction of kings, they rarely procure a plain and faithful sermon in return; and judging, from common appearances, that crowned heads in other parts of the world are but little better treated, he determined to summon all the monarchs now living, to his own house, and give them a sermon gratis. He was not, indeed, desired by them to print it; but that so extraordinary an occurrence may be the less liable to misrepresentation, and as some *uncrowned* persons may perhaps like to read what they could not hear, the discourse makes its appearance.'

From the ludicrous complexion of this introduction, we were led to expect something of the humorous and satirical cast; but in this our expectations were not answered.

Substance of Lord Mornington's Speech in the House of Commons, on Tuesday, January 21st 1794, on a Motion for an Address to his Majesty, at the Commencement of the Sessions of Parliament. 8vo. 3s. Debrett. 1794.

Parliamentary speeches cannot be considered as objects of criticism. It is sufficient to say, that this speech illustrates and combines all the arguments in favour of the war; the noble author has availed himself of the most authentic historical documents, and contends, in a very able and acute manner, for the continuance of the war, and the conduct of administration. The horrors and anarchy of the French nation, for the last twelve months, are depicted in just colours; and the warmth displayed in censuring their contempt of religion, cannot be too much commended.

Objections to the War examined and refuted. By a Friend to Peace. 8vo. 1s. 6d. Debrett. 1793.

'If, says this writer, in our reasonings upon the subject of the present war, we would avoid error, it is necessary to keep in constant remembrance that the war itself differs so essentially from all former

former wars, as to have little in common with them but the name. In every period of the world, states have been obliged to resort to hostilities to repel ambition, to resist injustice, to preserve religion or independence. An enemy of a new kind has lately risen up—one who fights not merely to subdue states, but to dissolve society—not to extend empire, but to subvert government—not to introduce a particular religion, but to extirpate all religion. The principles which lead to such consequences are not perhaps entirely new; but it is alike new and alarming to see them acquire such an influence as to be able, by the aid of the French revolution, to direct the force of a country like France, and to turn that force against the whole world. In the natural impulse which leads to resistance for the sake of preservation, and in the union which arises from a sense of common danger, may be found the true principle of the war, and of the extensive alliances by which it is supported.

The political complexion of this publication is here pretty evident. The author, though respectable as a writer, is, however, very destitute of originality, and appears to have gleaned all his ideas from the parliamentary speeches of Mr. Pitt and others, who, in the last session of parliament, resisted the arguments in favour of an immediate termination of the war. The 'future repose and security of Europe,' the state question of 'who are we to treat with?' and so forth, are the principal topics discussed, and to these every man of common sense is provided with a ready answer.

A Discourse on the Conduct of the Government of Great Britain in Respect to Neutral Nations. By Charles Lord Hawkeſbury. 8vo. 2s. 6d. Debrett. 1794.

This discourse was written by Charles Jenkinson, esq. (now lord Hawkeſbury) in 1757, and is reprinted, to prove that government have acted rightly in their conduct towards the neutral states, who have refused to join in the confederacy against France. The occasion of its first publication was the republic of Holland assisting France with naval and military stores, when we were at war with the latter. His lordship's sentiments are delineated with great ability, and appear perfectly consistent with the law of nations, as then understood; but whether equally consistent with the invasion of Portugal in 1762, by the French and Spaniards, with the late attempts to engage Genoa, Denmark, &c. and with the notions now held by politicians, on the rights of neutral states, is a question which we could have wished that had been discussed in an Appendix.

Observations on the Conduct of Charles Fox, and his Opposition, in the last Sessions of Parliament. By a Suffolk Freeholder. 8vo. 1s. 6d. Richardson. 1794.

The conduct of the friends of French liberty, and of Mr. Fox and the opposition, are brought together here, rather unfairly; and

condemned with more aspersions than oblique abusive epithets are disgusting in all disputes, particularly when brought in support of common-place declamation. The Norfolk Freeholder has a good cause, and he may be in earnest; but he is no conjuror.

The Causes of the Enormities lately committed by Frenchmen, investigated, and a Remedy proposed. 8vo. 2s. 6d. Debrett. 1794.

The mode by which this writer investigates is not very favourable to accuracy of conclusion. From a long, but superficial survey of the progress of the French revolution, in which the intrigues of parties are not taken into the account, he infers, that although the French have been driven to *madness*, all they have done is perfectly natural and corresponding to their situation. His great partiality to the Girondine faction is a proof that he is not so well acquainted with the history of parties as to *investigate* with fairness. After making every allowance for French enormities, he proposes a *remedy*; that Great Britain, and her allies, offer peace to France. When our armies and fleets have retired, and when plenty has flowed into the ports of France, Frenchmen, he thinks, will at the same time lay down their arms.

Lettre d'un Français à un Anglais sur les Opinions Politiques, et la Particulièrement sur celle de la Souveraineté du Peuple. 8vo. 6d. Booker. 1793.

The usual arguments against a pure republic are here urged with considerable force; but we cannot leap from that, back to the old constitution of France, which the author seems inclined to do. He is, however, no friend to tyrannic abuses.

Reflexions sur le Procès de la Reine, par une Femme. 8vo. 1s. Elmly. 1793.

This vindication of the unfortunate Maria Antoinette is certainly written with great feeling; but we have our doubts as to its impartiality.

The former and present State of the Public Offices in this Kingdom: including the Officers of his Majesty's Treasury, Exchequer, Postmaster General, Secretaries of State, Admiralty, Army, and Navy, Pay-Officers, and all the subordinate Naval Departments: with Tables of the established Fees received in most of the said Offices, and in sundry other Departments. 8vo. 4s. Rivingtons. 1794.

This is in some respects an improvement upon the reports of the commissioners, noticed in our Review for April. An index and tables of fees are added; and it is, consequently, a more convenient book for reference.

P O E T I C A L.

Duckinfield Lodge, a Poem, in two Cantos. 4to. 1s. Stockdale.
1793.

Poems founded upon local description are generally good to be read only upon the place, except the spot has the good fortune to be classic ground, or the writer to be possessed of superior powers. The verses before us are intended as a compliment to the late and present possessor of the seat they celebrate; and the *Goddess of Taste*, who has inspired the first with his design of building the lodge, is consoled for his loss by the *Graces*, who beg leave to introduce to her his successor.

The plan, our readers will perceive, is not generally interesting; the verses are not remarkable either for excellence or defect; the following lines may give a sufficient specimen:

‘ Spread to the sight, by Nature’s pencil drawn,
Appear gay woods, and inlets of the lawn,
A varied charm, a cultivated slope,
The boon of plenty, all the peasants’ hope.
A sable gloom the mountain seems to throw,
Imbrowns the steep, and shades the glen below;
The meads conceal’d, the harmless cot unseen,
Light curves the smoke above th’ embosom’d green;
Loose gales arise, the shadows up the steep
Skim on light wing, and o’er the vallies sweep;
Then shines the sky, with silver light o’erspread,
Foams the white rock, and falls the loud cascade;
Rills catch the lustre, streams resplendent run,
And print their waves with many a downward fun.’

A Ballad on the Death of Louis the Unfortunate: after the Manner of Chevy Chase. A Description of the Appearance of Marie Antoinette’s Ghost before the Convention. A Sonnet on the French Atheistical Motto, ‘Death is an eternal Sleep;’ and an Ode to Greatzeffs. 4to. 2s. Bristol, Norton. 1793.

‘ God prosper long our noble king,
And bless this happy isle:
A mournful tragedy I sing,
Which Paris did defile,” &c. &c. &c.

Is this an attempt at the pathetic, or is the manner of Chevy Chase suited to the dignity of grief? ‘I’ll rhyme you so, says Touchstone, eight years together; dinners, and suppers, and sleeping hours excepted.’

In the appearance of Marie’s Ghost, the author is rather more successful; but still, too much of the *namby pamby*.

Gymnastica Democratica; or, Liberty-Games; as intended to have been solemnized last Winter in London, by a Troop of Gymnosophists, from the Jacobine School in Paris; with the favourite Entertainment of Muzzle and Chain; as exhibited there with great Applause; and a Piece, never to be performed here, call'd the Foresters. To which is added, Boileau's 'Ode contre les Anglais,' in the Time of Cromwell. With an English Translation, by way of Retort Courtous. By Callen Malleus. 8vo. 2s. 6d. Walker. 1793.

When an author lays out so much wit as is here expended upon the title-page and table of contents, it may be reasonably feared he will fall short of that commodity in the body of the work. The *fun* of this whimsical performance, for we cannot call it by any higher name, chiefly consists in the idea that the feet were become tired of carrying the body, and insisted on being uppermost, according to the new rights of man, preached by the French reformers. This thought is pursued through a good deal of nonsense and ribaldry, enlivened with a gleam of very coarse low humour. The French missionaries of freedom are thus caricatured :

‘Methought I beheld, of true Gallican grin,
Three spectre-like varlets come capering in;
First scraping two strings of an old broken fiddle,
And tripping to th’ twang of his own tweedle, tweedle,
Came a Zany, whose tricks and grimaces betray’d
The lightness, alike of his heel, and his head;
Next enter’d a shadowy soup-meagre chap,
With no shoes to his feet, and cockade in his cap,
Who, with pipe at his lips, vented gay from his maw,
The croakings of hunger thro’ many a flaw,
In a craz’d kind of music; with chemical art,
To his own rare amusement refining his smart,
The complaint of his guts to th’ content of his heart;
While a third in the rear, with his trowsers so torn,
So dusty, so fusty, the bones you’d have sworn
Had indeed “burst their cearments,” part hanging about
him,

Like poor ragged mutton’s, and part gone without him;
Bawl’d the French *yankee-doodle*—loud *Ca ira, Ca ira!*
And his large timber shoes thump’d with dreadful *eclat*,
When the music bid cease, he seditious began
His set speech on the Rights, and new Duty of Man;
Declaring him ‘free, or in this mode, or th’ other,
To move his machine from one place to another;
Like the sandy sea-crab, to go side-ways, suppose,
It’s stern direct foremost, or follow his nose;
Walk either or neither end up, or, in time,
Roll along like a hedge-hog, just as he’d incline;

"Twas his privilege rightful, and such to maintain,
Was a glorious cause, truly worthy of men!"

We cannot but wonder, however, that our author should chuse to compare the French *Ca ira* to the American *Yankey Doodle* of famous memory, which, though at first given as a word of reproach, bears an ominous import to an Englishman, as it cannot but make him reflect, how often this country has been obliged to pay the piper. There are several other conceits in this strange sarrago, all to the purpose of debasing the common people. We do not know in what class the author reckons himself; but sure we are, he has no claim to the polish or elegance of the Corinthian capital.

The Head and Limbs. A Fable. By Sir John Ramsay. 4to. 1s. Harrison. 1794.

This fable, which, in some respects, resembles *Aesop's belly and members*, arose from the reflection that the head was by nature calculated to govern the body; *ergo*, a limited monarchy is preferable to a republic. The familiar *shifting* metre of La Fontaine is adopted, and with tolerable success; but we found no passage that attracted particular attention.

Verses on the Installation of his Grace the Duke of Portland, Chancellor of the University. By George Somers Clarke, B. D. Fellow of Trinity College, Oxford. 4to. 6s. Robinsons. 1793.

A poetic exhortation to the duke of Portland, to approve himself worthy of the principles which Oxford has at all times instilled into her sons, and to follow the steps of his predecessor, the earl of Guildford.

'Portland, like him, shall, with domestic, twine
His academic bays; he shall combine
Each manly sense, each charity refin'd,
Whate'er illumines or exalts the mind,
Each classic art; and love and guard the grove,
Where with the Misses wont his youth to rove:
Nor e'er unmindful of his last behest,
Shall Innovation's early course arrest;
Or Britain's laws shall guard each wise decree;
And all that Guildford was, himself shall be.'

We beg leave to remind the author that *shall* cannot govern an accusative as it is made to do in the following line:

'See mad rebellion *shall* a neighbouring land.'

The British Patriot, to his Fellow Citizens. A Poem. Part the First. 4to. 1s. Knight and Triphook. 1794.

This is a song to the same tune with the foregoing, as far as reprobation of the French revolution goes, but with far more sense and moderation, and much better (though not excellent) poetry. The following lines, which begin the poem, are spitted:

' While Faction waves her banners, undismay'd,
And scarce conceals, half-drawn, the rebel blade ;
While, false and faithless, to her standard run,
In perjur'd tribes, the *ruin'd*, the *undone* :
Where is the true-born *Briton*, but must feel
His arm, instinctive, grasp the vengeful steel !
Who then are they, who with insulting hand,
Hurl at a parent's heart the flaming brand ;
Excite revolt ; and in a treas'nous page,
Pour forth the torrent of unhallow'd rage ?'

We would beg leave to ask, however, what is the difference between *ruined* and *undone*—Those who are fond of alliteration, may think the following couplet affords a happy instance of it :

' There on a central altar, fixed as fate,
Stands the *triumphant triad* of the state.'

He goes on to draw a picture of the happiness of the English peasant, in which we wish one line corrected, as it can hardly be pronounced without breaking the reader's teeth :

' *Safe in his thatch-clad castle's sacred bound.*'

The author, with a generous and manly warmth, professes himself a friend to genuine and rational freedom, and acknowledges the hopes he had conceived from the beginning of the French revolution, till

————— where'er he gaz'd,

Blood stream'd in tides, and flames unceasing blaz'd.

The author seems, by the following lines, to have been personally acquainted with the princess of Lamballe, a circumstance not wanting to increase the commiseration which her fate must inspire :

' Whilst thus th' insatiate dæmon's ceaseless toil,
With murder'd millions sleeps the reeking soil ;
While, join'd to widows' shrieks, and orphans' cries,
Deep, gasping groans call vengeance from the skies :
While loud, discordant notes of varied woe
Shake Heav'n's own spheres, and rend the world below :
What sound, distinctive, strikes my startled ear ?
Whose is that well-known, dying voice I hear ?—
'Tis her's—*Lamballe's*—spare, monster, spare my friend !
That groan was death—'tis past—her torments end—
But vengeance lives—tho' slumb'ring for a time,
Soon shall she, rous'd, pursue th' infernal crime.
Just Heav'n !—Fierce female furies fann'd the flame :
With tyger fangs they tore her mangled frame :
With frantic yells, each wav'd a reeking part ;
Drank her warm blood, and gnaw'd her panting heart.'

This little poem concludes with an apostrophe to Mr. Fox, and

to the duke of Portland, both of whom he wishes to enlist among the supporters of the measures of government.

The gods gave ear, and granted half his prayer,
The rest, the winds dispersed in empty air.

The Triumph of Loyalty. A Poem. 4to. 2s. 6d. Lane. 1794.

The scope of this poem is very extensive indeed. It begins with the fall of the rebel angels—for want of loyalty; then the fall of Adam from the same cause: he then descants upon the beauties of creation, and the blessings of Providence, with the scheme of redemption; all which he justly says ought to engage our obedience and love to God—and from thence (*by a very easy transition*, the right divine of kings being once allowed) he descants upon the duty of loyalty to kings, and concludes with an invective against the French, and the praises of Mr. Pitt and our glorious constitution. His argument, therefore, reduced to the form of a syllogism, stands thus:

‘ Every man owes to God implicit obedience.
All kings are in all respects equal with God :
Therefore—we owe to all kings implicit obedience.

Now if there is any part in this syllogism which a caviller can pick a hole in, it must be the minor, for the major is undoubted, and the conclusion fair and legitimate. So much for the logic of this author. With regard to his poetry, we observe he is not stopped at the little difficulties which embarrassed Boileau and Prior; the latter of whom, in imitation of the former, exclaims:

‘ Wortz ! who could mention in heroics Wortz ?’

Our author, without such apology, gives us the following elegant couplet :

‘ There faded all the laurels of *Jemappe*,
And Dumourier bewailed his dire *mishap*.’

We observe, from the quantity necessary to give to the name of Dumourier in the second line, that this champion of loyalty scorns the French too much to pronounce even their own proper names their way—But enough—

Claudite jam rivos pueri, sat prata libeant—

EAST INDIA AFFAIRS.

Bengal Sugar. An Account of the Method and Expence of cultivating the Sugar-cane in Bengal, &c. 8vo. 3s. Delisle. 1793.

This pamphlet is intended to prove the advantage of cultivating this article in the East Indies, and the iniquity of the monopoly granted to our West Indian islands. We regard all monopolies as not only unjust, but impolitic, and tending to the destruction of the monopolist himself. Yet we hesitate in pronouncing this privilege of our West Indian islands a monopoly; for many are the branches which nature herself has monopolized to the East Indies; whereas, if the West were to lose the sugar trade, ought they not at once to

be abandoned, as of no value whatever? But a rivalry might be highly useful: and as it remains dubious if the East Indies possess such advantages as finally to exclude the West, we would rather assent to a trial; which, if found to threaten destruction to the West Indian commerce, might be checked in time.

The present author treats the subject ably and practically, and we recommend his tract to those who are interested in the subject. Prefixed is the following Advertisement:

‘The following Letter may be considered as a continuation of the Report upon Sugar, published by the Committee of the Court of Directors, on 20th of February, 1792, since the writer has pursued the line of investigation therein expressly laid down. The production of it cannot fail to prove acceptable to the public, since it develops the cheapest methods of cultivating sugar-cane, and manufacturing the produce, ever yet made known to Europeans.

‘On a subject of such importance to this country, the public at large cannot be possist of too much nor of too early information. The facts detailed are indisputable, though some of the calculations appear erroneous.—Whether the writer’s conclusions be well or ill founded, time and experience must demonstrate. In the mean while, those who are most materially interested in the event, may now have opportunity of taking timely measures for guarding against the probable consequences of this discovery.

‘The intelligent writer, for some particular reasons which no longer exist, wished this letter neither to be printed nor circulated in manuscript; but the friends to whom it came addressed, considering that their compliance with such injunction would be a manifest injustice to him, and moreover an injury to the West India proprietors, as well as to the Sierra Leone company, have thought it incumbent on them to submit it to the public; trusting, it will be received as the production, *currente calamo*, of a gentleman immersed in extensive business, and entitled on that account to candid allowance. The editor, in addition to a similar plea, has the want of local reference to urge, in excuse for producing it so imperfect to the reader.

‘A few short explanatory notes have been subjoined, and tables annexed of the weights and measures commonly made use of in Bengal.’

The following extracts are from the most pointed parts of the work:

‘I hope I have now urged enough, to produce the same conviction in every unprejudiced mind, that has long been impressed on my own, the practicability of supplying the West Indies from hence with their grand staple of sugar, at half the price it costs the planter to raise it in those islands; or at least one-third less than the lowest actual expence at which it can be cultivated and manufactured there by slaves, under the present state of things. By proving this, I

think, no possible objection can be urged to the ability of Bengal to supply Europe with sugar cheaper than it can be furnished from the West Indies, so far as the surplus produce extends beyond the home consumption:—and I think, the quantum of this surplus depends upon the will of government.'

'The present restrictive laws for guarding the company's exclusive trade, present to us an extraordinary instance of political inconsistency. In the West, Great Britain guards, with the utmost jealousy, the trade of her colonies from any participation with foreign states. In the East, she, with equal vigilance, excludes her own subjects from any share of the advantages of that commerce which her possessions afford to every other nation. To men of plain understandings, who, like myself, view the question in a commercial light only, it should seem, that, a system of policy, which is calculated for the promotion of national interest in the western hemisphere, ought to be equally applicable to the eastern, provided it is founded on just and wise principles: and the uniform strictness with which the navigation laws are administered, leave us little doubt, that they have always been considered as the grand support of our maritime strength, and the protection of our national commerce.'

'This sugar shipped for Europe, would require 235 ships of about 400 tons burthen; and reckoning the crew at 25 men for each ship, would create employment for 5865 British seamen.

'At the present price of West India Muscovado sugar, it would sell in England for 80s. per cwt. which allowing 10 per cent. wastage, is

£. 6,776,550	0
To which add the molasses	299,468
	15

And we have no less than the sum of

£. 7,076,018	15
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realized in two years from an extended cultivation of 100,000 acres, by means of a loan not exceeding £.500,000, which is repaid in six months with interest, giving a land revenue, or rental, to Bengal of sugars.

857,142
to which add Calcutta customs 4 per cent. on
5,133,750
maunds of gour, valued at 2 sugars per maund, is
410,700

Sa.Rs. 1,267,842

or sterling £. 147,914. 16s. 4d. per annum. A revenue to England of £. 1,270,603. 2s. 6d. supposing them admitted on the same terms as those from the West Indies, being 15s. per cwt. And, allowing 10 per cent. wastage, a general profit to Bengal of £. 1,240,656. 5s. being the average value of the sugars in the Calcutta market. To the revenue, merchants, seamen, and artificers of England, a yearly accession of £. 5,831,562. 10s. being the difference between

the Calcutta and English prices, or whatever the amount of that difference may be.

* But, as the profits arising from the present high price of sugars would be much too great for any extensive trade; and as the natural effect of so large an exportation from hence would be considerable reduction of that price; I will take the selling price in England at 40s. per cwt. confident as I am, that Bengal can supply England with sugars at half the price which she is now obliged to pay for it to her West Indian colonies. The gross sales, deducting wastage, would then be £. 3,388,275. and the difference between the purchases and sales, deducting English customs, is £. 1,176,484. 7s. 6d. for the profit of the merchant, and the payment of freight, insurance, and charges on the transportation and sale.'

'No consideration, in my humble opinion, for West Indian property, ought to crush the progress of improvement in this country, and fetter the commerce of our own. Such a policy is unjust to Bengal; it is injurious to England: and for what are these restrictions enforced?—for the conservation of slavery! To preserve and perpetuate the returns of West Indian estates to a few monied men in England, is it right that they should have a national monopoly for the produce: and that the welfare and happiness of millions should be immolated at the shrine of a system founded on principles the most abhorrent to humanity? If the West Indies cannot support their sugar plantations, under a competition with a country so distant as Bengal, they will soon become too burthensome to be maintained much longer: for, leaving the expence of protection which they cost the nation out of the question, the excessive prices to which their produce has risen, must speedily work its own remedy.'

The greater part of this tract consists of tables and calculations which, though little interesting to the general reader, evince a complete practical knowledge of the subject.

Observations on the Causes of the present Discontents of the Merchant, and other Inhabitants of the Island of Bombay. Respectfully addressed to the Honourable Court of Directors, and Board of Control. With a few Remarks, interesting to the Owners of Shipping employed by the Honourable Company. 8vo. 1s. Innes. 1794.

Merchants form the worst of rulers, being not only guided by views of self-interest, but by the narrowest views of present self-interest. If these observations be founded, the conduct of the East Indian Company to this settlement, is highly culpable; but let the author explain the grievances.

* From the time of the Romans, the west coast of India has always been infested by pirates. At no period was it ever possible to put an end to their robberies before the present, when the great

power of the English enables them to destroy them for ever: and strange as it may appear to many in Europe, our flag is insulted; ships are captured; cargoes plundered; their crews and officers murdered; and passes, granted by a pusillanimous government, demanded by a set of beings, who, though the tributaries of our allies, are the outcasts of all India. If this is an unfair statement, let the owners of the Admiral Barrington, of London, now in the hands of the pirates; and the Memorial of the Merchants of Bombay, which is before the court of directors, and enumerates, at some length, the murders and robberies practised and tolerated within these few months, contradict the assertion.'

'Those depredators may be divided into three bands or classes. The first is composed of a number of open boats, some armed with a single gun, and others only with small arms, which cruize separately between Bombay and Surat, and from thence to Cambaye. These only venture to attack small straggling vessels. A second squadron belongs to a pretty prince, whose harbour is not above three or four leagues from Bombay light-house; in sight of which it commonly cruizes, and intercepts the small country vessels that attempt to go in or out for the purposes of trade. A third, and that the most formidable and dangerous crew of pirates, have their rendezvous near the Vingoria rocks, not far from Goa; from whence they sally out, and attack all ships they are able to master. It was this squadron that took the ship Admiral Barrington. They are subject to a petty rajah, who is said to be tributary to the Malhatta government at Poonah. A few months ago, a vakeel, or ambassador, came to Bombay from this prince, or some other chief of the pirates; and had hardly left that place, when they attacked a country ship which had a Bombay pass on board, plundered her of the most valuable part of her cargo, murdered captain Hunter the commander, wounded some of his officers, and afterwards turned her adrift. The only prince who seems to be at peace with us on this coast, in good earnest, is Tippoo Sultan.'

The remedies pointed out are these:

'First, by giving to your marine one head instead of four.

'Secondly, Let that man be of an active, honest, and extensive turn of mind.

'Thirdly, let him be only responsible to yourselves and the governor-general.

'Fourthly, double the pay of your marine officers, and abolish convoy-money, and every imposition of that nature.

'Fifthly, give them roving commissions against all piratical vessels on the coast; and thus make it their interest to put an end to an evil, which, while it exists, is a reproach to the British name, and highly detrimental to the honourable company's interests.

'Lastly, let the strong language of truth, reason, and justice,

point out to the paishwa, or whom else of the native princes it may concern, that the encroachments of the pirates will be no longer permitted; and, if not immediately put an end to, will draw down the vengeance which their crimes deserve.'

Proceeding to another grievance, the author observes :

'The duties of the port are six per cent. on goods imported in British, and ten per cent. on goods brought in foreign bottoms. Many of the lesser merchants and shopkeepers in the Bazar, as well as the owners of shipping, were overstocked with marine stores; when, instead of heightening the duties on the importation, or taking some other step to raise the articles in question to a fair price, an order was suddenly issued, directing a duty of twenty per cent. to be levied upon all the marine stores in the island, which any person might attempt to export, even for their own use.

'The consternation excited by this celebrated edict, acted like the shock of an earthquake, as may well be supposed, in a place which derives its prosperity, wealth, and population, from no other causes than its commerce and shipping. Like the famous Boston port bill, or the compulsory loan decreed by the French convention, the one founded in ignorance, the other in tyranny, it was a sweeping law, which soared so high as to be blind to all discrimination; and had nearly produced the same effects as the former. No retrospect was had to the duties already paid on importation, and under the faith of which, sanctioned since the time of Charles the Second, the merchants had so often fitted out their ships with their own stores. No regard was had to the marine stores having been purchased one, two, or three years ago, or whether they had paid six per cent. or ten per cent. duty to the company on landing. All business was nearly at a stand. The merchant, and the seller of a pound of nails in the Bazar, saw themselves in one moment, and without the least warning, reduced to the hard necessity of lowering the price of their stores one-fifth. Of the twenty per cent. one moiety, it is said, was to go to the company; and the other either to those who promulgated the law, or who were entrusted with its execution.'

A monopoly of provisions is also stated, so that the government forces the owners to pay for bad ship provisions, forty per cent. more than they would otherwise pay for good!

R O M A N C E.

The wonderful Travels of Prince Fan-Ferdin, in the Country of Arcadia. Interspersed with Observations, historical, geographical, physical, critical, and moral. Translated from the original French. 12mo. 3s. Evans. 1794.

The author of this work excites a pleasant and harmless laugh at the expence of love-sick swains, and the poetical tribe of Arcadia.

Here

There is much humour and spirit in several parts of it. The account of the language of Arcadia partakes a good deal of the language of Swift:

‘There are two rules, which, above all, are very essential; the first is, to express nothing plainly, but always with exaggeration, figure, metaphor, or allegory. In pursuance of this rule, we must take great care to guard ourselves against saying, I love. This signifies nothing; we must say, I am the victim of love; a secret flame consumes me; I languish night and day; a sweet anguish preys upon me; and many other like expressions. A lady is handsome, that is to say, she effaces all that nature has formed most beautiful; she is the master-piece of the gods; it is not possible to see her without loving her; she is the goddess of beauty; the mother of the graces; she charms all hearts; she is Venus, acknowledged by Love himself.

‘The second rule consists in never uttering a word without one or more epithets. For instance, it would be ridiculous to say, love, indifference, regret; we must say, tender and passionate love; cold and cruel indifference; mortal and piercing regret; ardent sighs; profound and bitter grief; enchanting beauty; sweet hope; proud disdain; contemptuous scorn; and the more of these epithets there are in a phrase, the more beautiful and the truer Arcadian it is.

‘As to the words which compose the language, they are in very small number, and it is this which facilitates the learning of Arcadian. The following are nearly all. Love, hatred, transports, desires, sighs, alarms, hopes, delights; pride, beauty, cruelty, ingratitude, perfidy, jealousy; I die, I languish; felicity, despair; the heart, the sentiments; charms, attractions, enchantment, rapture; complaints, sorrows, anguish; life and death; happiness, misfortune, destiny, fate, barbarity; care, tenderness, tears, vows, oaths; bloom and verdure; rivulets and meads; reveries, images and dreams; morn and eve. These are nearly all the words of the Arcadian language; there is nothing more to do, as I have observed before, than to add to them various epithets, as soft, tender, charming, admirable, delightful, horrible, furious, dreadful, mortal, susceptible, mournful, profound, lively, ardent, sincere, perfidious, happy, tranquil, calm; the following phrases, especially, are most convenient. What I cannot express: what is not to be described; which it is impossible to conceive; which surpasses all expression; above all utterance, and beyond all imagination. This little collection affords matter for whole volumes in folio, written in the Arcadian tongue. There yet remains one observation to make, which is, that we must take care that we join to our words none but suitable epithets; for instance, were we to say, a dear and delightful distress; this would be a ridiculous and ill-matched expression.’

The readers of the old romances will recognise their acquaintances
in

in other parts of this work, which, however, rather falls off in point towards the close. No account is given of the original author.

R E L I G I O U S.

Thirteen Letters on various religious Subjects, recommended to the serious Attention of devout Members of the Church of England. The Profits of these Letters to be appropriated to the clothing some poor Children of East-Devonham. 8vo. 2s. Webster. 1793.

These Letters, chiefly written by various authors, are collected by the editor, from the pious motive of procuring to the important subjects of religion, a more favourable reception with the public. The superior excellence of the Christian religion, in general, the duty of complying with its divine precepts, the nature of the several sacraments, with the obligations to a religious life, and the ever-lasting rewards attending it, are all described in strong colours, and warmly recommended to the most serious consideration of mankind. While we highly applaud the design of these various Letters, in their separate state, we cannot but approve of the salutary view with which they are collected into this production.

A Sermon preached at Christ-Church, Newgate-street, before the Right Honourable the Lord Mayor, the Aldermen, Sheriffs, and Governors of the Royal Hospitals of the City of London, on St. Matthew's Day, Saturday, the 21st of September, 1793. By the Rev. George Richards, M. A. 4to. 1s. 1793.

The contents of this discourse are well enough suited to the occasion, but their publication we think an unnecessary measure. The author dwells with great propriety on the necessity of early religious instruction, and deprecates the mischiefs of free-thinking in a manner becoming a minister of the Christian religion, but we do not find these points urged either with ability or novelty in many instances.

The Three Woe Trumpets; of which the First and Second are already past; and the Third is now begun; under which the seven Vials of the Wrath of God are to be poured out upon the World. Being the Substance of two Discourses, from Rev. xi. 14, 15, 16, 17, 18, Delivered at the Chapel in Parliament-court, Artillery-street, Bishopsgate-street, on February 3, and 24, 1793. By Elisha Winchester. 8vo. 1s. Parsons. 1793.

The public have had many opportunities of judging of the compositions of this writer. In this, which is the second edition, we do not discover any new matter that requires mention.

The Regard due to the Divine Judgments considered: in a Sermon, preached at the Lord's Day Evening Lecture, at Hare-Court, Aldersgate-street; Nov. 17th, 1793. By John Humphreys. 8vo. 1s. Parsons. 1794.

A trite composition, in which the author represents the anarchy of France as an example of divine vengeance on the people of that country for having forsaken Christianity.

M A T H E M A T I C A L, &c.

The Arithmetical and Mathematical Repository; being a new improved System of practical Arithmetic, in all its Branches, designed for the Use of Schools, Academies, Counting-Houses, and also for the Benefit of private Persons who have not the Assistance of a Teacher. By John Eaden. 4 Vols. Vol. I. 8vo. 6s. 6d. Robinsons. 1793.

The reader cannot complain of want of variety in this volume. The subjects generally treated of in elementary books of arithmetic, are all to be found here, and besides, a short account of logarithms, annuities, the purchase of freehold estates, the strength of timber, the sliding rule, some geometrical problems, mensuration of surfaces and solids, artificers work, and specific gravities. There is also a variety of problems taken from different parts of philosophy. The rules are laid down with plainness, and the number of examples to each may make the work useful in schools and academies. The common mode is followed of giving a variety of rules, before the learner is brought to vulgar and decimal fractions: and hence it is not uncommon for boys to leave school without having arrived to these useful parts of arithmetic. We cannot but think, that if arithmetic were taught from pure numbers alone, without reference to money, weights, measures, &c. that is, that if the four simple rules of addition, subtraction, multiplication, and division, were first taught in pure numbers, without troubling the boy to copy every example in his book, then the rule of proportion, and then vulgar and decimal fractions, the learner would have acquired such a facility in managing numbers, that the application of them to the other rules would be made with ease. Indeed our author recommends to such as are to go through the whole of arithmetic, and proceed from thence to mensuration, algebra, &c. to learn fractions immediately after reduction; but the less time the boy has for school, the more incumbent is it on his teacher to instruct him in pure arithmetic, the application of which to various things in common life, will be the less difficult, as he is better acquainted with numbers. We have seen with what facility numbers may be learned by practice at a school, where the boys were daily exercised in them, without any paper or slate. As they stood round in classes, questions were asked them, which they solved extempore, and thus a lad of common capacity may be made in a short time master of numbers.

But

But in general, too much time is employed in their copy-books, the rules are to be copied, the sums are to be copied, and the knowledge is, instead of being in the learner's head, too often confined to the copy book.

Directions for making an universal Meridian Dial, capable of being set to any Latitude, which shall give the mean solar Time of Noon, by inspection, without any Calculation whatever By Francis Wollaston, F. R. S. 4to. 1s. Wilkie. 1793.

Mr. Wollaston communicated this Memoir to the Royal Society, and not gaining admission for it in their Transactions, with the utmost deference to the judgment of his colleagues, he now conceives that his services may in this form be made acceptable to the public. The dial is formed by making a meridian line, the axis of a curve, on whose abscissæ, corresponding to the days of the year, ordinates are drawn, representing the equation of time for each day. Thus, the image of the sun passing over this curve, which is to be placed in a box adjusted for the latitude of the place, will shew the exact time of noon for that day. By means of such an instrument it is conceived, that the clocks in country places, which now go so egregiously wrong, will, with the utmost ease, be rectified: for the clock-setter need not trouble himself about the equation of time, but simply look at his instrument, and get his clock right in a moment.

We need not point out to astronomers the difficulty of laying down, with accuracy, a curve of this nature, and consequently the expence of such an instrument; for there are other objections, which, perhaps, have already struck the generality of our readers. Supposing the instrument complete, and set up in a country village: for a few days Hodge will gaze with pleasure after the sun's image, he will seize with rapture his watch at the appointed time, and till the wonder has ceased, make a boast of the punctuality of his clock; but soon Hodge finds he has something else to do, besides dancing attendance upon the sun for ten minutes or a quarter of an hour; he will leave the instrument to itself, or, perhaps, shew it as a curiosity to his neighbours at every feast. Again, Mr. Wollaston is not acquainted with a secret, which we will now, though it is death to the instrument, communicate to him. In the greater part of the country parishes, it is found expedient, that the clock should be often considerably more before the sun than is justifiable on the principles of astronomy. We will not pretend to justify our countrymen for this violation of the laws of the planetary system, but we apprehend Mr. Wollaston will find it very difficult to persuade them, that it is not beneficial to agriculture.



T H E CRITICAL REVIEW.

For AUGUST, 1794.

The Mysteries of Udolpho, a Romance; interspersed with some Pieces of Poetry. By Ann Radcliffe, Author of the Romance of the Forest, &c. 4 Vols. 12mo. 1l. Boards. Robinsons. 1794.

‘**T**HINE too these golden keys, immortal boy!
This can unlock the gates of joy,
Of horror, that and thrilling fears,
Or ope the sacred source of sympathetic tears.’

Such were the presents of the Muse to the infant Shakspeare, and though perhaps to no other mortal has she been so lavish of her gifts, the keys referring to the third line Mrs. Radcliffe must be allowed to be completely in possession of. This, all who have read the Romance of the Forest will willingly bear witness to. Nor does the present production require the name of its author to ascertain that it comes from the same hand. The same powers of description are displayed, the same predilection is discovered for the wonderful and the gloomy—the same mysterious terrors are continually exciting in the mind the idea of a supernatural appearance, keeping us, as it were, upon the very edge and confines of the world of spirits, and yet are ingeniously explained by familiar causes; curiosity is kept upon the stretch from page to page, and from volume to volume, and the secret, which the reader thinks himself every instant on the point of penetrating, flies like a phantom before him, and eludes his eagerness till the very last moment of protracted expectation. This art of escaping the guesses of the reader has been improved and brought to perfection along with the reader’s sagacity; just as the various inventions of locks, bolts, and private drawers, in order to secure, fasten, and hide, have always kept pace with the ingenuity of the pickpocket and housebreaker, whose profession it is to unlock, unfasten, and lay open what you have taken so much pains to conceal. In this contest of curiosity on one side, and invention on the other, Mrs. Radcliffe has certainly the advantage. She delights in concealing her plan with the

most artificial contrivance, and seems to amuse herself with saying, at every turn and doubling of the story, 'Now you think you have me, but I shall take care to disappoint you.' This method is, however, liable to the following inconvenience, that in the search of what is new, an author is apt to forget what is natural; and, in rejecting the more obvious conclusions, to take those which are less satisfactory. The trite and the extravagant are the Scylla and Charybdis of writers who deal in fiction. With regard to the work before us, while we acknowledge the extraordinary powers of Mrs. Radcliffe, some readers will be inclined to doubt whether they have been exerted in the present work with equal effect as in the Romance of the Forest.—Four volumes cannot depend entirely on terrific incidents and intricacy of story. They require character, unity of design, a delineation of the scenes of real life, and the variety of well supported contrast. The Mysteries of Udolpho are indeed relieved by much elegant description and picturesque scenery; but in the descriptions there is too much of sameness: the pine and the larch tree wave, and the full moon pours its lustre through almost every chapter. Curiosity is raised oftener than it is gratified; or rather, it is raised so high that no adequate gratification can be given it; the interest is completely dissolved when once the adventure is finished, and the reader, when he is got to the end of the work, looks about in vain for the spell which had bound him so strongly to it. There are other little defects, which impartiality obliges us to notice. The manners do not sufficiently correspond with the æra the author has chosen; which is the latter end of the sixteenth century. There is, perhaps, no direct anachronism, but the style of accomplishments given to the heroine, a country young lady, brought up on the banks of the Garonne; the mention of botany; of little circles of infidelity, &c. give so much the air of modern manners, as is not counterbalanced by Gothic arches and antique furniture. It is possible that the manners of different ages may not differ so much as we are apt to imagine, and more than probable that we are generally wrong when we attempt to delineate any but our own; but there is at least a style of manners which our imagination has appropriated to each period, and which, like the costume of theatrical dress, is not departed from without hurting the feelings.—The character of Annette, a talkative waiting-maid, is much worn, and that of the aunt, madame Cheron, is too low and selfish to excite any degree of interest, or justify the dangers her niece exposes herself to for her sake. We must likewise observe, that the adventures do not sufficiently point to one centre: we do not, however, attempt to analyse the story; as it would have no other effect than

than destroying the pleasure of the reader, we shall content ourselves with giving the following specimen of one of those picturesque scenes of terror, which the author knows so well to work up :

‘ During the remainder of the day, Emily’s mind was agitated with doubts and fears and contrary determinations, on the subject of meeting this Barnardine on the rampart, and submitting herself to his guidance, she scarcely knew whither. Pity for her aunt and anxiety for herself alternately swayed her determination, and night came, before she had decided upon her conduct. She heard the castle clock strike eleven—twelve—and yet her mind wavered. The time, however, was now come, when she could hesitate no longer : and then the interest she felt for her aunt overcame other considerations, and bidding Annette follow her to the outer door of the vaulted gallery, and there await her return, she descended from her chamber. The castle was perfectly still, and the great hall, where so lately she had witnessed a scene of dreadful contention, now returned only the whispering footsteps of the two solitary figures gliding fearfully between the pillars, and gleamed only to the feeble lamp they carried. Emily, deceived by the long shadows of the pillars, and by the catching lights between, often stopped, imagining she saw some person, moving in the distant obscurity of the perspective ; and, as she passed these pillars, she feared to turn her eyes towards them, almost expecting to see a figure start out from behind their broad shaft. She reached, however, the vaulted gallery, without interruption, but unclosed its outer door with a trembling hand, and, charging Annette not to quit it, and to keep it a little open, that she might be heard if she called, she delivered to her the lamp, which she did not dare to take herself because of the men on watch, and, alone, stepped out upon the dark terrace. Every thing was so still, that she feared lest her own light steps should be heard by the distant sentinels, and she walked cautiously towards the spot, where she had before met Barnardine, listening for a sound, and looking onward through the gloom in search of him. At length, she was startled by a deep voice, that spoke near her, and she paused, uncertain whether it was his, till it spoke again, and she then recognized the hollow tones of Barnardine, who had been punctual to the moment, and was at the appointed place, resting on the rampart wall. After chiding her for not coming sooner, and saying, that he had been waiting nearly half an hour, he desired Emily, who made no reply, to follow him to the door through which he had entered the terrace.

‘ While he unlocked it she looked back to that she had left, and observing the rays of the lamp stream through a small opening, was certain that Annette was still there. But her remote situation could little befriend Emily, after she had quitted the terrace ; and, when

Barnardine unclosed the gate, the dismal aspect of the passage beyond, shewn by a torch burning on the pavement, made her shrink from following him alone, and she refused to go, unless Annette might accompany her. This, however, Barnardine absolutely refused to permit, mingling at the same time with his refusal such artful circumstances to heighten the pity and curiosity of Emily towards her aunt, that she, at length, consented to follow him alone to the portal.

‘He then took up the torch, and led her along the passage, at the extremity of which he unlocked another door, whence they descended, a few steps, into a chapel, which, as Barnardine held up the torch to light her, Emily observed to be in ruins, and she immediately recollected a former conversation of Annette, concerning it, with very unpleasant emotions. She looked fearfully on the almost roofless walls, green with damps, and on the Gothic points of the windows, where the ivy and the briony had long supplied the place of glass, and ran mantling among the broken capitals of some columns, that had once supported the roof. Barnardine stumbled over the broken pavement, and his voice, as he uttered a sudden oath, was returned in hollow echoes, that made it more terrific. Emily’s heart sunk : but she still followed him, and he turned out of what had been the principle aisle of the chapel. “Down these steps, lady,” said Barnardine, as he descended a flight, which appeared to lead into the vaults ; but Emily paused on the top, and demanded, in a tremulous tone, whither he was conducting her.

“To the portal,” said Barnardine.

“Cannot we go through the chapel to the portal ?” said Emily.

“No, Signora ; that leads to the inner court, which I don’t choose to unlock. This way, and we shall reach the outer court presently.”

‘Emily still hesitated ; fearing not only to go on, but, since she had gone thus far, to irritate Barnardine by refusing to go further.

“Come, lady,” said the man, who had nearly reached the bottom of the flight, “make a little haste ; I cannot wait here all night.”

“Whither do these steps lead ?” said Emily, yet pausing.

“To the portal,” repeated Barnardine, in an angry tone, “I will wait no longer.” As he said this, he moved on with the light, and Emily, fearing to provoke him by further delay, reluctantly followed. From the steps, they proceeded through a passage adjoining the vaults, the walls of which were dropping with unwholesome dews, and the vapours, that crept along the ground, made the torch burn so dimly, that Emily expected every moment to see it extinguished, and Barnardine could scarcely find his way. As they advanced, these vapours thickened, and Barnardine believing the torch was expiring, stopped for a moment to trim it. As he then rested against a pair of iron gates, that opened from the passage,

Emily

Emily saw, by uncertain flashes of light, the vaults beyond, and, near her, heaps of earth, that seemed to surround an open grave. Such an object, in such a scene, would, at any time, have disturbed her; but now she was shocked by an instantaneous presentiment, that this was the grave of her unfortunate aunt, and that the treacherous Barnardine was leading herself to destruction. The obscure and terrible place, to which he had conducted her, seemed to justify the thought; it was a place suited for murder, a receptacle for the dead, where a deed of horror might be committed, and no vestige appear to proclaim it. Emily was so overwhelmed with terror, that, for a moment, she was unable to determine what conduct to pursue. She then considered, that it would be vain to attempt an escape from Barnardine, by flight, since the length and the intricacy of the way she had passed, would soon enable him to overtake her, who was unacquainted with the turnings, and whose feebleness would not suffer her to run long with swiftness. She feared equally to irritate him by a disclosure of her suspicions, which a refusal to accompany him further certainly would do; and, since she was already as much in his power as it was possible she could be, if she proceeded, she, at length, determined to suppress, as far as she could, the appearance of apprehension, and to follow silently whither he designed to lead her. Pale with horror and anxiety, she now waited till Barnardine had trimmed the torch, and, as her sight glanced again upon the grave, she could not forbear enquiring for whom it was prepared. He took his eyes from the torch, and fixed them upon her face without speaking. She faintly repeated the question, but the man, shaking the torch, passed on; and she followed, trembling, to a second flight of steps; having ascended which, a door delivered them into the first court of the castle. As they crossed it, the light shewed the high black walls around them, fringed with long grass and dank weeds, that found a scanty soil among the mouldering stones; the heavy buttresses, with, here and there, between them, a narrow grate, that admitted a freer circulation of air to the court, the massy iron gates that led to the castle, whose clustering turrets appeared above, and, opposite, the huge towers and arch of the portal itself. In this scene the large, uncouth person of Barnardine, bearing the torch, formed a characteristic figure. This Barnardine was wrapt in a long dark cloak, which scarcely allowed the kind of half-boots, or sandals, that were laced upon his legs, to appear, and shewed only the point of a broad sword, which he usually wore, slung in a belt across his shoulders. On his head was a heavy flat velvet cap, somewhat resembling a turban, in which was a short feather; the visage beneath it shewed strong features, and a countenance furrowed with the lines of cunning, and darkened by habitual discontent.

The view of the court, however, reanimated Emily, who, as she crossed silently towards the portal, began to hope, that her own fears, and not the treachery of Barnardine, had deceived her. She

looked anxiously up at the first casement, that appeared above the lofty arch of the portcullis; but it was dark, and she enquired, whether it belonged to the chamber, where Madame Montoni was confined. Emily spoke low, and Barnardine, perhaps, did not hear her question, for he returned no answer; and they, soon after, entered the postern door of the gate-way, which brought them to the foot of a narrow stair-case, that wound up one of the towers.

“Up this stair-case the Signora lies,” said Barnardine.

“Lies!” repeated Emily faintly, as she began to ascend.

“She lies in the upper chamber,” said Barnardine.

As they passed up, the wind, which poured through the narrow cavities in the wall, made the torch flare, and it threw a stronger gleam upon the grim and fallow countenance of Barnardine, and discovered more fully the desolation of the place—the rough stone walls, the spiral stairs, black with age, and a suit of ancient armour, with an iron visor, that hung upon the walls, and appeared a trophy of some former victory.

“Having reached a landing-place, “You may wait here, lady,” said he, applying a key to the door of a chamber, “while I go up, and tell the Signora you are coming.”

“That ceremony is unnecessary,” replied Emily, “my aunt will rejoice to see me.”

“I am not so sure of that,” said Barnardine, pointing to the room he had opened: “Come in here, lady, while I step up.”

Emily, surprised and somewhat shocked, did not dare to oppose him further, but, as he was turning away with the torch, desired he would not leave her in darkness. He looked around, and, observing a tripod lamp, that stood on the stairs, lighted and gave it to Emily, who stepped forward into a large old chamber, and he closed the door. As she listened anxiously to his departing steps, she thought he descended, instead of ascending, the stairs; but the gusts of wind, that whistled round the portal, would not allow her to hear distinctly any other sound. Still, however, she listened, and, perceiving no step in the room above, where he had affirmed Madame Montoni to be, her anxiety increased, though she considered, that the thickness of the floor in this strong building might prevent any sound reaching her from the upper chamber. The next moment, in a pause of the wind, she distinguished Barnardine's step descending to the court, and then thought she heard his voice; but, the rising gust again overcoming other sounds, Emily, to be certain on this point, moved softly to the door, which, on attempting to open it, she discovered was fastened. All the horrid apprehensions, that had lately assailed her, returned at this instant with redoubled force, and no longer appeared like the exaggerations of a timid spirit, but seemed to have been sent to warn her of her fate. She now did not doubt, that Madame Montoni had been murdered, perhaps in this very chamber; or that she herself was brought hither for the same purpose.

purpose. The countenance, the manners, and the recollected words of Barnardine, when he had spoken of her aunt, confirmed her worst fears. For some moments, she was incapable of considering of any means, by which she might attempt an escape. Still she listened, but heard footsteps neither on the stairs, nor in the room above; she thought, however, that she again distinguished Barnardine's voice below, and went to a grated window, that opened upon the court, to enquire further. Here, she plainly heard his hoarse accents, mingling with the blast, that swept by, but they were lost again so quickly, that their meaning could not be interpreted; and then the light of a torch, which seemed to issue from the portal below, flashed across the court, and the long shadow of a man, who was under the arch-way, appeared upon the pavement. Emily, from the hugeness of this sudden portrait, concluded it to be that of Barnardine; but other deep tones, which passed in the wind, soon convinced her he was not alone, and that his companion was not a person very liable to pity.

When her spirits had overcome the first shock of her situation, she held up the lamp to examine if the chamber afforded a possibility of an escape. It was a spacious room, whose walls, wainscoted with rough oak, shewed no casement but the grated one, which Emily had left, and no other door than that, by which she had entered. The feeble rays of the lamp, however, did not allow her to see at once its full extent; she perceived no furniture, except, indeed, an iron chair, fastened in the centre of the chamber, immediately over which, depending on a chain from the ceiling, hung an iron ring. Having gazed upon these, for some time, with wonder and horror, she next observed iron bars below, made for the purpose of confining the feet, and on the arms of the chair were rings of the same metal. As she continued to survey them, she concluded, that they were instruments of torture, and it struck her, that some poor wretch had once been fastened in this chair, and had there been starved to death. She was chilled by the thought; but, what was her agony, when, in the next moment, it occurred to her, that her aunt might have been one of these victims, and that she herself might be the next! An acute pain seized her head, she was scarcely able to hold the lamp, and, looking round for support, was seating herself, unconsciously, in the iron chair itself; but suddenly perceiving where she was, she started from it in horror, and sprung towards a remote end of the room. Here again she looked round for a seat to sustain her, and perceived only a dark curtain, which, descending from the ceiling to the floor, was drawn along the whole side of the chamber. Ill as she was, the appearance of this curtain struck her, and she paused to gaze upon it, in wonder and apprehension.

It seemed to conceal a recess of the chamber; she wished, yet dreaded, to lift it, and to discover what it veiled: twice she was

withheld by a recollection of the terrible spectacle her daring hand had formerly unveiled in an apartment of the castle, till, suddenly conjecturing, that it concealed the body of her murdered aunt, she seized it, in a fit of desperation, and drew it aside. Beyond, appeared a corpse, stretched on a kind of low couch, which was crimsoned with human blood, as was the floor beneath. The features, deformed by death, were ghastly and horrible, and more than one livid wound appeared in the face. Emily, bending over the body, gazed, for a moment, with an eager, frenzied eye; but, in the next, the lamp dropped from her hand, and she fell senseless at the foot of the couch.

‘When her senses returned, she found herself surrounded by men, among whom was Barnardine, who were lifting her from the floor, and then bore her along the chamber. She was sensible of what passed, but the extreme languor of her spirits did not permit her to speak, or move, or even to feel any distinct fear. They carried her down the stair-case, by which she had ascended; when, having reached the arch-way, they stopped, and one of the men, taking the torch from Barnardine, opened a small door, that was cut in the great gate, and, as he stepped out upon the road, the light he bore shewed several men on horseback, in waiting. Whether it was the freshness of the air, that revived Emily, or that the objects she now saw roused the spirit of alarm, she suddenly spoke, and made an ineffectual effort to disengage herself from the grasp of the ruffians, who held her.

‘Barnardine, meanwhile, called loudly for the torch, while distant voices answered, and several persons approached, and, in the same instant, a light flashed upon the court of the castle. Again he vociferated for the torch, and the men hurried Emily through the gate. At a short distance, under the shelter of the castle walls, she perceived the fellow, who had taken the light from the porter, holding it to a man, busily employed in altering the saddle of a horse, round which were several horsemen, looking on, whose harsh features received the full glare of the torch; while the broken ground beneath them, the opposite walls, with the tufted shrubs, that overhung their summits, and an embattled watch-tower above, were reddened with the gleam, which, fading gradually away, left the remoter ramparts and the woods below to the obscurity of night.

“What do you waste time for, there?” said Barnardine with an oath, as he approached the horsemen. “Dispatch—dispatch.”

“The saddle will be ready in a minute,” replied the man who was buckling it, at whom Barnardine now swore again, for his negligence, and Emily, calling feebly for help, was hurried towards the horses, while the ruffians disputed on which to place her, the one designed for her not being ready. At this moment a cluster of lights issued from the great gates, and she immediately heard the shrill voice of Annette above those of several other persons, who advanced

advanced. In the same moment, she distinguished Montoni and Cavigni, followed by a number of ruffian-faced fellows, to whom she no longer looked with terror, but with hope, for, at this instant, she did not tremble at the thought of any dangers that might await her within the castle, whence so lately and so anxiously she had wished to escape. Those, who threatened her from without, had engrossed all her apprehensions.

‘A short contest ensued between the parties, in which that of Montoni, however, were presently victors, and the horsemen, perceiving that numbers were against them, and being, perhaps, not very warmly interested in the affair they had undertaken, galloped off, while Barnardine had run far enough to be lost in the darkness, and Emily was led back into the castle. As she re-passed the courts, the remembrance of what she had seen in the portal-chamber came, with all its horror, to her mind; and when, soon after, she heard the gate close, that shut her once more within the castle walls, she shuddered for herself, and, almost forgetting the danger she had escaped, could scarcely think, that any thing less precious than liberty and peace was to be found beyond them.’

These volumes are interspersed with many pieces of poetry, some beautiful, all pleasing, but rather monotonous. We cannot resist the temptation of giving our readers the following charming one, more especially as poetical beauties have not a fair chance of being attended to, amidst the stronger interest inspired by such a series of adventures. The love of poetry is a taste; curiosity is a kind of appetite, and hurries headlong on, impatient for its complete gratification:

‘THE SEANYMPH.

‘Down, down a thousand fathom deep,
Among the sounding seas I go;
Play round the foot of every steep
Whose cliffs above the ocean grow.

There, within their secret caves,
I hear the mighty rivers roar;
And guide their streams through Neptune’s waves
To bless the green earth’s inmost shore:

And bid the freshen’d waters glide,
For fern-crown’d nymphs of lake, or brook,
Through winding woods and pastures wide,
And many a wild, romantic nook.

For this the nymphs, at fall of eve,
Oft dance upon the flow’ry banks,
And sing my name, and garlands weave
To bear beneath the wave their thanks.

In coral bow'rs I love to lie,
And hear the surges roll above,
And through the waters view on high
The proud ships sail, and gay clouds move.

And oft at midnight's stillest hour,
When summer seas the vessel lave,
I love to prove my charming pow'r
While floating on the moon-light wave.

And when deep sleep the crew has bound,
And the sad lover musing leans
O'er the ship's side, I breathe around
Such strains as speak no mortal means !

O'er the dim waves his searching eye
Sees but the vessel's lengthen'd shade ;
Above—the moon and azure sky ;
Entranc'd he hears, and half afraid !

Sometimes, a single note I swell,
That, softly sweet, at distance dies ;
Then wake the magic of my shell,
And choral voices round me rise !

The trembling youth, charm'd by my strain,
Calls up the crew, who, silent, bend
O'er the high deck, but list in vain ;
My song is hush'd, my wonders end !

Within the mountain's woody bay,
Where the tall bark at anchor rides,
At twilight hour, with tritons gay,
I dance upon the lapsing tides :

And with my sister-nymphs I sport,
Till the broad sun looks o'er the floods ;
Then, swift we seek our crystal court,
Deep in the wave, 'mid Neptune's woods,

In cool arcades and glassy halls,
We pass the sultry hours of noon,
Beyond wherever sun-beam falls,
Weaving sea-flowers in gay festoon,

The while we chant our ditties sweet
To some soft shell that warbles near ;
Join'd by the murmuring current, fleet,
That glide along our halls so clear.

There, the pale pearl and sapphire blue,
And ruby red, and em'rald green,

Dart from the domes a changing hue,
And sparry columns deck the scene.

When the dark storm scowls o'er the deep,
And long, long peals of thunder sound,
On some high cliff my watch I keep
O'er all the restless seas around :

Till on the ridgy wave afar
Comes the lone vessel, labouring slow,
Spreading the white foam in the air,
With sail and top-mast bending low.

Then, plunge I 'mid the ocean's roar,
My way by quiv'ring lightnings shewn,
To guide the bark to peaceful shore,
And hush the sailor's fearful groan.

And if too late I reach its side
To save it from the 'whelming surge,
I call my dolphins o'er the tide,
To bear the crew where isles emerge.

Their mournful spirits soon I cheer,
While round the desert coast I go,
With warbled songs they faintly hear,
Oft as the stormy gust sinks low.

My music leads to lofty groves,
That wild upon the sea-bank wave ;
Where sweet fruits bloom, and fresh spring roves,
And closing boughs the tempest brave.

Then, from the air spirits obey
My potent voice they love so well,
And, on the clouds, paint visions gay,
While strains more sweet at distance swell.

And thus the lonely hours I cheat,
Soothing the ship-wreck'd sailor's heart,
Till from the waves the storms retreat,
And o'er the east the day-beams dart.

Neptune for this oft binds me fast
To rocks below, with choral chain,
Till all the tempest's over-past,
And drowning seamen cry in vain,

Whoe'er ye are that love my lay,
Come, when red sun-set tints the wave,
To the still sands, where fairies play ;
There, in cool seas, I love to lave.

If, in consequence of the criticisms impartiality has obliged us to make upon this novel, the author should feel disposed to ask us, Who will write a better? we boldly answer her, *Yourself*; when no longer disposed to sacrifice excellence to quantity, and lengthen out a story for the sake of filling an additional volume.

The Morbid Anatomy of some of the most important Parts of the Human Body. By Matthew Baillie, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician of St. George's Hospital. 8vo. 6s. Boards. Johnson. 1793.

ACCURATE statements of the morbid appearances observed in dissections, have hitherto been a great desideratum in medical libraries; and every encouragement is therefore due to gentlemen who communicate the result of their experience in this respect. As to the plan of this publication, we shall relate the intentions of the author in his own words:

‘In the present work we propose to give no cases; but simply an account of the morbid changes of structure which take place in the thoracic and abdominal viscera, in the organs of generation in both sexes, and in the brain. This will be done according to a local arrangement, very much in the same manner as if we were describing natural structure, and will be accompanied with observations upon morbid actions which may occasionally arise. My situation has given me more than the ordinary opportunities of examining morbid structure. Dr. Hunter’s collection contains a very large number of preparations exhibiting morbid appearances, which I can have recourse to at any time for examination. Being physician to a large hospital, and engaged in teaching anatomy, I have also very frequent opportunities of examining diseases in dead bodies. What this work will contain will be principally an account of what I have seen myself; but I shall also take advantage of what has been observed by others. This work is intended to comprehend an account of the most common, as well as many of the very rare appearances of disease in the vital and more important parts of the human body. It is evident from the nature of this work, that it must be progressive: some appearances of disease will be observed in future, with which we are at present totally unacquainted, and others which we know very little of now, will afterwards be known perfectly.’

We shall extract some passages relating to such morbid appearances as may be considered as unusual. Treating of the diseases of the pericardium, he observes,

‘I once had an opportunity of seeing two or three scrofulous tumours,

tumours, growing within the cavity of the pericardium, one of which was nearly as large as a walnut. They consisted of a white soft matter, somewhat resembling curd, or new cheese. The pericardium is a very unusual part of the body to be attacked by scrofula, and therefore this must be a very rare appearance of disease. The tumours had probably been slow in their progress, as in scrofula generally, and this disease could not have been guessed at in the living body.

‘ I have twice found (and it has been seen much oftener by an anatomist * of the best authority) the pericardium so changed as to resemble a common ox’s bladder, in some degree dried, or like a common pericardium which had been for some time exposed to the air.’

‘ Cases have occurred, although very rarely, in which a large quantity of blood has been accumulated in the cavity of the pericardium, but where no rupture could be discovered after the most diligent search, either in the heart itself, or in any of its vessels.’

‘ It also happens, although I believe very rarely, that a heart is so imperfectly formed as to allow of life being continued for some length of time in a very uncomfortable state, but to be ultimately the cause of death. There are two cases of this sort described by the late Dr. Hunter, and there is one specimen of this malformation preserved in his collection. The malformation preserved in the collection, consists in the right ventricle of the heart being extremely small, and the pulmonary artery being very small also which arises from it. At its origin from the right ventricle it is completely impervious. The ductus arteriosus is open, but forms likewise a small canal, and terminates in the left branch of the pulmonary artery. The right auricle is larger than its natural size, probably from the frequent accumulation of blood in it; and the communication between the two auricles, by means of the foramen ovale, is much larger than usual. The child in whom this malformation was found, had its skin of a very dark colour, had very laborious respiration, and violent action of the heart. It lived only thirteen days.

‘ In another case related by Dr. Hunter, the pulmonary artery was very small, especially at its origin, and there was a deficiency in the septum cordis, at the basis of the heart, large enough to allow a small thumb to pass through it. The person in whom this malformation of the heart was found, lived about thirteen years. He never had a fresh complexion, but it was always dark, or tending to black. He was often seized with fits, especially when there was any hurry upon his spirits, or there had been any brisk motion of his body.

‘ It is obvious that in these deviations from the natural structure,

too small a quantity of blood must pass through the lungs to receive the benefit of respiration, and this will be more or less according to the degree of the deviation. The blood will from this cause be of a dark colour, as it is well known that it receives the florid hue from the influence of the air upon it in the lungs. Hence the colour of the skin must be necessarily fallow or dark, and this will be increased when the blood is more than usual accumulated in the viens. It is natural to think that in such structures of the heart, the circulation will be carried on with much more difficulty when it is excited beyond its usual standard. This may even be increased to such a degree that the circulation must for a short time be suspended altogether. It was from this cause, probably, that fits occasionally were produced, as related in one of the cases.'

'It sometimes happens, although I believe rarely, that a portion of the pleura is converted into bone. This consists of a thin plate, and sometimes extends over a pretty broad surface of the pleura. In all the cases which I have seen, the bony matter seemed to me to be exactly like ordinary bone. I have never seen it form a thick irregular knob, but always a thin plate.'

'The lungs are sometimes, although I believe very rarely, formed into pretty large cells, so as to resemble somewhat the lungs of an amphibious animal. These cells, in the only instance which I have seen of this disease, were most of them of the size of a common garden pea, and some few were so large as to be able to contain a small gooseberry. They were surrounded by a fine transparent capsule, and were so numerous as to occupy more than one half of the portion of the lung which I saw. The only specimen of this sort of disease which I am acquainted with, is in the possession of Mr. Cruikshank; and the person in whom it was found, had been very long subject to difficulty of breathing.'

Speaking of the diseases of the stomach, he observes,

'A part of the stomach is occasionally formed into a pouch by mechanical means, although very rarely. I have seen one instance of a pouch being so formed, in which five halfpence had been lodged. The coats of the stomach were thinner at that part, but were not inflamed or ulcerated. The halfpence had remained for some considerable time, forming a pouch by their pressure, but had not irritated the stomach in such a manner as to produce inflammation or ulceration.'

Under the article ovaria, the author mentions their conversion into a fatty substance, mixed with teeth and hair; a circumstance which, however extraordinary, is fully ascertained to have happened in several instances. Dr. Baillie also mentions

tions a similar tumour, taken from a man's stomach, and preserved in the collection of the celebrated Ruysch.

As to the plan of this work, we are sorry to remark, that we think Dr. Baillie has done wrong in departing from the footsteps of Morgagni. Dr. Baillie gives a general history of the morbid changes taking place in the body; Morgagni relates particular instances, and after having detailed the symptoms which immediately preceded the death of a patient, presents us with the appearances exhibited on dissection. By thus pointing out and ascertaining the connexion between certain symptoms, and certain deviations from natural structure, he affords the most effectual assistance to the physician, and enables him to judge of the real state of the morbid body, previous to death. It is not our intention, however, to represent this work as void of merit and utility. The style is perspicuous and agreeable, the matter important, and well arranged; and the whole work deserves the attentive perusal of every medical student.

A Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation; with copious Notes and Illustrations, partly original, and partly selected from the best Commentators: calculated to render the Book of Psalms intelligible to every Capacity. By William Robert Wake. 2 Vols. 12mo. 12s. Boards. Robinsons. 1793.

EVERY well meant attempt to explain the language of Scripture, is certainly intitled to candour; and though Mr. Wake, in the publication before us, should not have equalled the expectations of the few, he probably will give satisfaction to the many. The latter being indeed his principal design, he may, in general, be deemed to have accomplished his purpose.

To the title, however, of a *liberal version*, we confess, we have some objection; not only as it seems to imply a licence to depart from the original, but also as every such departure must proceed either from omitting, or adding to the sense of the author; or from a substitution of something in its stead. If, therefore, in the present instance, Mr. Wake had styled his work a *Paraphrastic Explanation of the Psalms, in modern Language, according to the Liturgical Version*; we think he would have more pertinently described his work: especially, as we do not find that he, at all, hath consulted the Hebrew.

The XXIXth Psalm is annexed, with its argument and notes, as a competent specimen of what is performed.

‘ PSALM XXIX.

‘ This Psalm seems to have been composed by David after an extraordinary

ordinary storm of thunder, lightning, and rain; whence it is probable God had so discomfited his enemies, (2 Samuel viii.) and put their forces into such disorder, that he easily obtained the victory over them. Therefore he here exhorts them to submit themselves to that glorious majesty, from whom the tempest proceeded. As there are many Psalms which point to a great victory, obtained with this circumstance of remarkable thunder, it is more reasonable to believe that they were all made upon the same occasion, than that each had a separate one.

‘ Offer unto the Lord, O ye mighty, offer the most precious of your flock unto the Lord! own that to the Lord belongs adoration and power!

‘ 2. Render to the Lord the homage due to his divine dignity; adore the Lord with his own sacred worship!

‘ 3. It is the Lord that commands the waters: it is the glorious God that creates the thunder.

‘ 4. It is the Lord that governs the sea; the voice of the Lord is mighty in its operation: the voice of the Lord is a glorious voice.

‘ 5. The voice of the Lord rends the cedar trees: the Lord rends even the cedars of Lebanon.

‘ 6. He disperses them like a herd of calves: Lebanon also and Sirion, with the swiftness of a young unicorn.

‘ 7. The voice of the Lord flashes forth the lightning; the voice of the Lord shakes the wilderness: the Lord shakes even the wilderness of Cades.

‘ 8. The voice of the Lord forces the timorous doe into labour,
and

‘ 4. The voice of the Lord signifies thunder: which in those days was esteemed to attest the divine presence, as to Joshua in the first conquest of Canaan, to Samuel against the Philistines, 1 Sam. xii. 15, and to David against the same enemies: it was also the ordinary mode of communicating the divine decrees, which therefore were styled the daughters of thunder; and lastly, it was the awful ceremony which accompanied the delivery of the law from mount Sinai. These opinions and doctrines of the Jews, induced some of the pagan nations to imagine that they adored the clouds and a deity which resided in them.

‘ 5. This may be an allegorical description of the conquest over the Syrians, who lived near Libanus, or Lebanon: Psalm xcii 2. civ. 16. and 2 Samuel viii.

‘ 6. Sirion was a high mountain on the other side of the river Jordan, near the country of the Ammonites, known also by the names of Hermon and Shenir: Deuteronomy iii. 9. If by Lebanon we are to understand allegorically the Syrians, by Sirion may be meant the Ammonites; and in this view, it is not improbable that the calf and the unicorn were either borne in the standards of these people, or were the hieroglyphicks used to denote them.

‘ 7. Cades was part of that wilderness through which the Israelites passed, in their way to Canaan: Numbers xiii. 26. Thunder shook those wide, extensive deserts, as well as Lebanon and Sirion, mountains of Judea.

‘ 8. Aristotle, Plutarch, and Pliny, mention abortion to be sometimes caused amongst cattle by thunder. Whatever terrifies to any degree, may occasion pre-

and discloses the recesses of the forest: in his temple every man celebrates his glorious power.

‘ 9. The lord presides over this tempest: and the Lord remains the eternal sovereign.

‘ 10. The Lord will confer prosperity on his people: the Lord will grant to his people the blessing of peace.’

By comparing the argument with verse 9, there will be found an incongruity which ought to be removed.

With this sublime description of a tempest, that of Virgil might have been properly contrasted:

‘ Ipse Pater, media nimborum in nocte, corusca
Fulmina molitur dextra; quo maxuma motu
Terra tremit: fugere feræ; et mortalia torda
Per gentes humilis stravit pavor. Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejecit! Ingeminant Austri, et densissimus imber;
Nunc nemora ingenti vento, nunc littora plangunt.’

Whilst by the change of tense in *fugere*, a presentiment of the storm, in the wild animals, is exquisitely expressed; so, by the manner in which the psalm is closed, the tempest is beautifully stilled into a divine repose.

In some instances, where the psalms were evidently performed in chorus, Mr. Wake has very properly adverted to the circumstance. Uniformity, however, required that this distinction should have been more frequently regarded; and an instance of the light such divisions might afford, will be seen in Dr. Gregory's Translation of bishop Lowth's Lectures, where the CXXXVth psalm is thus distinguished, and in a manner of which Mr. Wake entertains not an idea.

To the CIXth psalm, a long argument is prefixed, which, in our judgment, is but a feeble defence of a false construction. For it is evident to us, that what is represented to be the imprecations of David upon his enemies, are actually theirs upon him. Dr. Sykes hath done much to shew that this is the drift of the psalm, and Mr. Peters still more in a sermon on the subject.

In his notes, Mr. Wake has brought together much illustrative matter, but, we conceive, still more might have been collected, and some that might have superseded in part what we find. For instance, how easily, instead of repeating the following, would a better description have occupied its room?

premature labour, especially amongst the more timid order of animals. The voice of the Lord is said to disclose the recesses of the forest, as violent storms of thunder and lightning, often attended with whirlwinds, strip the trees of their leaves, and discover those interior parts which were before concealed.’

'The ten-stringed lute, as we have elsewhere observed, was a *psalter*, or decachord.'

This, however, is not often the case.—In illustrating the CXLVth psalm, we have upon the ninth verse, a citation from Thomson, in which a triplet presents itself, perhaps the most perfect in the language :

'9. Who provides fodder for the cattle, and feeds even the young ravens that cry to him *.'

From the handsome list of subscribers, we shall expect soon to see a new, and, we add, an improved edition, of which Mr. Wake appears to us extremely capable. Of *this*, the paper and print are particularly neat : and, on the whole, we see much reason for commendation, and but little for blame, having carefully pointed out every thing that we apprehended would admit of improvement.

Odes Moral and Descriptive. By the Rev. John Whitehouse, of St. John's College, Cambridge. 4to. 3s. 6d. Cadell. 1794.

THE first stanza of the first of these Odes (to poetical Enthusiasm), prejudiced us in their favour. It is as follows :

'Plaintive my harp, and wild its tones !
As when o'er Albion's rocky steep,
To the vexed surge's fallen moans,
In hollow accents loud and deep,
The Spirit of the Ocean calls ;
And high his hoary beard uncurls,
While Neptune through the abyss his foaming trident
hurls :
Riding the billowy clouds afar,

* a. Birds the most despised and useless, and even unclean, (see Leviticus xi. 15.) are, when deserted by their parents, preserved by some unnoticed means of providence. The cry or cawing, of the young raven, may, in poetical language, be very beautifully considered as a sort of natural prayer to God. Who provides for the raven his food ? When his young ones cry unto God, they wander for lack of meat : Job xxxviii. 41. they wander, and find it. Our Lord pressed this argument on his disciples, Consider the ravens, &c. Luke xii. 24 : and thus beautifully, Thomson :

"Behold, and look away your low despair"
See the light tenants of the barren air ;
To them nor stores, nor granaries belong,
Nought but the woodbine, and the pleading song :
Yet your kind Heavenly Father lends his eye
On the least wing that flits along the sky,
To him they sing when spring renews the plain,
To him they cry in winter's pinching reign ;
Nor is their strife, nor their plaint, in vain."

Mist-clad Winter's shadowy form
Indignant drives his iron car,
Horrid with ice, 'midst the resounding halls
Of Eolus, dim-feature Sire of storm !
Or from Pelorus' shattered side
Abrupt some rocky fragment torn
High on the midnight Whirlwind borne,
With horrid crash commixed of wind and tide,
Down the deep vale in circling eddies driven,
Rivals the thunder's voice, and rolls it back to heaven.'

The beginning is beautifully abrupt, and the figure of unfurling the hoary scarf is well adapted to illustrate the light foam of the agitated billows. But we cannot say that, as we proceeded, we met with much, either of original sentiment or striking imagery. These Odes, independent of that we have mentioned, are addressed (we do not copy the list from a table of contents, for there is none) to *Ambition*, to *Sleep*, to *War*, to *Horror*, to *Beauty*, to *Truth*, to *Justice*, besides one on the *Death of a favourite Parrot*. These are subjects, the reader will see, of that general nature, and have been so often treated, that it is difficult for a poet to throw over them an air of novelty, though at the same time it is sufficiently easy for him to clothe their attributes in metaphorical language, and to call up the accompaniments of congenial imagery. The traces of imitation are discernible in many epithets and half lines, which, though not all sufficiently appropriate to be referred to any particular author, make a part of that vast storehouse of poetical expression, to which every one who has read much, applies, even without being himself conscious of it. Of this nature are *gnarled oak*, *dadal globe*, *arrowy rays*, *hawbert crashed*, and *helmet rung*. *It leaps in terror forth and wings its destined course*; and such likewise, is now the allegorical genealogy of parent and child to express the relation of cause and effect.

We should be sorry, however, if our readers interpreted what we have said so as to set the Poems of Mr. Whitehouse below their proper point of merit. They are such as could not be written but by a man of taste, though we cannot assert that they display any original genius. The following stanzas to *Sleep* are pleasing and harmonious :

' Soft God of shadows, gentle Sleep,
Once more to thee I pay my vow,
Again I woo thy murmurs deep
To sooth this throbbing breast of mine;
And round my arching temples twine
The grateful foliage of thy cypress-bough;

Sweet are thy foldings ; when the mind,
 Leaving the load of cares behind,
 Expatiates 'midst thy visionary reign,
 And bathes in slumbers bland the wakeful sense of pain.

Sweet are thy foldings ; when to blest
 The spirit faint with trials sore,
 Thou com'st indulgent, to restore
 Fast scenes of short-lived happiness !
 When thy fairy-fingers dress
 The paths where Childhood loved to stray ;
 When Joy with roses strewed the way,
 And Pleasure, nymph of heavenly birth,
 Frolicked blithe : with simple Glee,
 Sport, and rose-lip'd Gaiety,
 The family of Mirth !
 Where playful at the cottage-door,
 Or in light gambols on the floor,
 Infant-groupes with daisies crowned,
 Frisked in many an airy round ;
 Or, with instinctive aim, began
 'To mimic, 'midst their sports, the graver cares of Man.'

In some of the Odes the harmony is too much neglected, and the cadence approaches that of blank verse, or, to say the truth, now and then of humble prose, as in the following lines :

————— On the day
 Of final Retribution thou shalt rise
 To judge with righteousness the earth, and take
 Vengeance on the transgressors ; on their head
 Thou shalt pour out the vials dread
 Of fierce displeasure ; and within them wake
 Remorse, and tenfold anguish and dismay.'

In one place *Boccaccio's* rhyme is spoken of. But the stories to which he alludes, Theodore and Honoria, and Sigismunda and Guiscardo, are not told in verse by Boccaccio, though Dryden has rendered them into poetry : the expression is, therefore, inaccurate. — We have only to add, that the sentiments throughout these Odes are liberal, just, and manly.

A Botanical Arrangement of British Plants; including the Uses of each Species, in Medicine, Diet, rural Economy, and the Arts. With an easy Introduction to the Study of Botany, &c. &c. illustrated by Copper-plates. Second Edition. By William Withering, M.D. F.R.S. including a new Set of References to Figures, partly by the Author, and partly by Jonathan Stokes, M.D. Vol. III. 2vv. 7s. 6d. Boards. Robinsons. 1792.

EIGHTEEN years have elapsed, since we first noticed Dr. Withering's two first volumes*, a delay which the botanist must have more sincerely regretted, if the progressive improvements of an inquiring scientific age, if the more enlarged experience, and repeated attention of the author, had not contributed to make this volume much more interesting than it could have been, if it had followed more closely the former. The class cryptogamia was less attended to by Linnæus, because they did not come within the limits of his system: they had no apparent efflorescence, of course could not be arranged from the number or the connection of the stamina or the pistils. The northern naturalist hastily closed the work, by throwing together these apparent exceptions, and assuming, as a principle, what was long doubted, that flowers existed, though they were not conspicuous, and the 'marriages' consequently 'clandestine.' Much, indeed, did not remain for his creative fancy: Micheli, Dillenius, and Gmelin, had seemingly exhausted the subject, and the genera were so few, that natural characters were alone sufficient to distinguish them. At present, we have added greatly to the number of species, but have not increased so much the number of genera, as to prevent the usual arrangement; and Dr. Withering has only altered the order of the species, under each Linnæan subdivision: they are now arranged alphabetically, which, he supposes, by saving time, will 'compensate for any fancied or real relationship between species formerly following each other. It is true, that our acquaintance with plants of the cryptogamia class will not yet allow of any great advantage from an order more natural: the connections are few; the vacuities, in the chain, numerous.

While numerous followers of Dillenius were silently labouring to add to the bulk of a mass, as yet scarcely formed and little understood; a prize question excited the industry of Hedwig, who discovered the efflorescence of the cryptogamia, and formed, from the structure of what we may be permitted to call the flowers, genera founded on the sexual parts. His

first discovery related to the leafy mosses, and he published an account of the sexual organs of these plants, in a collection of papers on philosophy and oeconomics, which appeared at Leipzig, in 1778. He promised a fuller account of this subject, and published in 4to, divided into two parts, at the same place, in 1782. At that time, he was in possession of the whole discovery, for he received the prize, from the Petersburg academy, in 1783, and published his dissertation at Petersburg in the following year, with this title: ‘*Theoria Generationis & Fructificationis Plantarum Cryptogamicarum Linnæi, mere propriis Experimentis & Observationibus superstructa.*’ Such is the outline of the history of the discovery, which few are acquainted with in this kingdom, and which, Dr. Withering remarks, is now, for the first time, made known to the English reader. It has, indeed, frequently occurred in our Journal; but, from the difficulty of explaining the author’s ideas, without the plates, we have never fully engaged in the inquiry, though Hedwig’s works have been long before us.

Dr. Withering next describes the different parts of the agarics, and explains the grounds of his attempt to reduce this numerous and variable tribe to system. We see no reason for his not adopting synonyms, with a note of interrogation added. If the plant resembles the description, or the plate, so nearly as to raise suspicions and doubts, each will undoubtedly contribute to elucidate the newly discovered one; and, when the real species is discovered, the source of the error will contribute to prevent future mistakes. We shall select Hedwig’s description of the fructification of mosses, of ferns, and of mushrooms, preferring those genera, where the description is most clear, without the assistance of the plate.

‘*Equisetum.* Hedwig illustrates the structure of this genus by a particular examination of the *equisetum sylvaticum*, and *E. palustre*. The former, as well as the *E. arvense*, protrudes its club-shaped head out of the earth early in the spring. Round this head are placed, in circles, target-shaped substances, each supported on a pedicle, and compressed into angles, in consequence of resting against each other previous to the expansion of the spike. Beneath each of these targets we find from 4 to 7 conical substances, with their points leaning a little inwards towards the pedicle. They open on the inner side, and upon shaking them over a piece of paper, a greenish powdery mass falls out, which at first is full of motion, but soon after looks like cotton, or tow. So far may be discerned by the naked eye, but a good microscope discovers green oval bodies, and attached to each of them generally four pellucid and very slender threads, spoon-shaped at the end. These are almost constantly in motion, con-

tracting

tracting upon the least breath of moist air, and when wet with water, rolling round the oval body.

‘ In the *equisetum palustre* the threads are broader, and the green oval or globular substance more pointed. This is undoubtedly the *seed*, for it gradually increases in bulk, and when it falls, the *spike* thrivels. Its projecting point is the *summit*, and the conical substances under the targets are the capsules.

‘ The scales which surround the flowering stalk at certain distances after its protrusion, served, whilst it was yet young, as a general fence to the *spike*.

‘ Hence it appears that the genus *equisetum* contains both *clives* and *pointals* within the same empalement.

‘ The flowering *spike*, or general empalement, scaly and tiled; the partial empalement target-shaped.’

Hedwig defines the mosses as vegetables, of which the female parts of fructification are furnished with a veil-like petal, bearing a shaft; and they are divided, 1st, into the leafy mosses, whose capsule is either entire, lidded, and opening transversely; 2^{dly}, the hepatic, including many of the *algæ* of Linnæus, whose capsules have four valves, and open longitudinally. This excludes the *lycopodium*, which without any great violence may be brought back to the *osmunda*.

The fructification of the *musci fondosi* we cannot either compress or render intelligible; that of the hepatic mosses we shall transcribe.

‘ All the fertile florets have a double empalement, or a cup and a blossom. In shape and structure they greatly resemble the *musci frondosi*; but I have never found the succulent threads; the pointal-like substances are however found, accompanying both the seed-bud and the ripened capsule; but not in all the species.

‘ The capsule, like those of the preceding mosses, is inclosed in a veil, to which the shaft adheres; but this veil is not as in them, loosened at its attachment and raised along with the growing capsule; it tears open in two, three, or four places, and has therefore been sometimes considered as a petal.

‘ All these mosses agree in ripening their fruit, which is rolled upon an elongated fruit-stalk, and opens into four valves, filled with the seeds, attached to elastic cords. These seeds proved upon trial to reproduce their respective plants.’

The lichens and the mosses are of singular utility, to protect the tender plants, to feed some animals, and to furnish several vivid dyes. Our own archil is not inferior to the foreign, and any moss may be examined in this respect by moistening it in spirit of sal ammoniac and lime-water, excluding the air for some days. The *byssus* and the lichens appear on the rocks as the thinnest colouring substance; yet these have their fructi-

fication, their roots, and in their decay they furnish a fine earth, which nourishes some other mosses; and these again prepare the earth for smaller plants, for herbs, shrubs, and trees; finally, for man.

Mushrooms, we know, are perfect plants; and we shall select Ellis' and Hedwig's discoveries. Our readers will not confound the German naturalist with his namesake, the hero of an absurd romance, written in imitation of Lucian's true history.

'All the genera under this division, particularly the lycopodon, and mucor, abound with a black powder, which, examined with a good microscope, is found to consist of globules which are supposed to be the seeds. But the baron Munchausen says these globules are semi-transparent, containing a little black particle. He says too, that if this powder is mixed with water and kept in a warm place, the globules presently swell and are changed into egg-shaped self-moving animalcules. In about two days these animalcules unite and form a mass of a pretty firm texture, or fungus. When these fungusses begin to grow, they appear like white veins, which are commonly supposed to be the roots; but in fact they are only tubes in which the animalcules move, and in a short time are transformed into a fungus, which, with plenty of moisture, and a proper degree of warmth, grows to a very large size. The black powder found betwixt the gills of mushrooms produces the same phænomena.

'A fact so singular could not fail to excite the attention of philosophers, and accordingly the accurate and ingenious Mr. Ellis, whose discoveries in many abstruse parts of the animal and vegetable kingdoms do him the highest honor, undertook the subject, and soon demonstrated that the motion of these globules was occasioned by a number of very minute animalcula feeding upon them; but the animalcula being much smaller than the globules are difficult to detect, on which account the baron seems to have overlooked them.'

'*Agaricus (Amanita) arborea mollis, coloris exacte crocei, Dill. Giff. p. 182.*

'On dividing a plant of this species longitudinally through the middle, before the curtain had began to separate from the edge of the pileus, the whole inner surface appeared white; but whilst my attention had been arrested by some still whiter lines observable in the flesh of the pileus and of the stem, the upper and inner surface of the curtain changed to a violet, and in a short time to a brownish colour. On nicely raising a small portion of this surface, and viewing it under high magnifiers, I discovered pellucid succulent vessels, and innumerable oval globules connected therewith, of a dilute brown colour. The part from which this portion had been taken away, did not change colour again.

‘ I next examined a portion taken from one of the gills, whilst it was yet white. It was divisible, though not readily, into two lamina. The lower edge was thickly set with tender cylindrical substances, some of which had a globule at their extremities, but others not. The gill itself appeared of a reticulated structure, with larger and more distinct spots, a little raised.

‘ In another older plant of the same species, when the curtain was torn, the pileus pretty fully expanded, and the gills turned yellow, the upper part of the stem began to be tinged by a brown powder shed from the gills. It was evident on examination, that this brown powder was the seeds, and that it proceeded from the larger spots before observed in the gills, the two laminae of which now readily separated.

‘ There is therefore reason to believe that the chives are the globules attached to the threads found within the curtain. After these vanish, the plant continues to grow until it scatters its seeds, and then it dies.

‘ We learn from these observations, that the full expansion of the pileus indicates the maturity of the seeds, and that the following is performed previous to the rupture of the curtain.

‘ On examining the curtains and the rings of different agarics and boleti, I have always found the above-mentioned globules on their upper or inner surface. In some of the yellow agarics they are so numerous on the upper surface, as to stain the fingers when touched, but the under side is smooth and entirely destitute of them. Some few agarics seem to have only a row of these threads beset with globules at the edge of the pileus, whilst it is in contact with the stem, and upon its expansion they shrivel and drop off.

‘ It is true that in many agarics we neither find curtain, nor ring, nor these threads at the edge of the pileus; but when this is the case, the threads are placed upon the stem, and may readily be found by examining the plant in its very young state, before the edge of the pileus separates from the stem. This structure takes place in many of the agarics, the *hydnum imbricatum*, and the boleti, which are rarely furnished with a curtain. After the pileus in these is expanded, and the stem grown longer, its upper part where the chives were seated becomes reticulated. The seeds of the boleti are found within the membrane that lines the tubes.

‘ The stemless agarics and boleti present similar appearances about the edge, and at the base. I have also found something of the same kind in the *peziza cyathoides*, whose seeds appear to be inclosed in a kind of pod; and likewise in one or more of the lycoperdons; but these have not yet been sufficiently examined.

‘ Whether the succulent vessels in the margin, or the surface of the gills, or the mouths of the tubes be, or be not, shafts and summits; or whether they are designed for any other purpose, I shall not determine,

‘ It is however sufficiently evident, that the agarics, and the boleti, are vegetables, and that they belong to the class monoecia.’

Of a work so extensive, minute, and varied, it is impossible to give any adequate specimen. Our botanical readers are necessarily acquainted with the former volumes, and we need only add, that the present follows with no unequal steps. In fact, it seems to excel the two first volumes, in extent as well as in accuracy of research; to equal them in precision, clearness, and valuable information. One passage of curiosity we shall transcribe.

‘ **BYS'SUS.**

‘ Fibres simple; uniform; like soft wool, or dust.

‘ Eff. Char. *Consisting of an exceedingly simple down or powder.*

‘ *Thread-like.*

‘ **BYS'SUS** *Flos-aqua.* Threads feathered, swimming upon water.—

‘ In the middle of summer it rises and mixes with the water, which in consequence becomes greenish and turbid, hardly drinkable for several days, but every night it subsides towards the bottom. Bergius in *Linn. succ. n.* 1132. Weis says it is only a matter formed of the particles of aquatic plants dissolved by putrefaction, which being light, rise to the surface of the water.—But I have reason to believe that it will prove to be a conserva, perhaps the *C. bulbosa*. Observing a pond in the state of flowering, as the country people term it, I examined some of the water, but the particles floating in it, were so minute that, even with the assistance of a very good microscope, I could not satisfy myself as to their figure or structure. Two or three weeks later in the spring I found *threads*, not jointed, not branched, either straight or coiled up like a cork-screw. Some of this water, kept in a glass jar, after two or three weeks more, let its contents subside, and then it began to appear like a conserva. The threads soon became much larger, have now a jointed appearance, but at the time of writing this, are still too young to throw out branches.

WITH.

Stagnant waters,

A. May—Aug.’

A first part of this volume was formerly published. It contains an easy introduction to the study of botany, a glossary of Latin and English terms, additions to the two first volumes, errata, and, an index of genera; neither of which require from us any remark.

The Plays of Lear and Cymbeline, by William Shakspeare. In Two Volumes, with the Notes and Illustrations of various Commentators. To which are added, Remarks by the Editor. 8vo. 12s. Robinsons. 1794.

SO many editions of Shakspeare, with vast commentaries, have recently appeared, that it is no wonder that the public begins to be satiated with the subject. In a Preface of some length, our present editor explains his intentions; and the following extract must not, in candour to him, be withheld:

‘ But it is time to speak particularly of that which has been the principal object of the editor’s attention, and for the execution of which he must remain solely responsible, namely, an endeavour to mark with clearness the progression of the fable, and trace the connections of its several parts with, and dependence upon each other, so as that they may appear to constitute one consistent whole, and that chiefly with a reference to the circumstances of time and place—And here let no affected contemner of classical prescription, or dramatic regularity, be offended, or disposed to sneer, as if a chimerical purpose were formed, either to discover in the practice of Shakspeare any thing like a conformity to the precepts of Aristotle and the ancient critics, or to try his merits by the rigid rules and scrupulous observances of either the Greek or French theatre: nothing can be more remote from the intention of this publication; with those rules the writer has not, upon the present occasion, any thing to do: though all the positions laid down by Dr. Johnson, in his deservedly celebrated preface touching these points, may not, perhaps, be thought incontrovertibly certain, there is not the least design entertained of disputing the validity of any one of them; every thing that he has there advanced against the necessity of observing what, in the technical phrase, are termed the unities of time and place, shall be admitted in its full latitude and force; all that is aimed at is only to make the fable appear as *consistent*, as possible, *with itself*: the writer knows not how to define his purpose by clearer or more apposite words, and, indeed, however an adherence to those critical niceties (for such they shall be admitted to be) may by the exalted genius just now mentioned, as well as others, have been deemed unessential in the composition of a dramatic poem, in other respects calculated to delight the imagination and affect the heart, yet, surely an attention to consistency at least, one might say, perspicuity, in the disposition of the incidents, and a conformity to reason and the nature of things in the arrangement of events, the offspring of invention, must ever be indispensably necessary to the gratification of an accurate and discriminating mind: the former of these, though in themselves de-

fecting,

serving, doubtless, of approbation, and, if he, who points out this obvious distinction, be not deceived, capable of affording no inconsiderable pleasure to a judicious reader or spectator, appear, notwithstanding, to be of small value in comparison of the latter—how would the dramas of Shakspeare rise in their estimation, had they not been so materially defective in this most important requisite? And how would the effects of that power, by which they take the strongest hold of our affections, have been promoted by order and congruity? For even while they labour under all the disadvantage that has been complained of, amidst all the wildness and irregularity of his plots on the one hand, and all the elegance of his expressions, strength of his imagery, richness of his descriptive colouring, truth and consistency of his characters, on the other, the principal enjoyment to be derived from his productions, will, perhaps, after all, be found to arise from the interest we take in the progress of the action, and such a combination of incidents, leading to the catastrophe, as is capable of awakening strong curiosity, rousing the sympathetic emotions of the heart, and alarming the passions of hope and fear.

‘ Though Shakspeare therefore may well be supposed to have possessed the power of producing these delightful effects in an extraordinary degree, the circumstances of his fable are oftentimes involved in so great perplexity, and he is, apparently at least, so inattentive to the computation of time in the contrivance of his story, and the proportion its duration ought to bear to the nature of each transaction, as frequently to leave it somewhat doubtful whether he himself had, in all cases, a clear comprehension of the succession of events that led to the completion of his design: an ingenious modern translator of Aristotle’s *Poetics* has the following remark relating to the first of these two plays, in the form of a note upon a part of the preface to that work: “ In the ancient drama, where the stage is always full, I must think probability in some measure violated, if the time of the action is in the least extended beyond what the performance actually takes up. On the modern stage a considerable time may be supposed to elapse between the acts, without any disgust to our feelings: but it is different even there, when the duration is marked by any circumstance of the representation. To take an example from *King Lear*—In the second act, Lear comes on with all his train to Regan, at Gloucester’s castle, having been recently affronted by General. From the circumstance of the storm continuing, it is obvious no time intervenes between the second and third acts, and it is evident the eyes of Gloucester are put out the same night, just as he had relieved the old king upon the heath. Yet, in this time there is *part of a power already footed to revenge the injuries the king now bears*. And Cornwall says, *The army of France is now landed*. Though, in this place, as Aristotle says of the *Odyssey*, in chapter xxiv. the impossibility is compensated by greater

greater beauties, yet still it is a fault, and that fault must always have attended any violation of the unity of time in the ancient drama, from the continued presence of the chorus."

* The author of the foregoing animadversion is in no danger of being censured for its severity in styling such gross absurdity of conduct a *faute*, neither is the justness of any part of it likely to be contested unless it be that which conveys an intimation, though supported by the authority of Aristotle, that any beauties, in a work of imagination, can *compensate* for the violation of, not merely *probability*, but of what may well be termed, *poetic possibility*. The reader will, in the course of the notes upon this play, have an opportunity of seeing what has been advanced upon this head.

* But even though the poet should, upon any occasion, be suspected of not having fully comprehended his own scheme, yet in the arrangement of the several parts of the fable can be so cleared up to the reader's apprehension, that a connected series of circumstances, not incompatible with each other, can be made apparent, no inconsiderable service, it is presumed, is done for him, since it may be affirmed that, in this species of composition, not the brightest local beauties, neither the most affecting strokes of passion, the wisest maxims of morality, nor the justest and most animated descriptions, whether derived from the productions of nature or of art, can avoid having their effect weakened, their dignity diminished, and their splendour obscured, whenever they are no longer considered in their subordinate relation to one coherent system, some rationally adjusted plan.

* This purpose the reader will find here pursued with no little earnestness and solicitude; but, in order to obtain so desirable an end, something more has been hazarded, than, from what has been expressed, is yet apparent; namely, a transposition of the scenes, in a few places, from that order in which they have been handed down by successive editions: this will, doubtless be thought by many a hardy innovation, but if it be considered in what a disorderly and neglected state this author's pieces are reported to have been left by him, and how little certainty there is that the scenes have hitherto preserved their original arrangement, the presumption with which this attempt is chargeable, will admit of much extenuation, and it were, at least, to be wished that no privilege of alteration more injurious to Shakspeare, had ever been assumed by any of his editors.

* If it should happen to be demanded why these two plays, in particular, have been selected as the subject of such an experiment, the answer is, that as, in the first place, they have generally been judged inferior to few others in poetical excellence and beauty, they likewise appeared, in an eminent degree, to stand in need of that kind of assistance which it has been endeavoured to administer. Whether the scheme is to be any farther pursued will depend upon

the reception which the portion of it now exhibited shall be found to deserve.'

The edition is certainly neat and accurate, and the notes well selected; but our limits will not permit us to enlarge on a ground so often trodden. We shall content ourselves with observing that, besides numerous annotations, the play of Lear, which constitutes the first volume, is accompanied with the following illustrations:

List of early Editions, and of Alterations.

Plan of the old and new Distribution of the Scenes.

A Sketch of the Play, by Jennens.

All these are prefixed. At the end appear:

Extracts from the Adventurer and the Gray's Inn Journal, concerning this Tragedy.

History of Lear, from Thompson's Translation of Geoffrey of Monmouth.

Story of Lear, from Spenser's Fairy Queen.

A Story from Sidney's Arcadia, on which the Underplot of Gloster and Edgar is founded.

Ballad of King Lear.

Extract from the old Play of Lear.

Richardson's Essay on Lear's Character.

Additional Notes from Malone's Edition, 1790.

Cymbeline is attended by the subsequent Pieces:

Editions and Alterations.

Old and new Distribution of the Scenes.

At the end:

Extract from 'Westward for Smelts.'

The Ninth Story of the Second Day of Boccaccio's Decamerone.

Richardson's Essay on the Character of Imogen.

Music for Collins' Song on the supposed Death of Fidele.

Music of 'Hark the Lark,' introduced in the second Act.

Additional Notes, from Malone's Edition of 1790.

To those who wish to have editions of favourite plays of Shakspeare, with complete illustrations, the present work must be highly interesting.

The Confessions of James Baptiste Couteau, Citizen of France, written by Himself: and translated from the Original French, by Robert Jephson, Esq. Illustrated with Nine Engravings. 2 Vols. 12mo. 8s. Boards. Debrett. 1794.

IF it is unnecessary, as Shakspeare has informed us, 'to gild refined gold, or to throw a perfume on the violet,' it may be thought equally superfluous to blacken a massacre, and to caricature

ture Marat. This, however, is what the author of these Confessions has thought proper to do. They are entitled *Confessions*, with a reference to those of Rousseau, to whose principles he pretends France is indebted for all the misfortunes she has lately suffered. Couteau, the hero of the piece, is represented as a monster of iniquity, the son of a fish-woman, who after passing through every scene of low depravity, and being confined in the Salpêtrière and the galleys, becomes a favourite of the duke of Orleans, a member of the convention, and a distinguished actor in various scenes of the French revolution. The professed design is to throw an odium upon the French, and he seems to have raked up every tale that credulity has believed, and every lie that slander has invented to serve the purpose of his publication. With a character of his own creation, an author has undoubtedly a right to take any liberty he pleases; but when he chuses to introduce real persons and historical events, it is no longer allowable to indulge in fiction. It is, therefore, highly unjustifiable, to say the least, to exhibit Marat and Robespierre confined for crimes in the Salpêtrière, or to relate anecdotes of Paine and of the duke of Orleans, under the licence of a fictitious work. The author answers for nothing, brings no proofs, cites no authorities, but he tells you in his Preface, *all his difficulty was to invent up to the real atrocities of the nation from which he has selected his principal characters.* Why then invent at all? Why not truit our feelings to the historical relation of facts? We know the duke of Orleans, for instance, was a very bad man; but no one has a right to *invent* of the worst man such an anecdote as the following:

‘ We were standing together at an open window which looks into the street, when Zara, a pretty little she-spaniel big with puppies, left her mat in the corner of the chamber, and came towards his highness crouching, wagging her tail, licking his feet, and offering him her little affectionate caresses. He wore white stockings; and whether it was that Zara put up her paws on his white stockings, or whether it was that he has an aversion to dogs, I know not, but he took her by the neck, and, extending his arm from the window, let the little mother drop on the iron spikes of the railing, where she was impaled immediately.

‘ While she was writhing and howling in her anguish, the first prince of the blood looked at her with great satisfaction, snapping his fingers, and crying out, in a fondling tone of voice, from the window, “ Come here, little Zara! What are you doing there, you gillyey! Come to me, come to your master, hussy!” and so on, in that sort of coaxing tone which we use to little dogs when we want to trifle with them.’

With regard to the execution of this work, it is not without a vein of humour, though by no means of the purest kind. A strain of ironical gravity is assumed through the whole. The author has made an excursion to Dublin, in order to give a share of his abuse to the society of united Irishmen, and there are some lively strokes in the relation of his adventures there. His feelings on entering Dublin are thus described :

‘ The appearance of the mob, who swarm on the quays and block up the passages to the city, delighted me greatly. Covered with rags and dirt, without breeches, shirts, or shoes, full of animal spirits, and the spirit of whiskey, “ Aye! aye!” says I, “ here is the true stuff for reformers! What a felicity must it be to live under a constitution of their modelling!”

‘ On advancing further into the city, and seeing every thing so different, my spirits sunk in proportion. Appearances were changed entirely: large streets, shops well furnished with all sorts of commodities, creditable houses, an excellent foot-way, public buildings (churches excepted) all magnificent, and handsome carriages rolling along, filled with modest and most beautiful ladies. Alas! thought I, this does not look like the work of my reformers; the gentry, I fear, have got the best end of the staff in this capital; but, with the help of the devil let us never despair of any thing.’

These volumes are ornamented with engravings, but very paltry ones. Though the title-page tells us they are translated from the French, we do not suppose they have ever appeared in any other than their present form; except that here and there a particular passage betrays its origin. The princess of Lambelle is said to have been struck down by a coal-porter, which we apprehend is meant as a translation of *col-porteur*, but *col-porteur* signifies a hawker, particularly of newspapers.

A Treatise upon Gravel and upon Gout, in which their Sources and Connection are ascertained; with an Examination of Dr. Astruc's Theory of Stone, and other critical Remarks. A Dissertation on the Bile, and its Concretions, and an Enquiry into the Operation of Solvents. By Murray Forbes, Member of the Surgeons' Company. 8vo. 4s. Boards. Cadell. 1793.

THIS work has already obtained, in various forms, a large share of our attention. It first appeared in the year 1786, and the author's opinion then was, that calculous depositions were calcareous. We reprehended this system in our review of it in the LXIII^d volume of our Journal, and, in the next edition, it was wholly changed: the calculous matter was then an acid. In our account of this second edition, volume

LXIVth, we excited a little displeasure by assuming the merit of having corrected his view, and suggested the true nature of the calculous acid. It occasioned a longer correspondence than we are usually able to keep up in different Numbers of our LXIVth and LXVth volumes, and we parted on friendly terms, each seemingly preserving their former opinion. Mr. Forbes, in that correspondence, spoke with such confidence of his being able to prove the existence of the acid, that, in our examination of works on this subject, we have particularly attended to it, and more than once endeavoured to call him again into the field, attended with his proofs. He now comes, but with little addition to what he had formerly advanced. Since the publication of his second edition, various experiments have been published, to show that, in calculi and in urinary concretions, an acid probably existed; but it cannot be universally detected; and, when found, its nature appears still uncertain. It rests under the title of the lithific acid; but we have not yet met with sufficient evidence to prove, that our first opinion of its being phosphoric is without foundation. Perhaps the following passage relates to our opinion; though we must add, that the author has not given the slightest proof, that the calculus is not an acid combined with mucilage;—in other words, an oxyd. If he has any other ideas, to be conveyed with the strange unchemical term '*wrapped up*,' we could have wished that he had explained them:

‘Many have been inclined to consider the calculus as a particular condition of phosphoric acid, but there has not been adduced any satisfactory experiment that can warrant the suspicion. Phosphorus and its acid are indeed matters of a singular kind, which appear to enter universally into the composition of animal substances, and are known to admit of variety of modifications, of which it is not impossible that the acid of concretions might be one; but we are unacquainted with any solid grounds from which correspondence can be inferred. Every trial to which it has been put, tends to evince the peculiarity and distinction of this matter as a separate acid; and such it ought to be regarded, till actual connexion has been ascertained. We had named it, the *concreting acid*, or *acid of calculi*; but Greek derivations are in fashion, and now it is commonly known by the term of *lithic*, or *lithific acid*. It is a concrete salt with acid properties peculiar to itself, and in a state that may generally be considered as a condition of tolerable purity. It is not, as some have supposed, a small quantity of an acid wrapt up in a large portion of mucilaginous matter; but a concretion is a body with unity of properties depending upon a particular arrangement of elements, that pervades almost every particle of the mass. The quantity of animal matter, that is only mechanically blended,

without having assumed such arrangement, may not always be the same, but is seldom considerable. It is complex with respect to composition; yet, as an acid, simple in its properties; and, in the circumstance of its acidity, ought to be brought to trial as a body of homogeneous qualities.'

We have observed, that Mr. Forbes does not come attended by his proofs and experiments, in the crowd, and with the decision we expected. The lithiæ acid is, it is said, precipitated by the muriatic, and the crystals, or the sediment obtained by adding twenty drops of muriatic acid, or a small quantity of any other acid, is supposed to be the acid in question. This vague, this naked, chemical fact, is to overturn systems, 'throw light on what is obscure, and be adequate to a complete explanation of the concreting process.' — But will the chemical reader believe that the remaining urine has never been examined? that it has not been shown whether this sediment is a pure acid, or a super-acidulated terreous salt? or that it may not be such a salt formed of the acid used?

Again: we shall leave the argument for the consideration of the chemical reader, without a comment:

'Acidity in calculous urine is manifest to experiment; and one of the easiest by which it may in general be demonstrated, is exposure to a boiling heat. It will not become turbid by a deposition of animal earth when the fixed air has been expelled. There is present, for the solution of that earth, a sufficiency of acid not readily volatile in heat. The balance is not so exact that the expulsion of a little acid vapour gives preponderancy to the earth. Acids of a more fixed description are redundant, and the fluid retains its transparency in the greatest heat it can assume. This surely is not an equivocal fact. It presents very strong testimony of the state of the urine when gravel takes place, and points with decision to the source of that disease.'

The third section relates to the theory of Dr. Austin, which, we have formerly said, we think untenable. Our author throws no new light on the subject.

In the section on the cause of gout, Mr. Forbes has not added any thing important. The acid of the stomach separates, he supposes, the lithiæ acid, which is deposited on the vessels of the ligaments, and again dissipated by inflammation. The fact, however, is, that gouty concretions are an earthy salt, and the acid of that salt, certainly, the phosphoric. The acid thrown out at the termination of the fit in the urine, is also the phosphoric. It should then be inquired, whether, admitting the data, the laws of affinity will allow of the conclusion? a chemist will at once reply in the negative; and the

proofs of acidity, existing in diseased stomachs, detailed afterwards at a considerable length, might have been shortened, if it had been found that acid, as such, could not have produced the expected effects.

The section on the bile and its concretions, are now, we believe, first added. The bile, our author contends, is a real soap, containing an alkali, which serves for the combination of the resinous substance. So far, he is correct; but he ought to have known, that the effects of acids, in precipitating the resinous substance of the bile, was explained three-and-twenty years since, by Dr. Maclurg. The use of the bile, in his opinion, consists in its antacid properties, its demulcent, and its stimulant powers; but, if the alkali is destroyed, the resin concretes, and the varied train of dyspeptic symptoms ensue. It is necessary, therefore, to bring the acid to the liver; and for this purpose, our author supposes, that a superabundant acid may exist in the blood, or that it may be taken up by the absorbents, and carried to the vena portarum. He adduces many arguments to show, that the mesenteric veins absorb. This is, indeed, doubtful; but it is necessary still to discover, whether, if acid is found below the duodenum, if the mesenteric veins *do* absorb, the acid is not changed in the function of secretion. The whole of this subject is yet so obscure, that no reflection can fall on our author, if he is totally mistaken.

On the subject of prevention and cure, Mr. Forbes speaks with respect of sarsaparilla as assisting the freedom of secretion, of antimonials and mercurials as operating on the secretory organs, and of neutral salts, as possessing an alkaline basis, without inquiring how the acid is to be separated by 'ministers so weak' as 'either the phosphoric or lithiac acid.' Milk, our author thinks, an antacid; and tells us, that 'entirely unfounded are the notions, that have been entertained of alkalis causing a dissolved state of the fluids.'—In both he is mistaken in point of fact. The coagulation of milk does not necessarily require an acid; when effected by an acid, the acidity is not even weakened; and the continuance of an alkaline course has been followed by a dissolved state of the fluids, more certainly by dyspeptic symptoms, and a depraved habit. Our author's favourite solvent is the fossil alkali. Animal earth, he ought to have known, is already neutral: it is, however, recommended 'as a valuable absorbent,' though in the same paragraph, it is allowed, 'that an acid, when saturated with it, does not appear to be deprived of its acidity. Some contention with authors, which Mr. Forbes thinks have adopted his ideas without sufficient acknowledgment, follows.

It remains for us to offer our acknowledgements: it is to

make the amende honorable by confession, and repentance for our having formerly attended so much to our author. His pretensions are wholly unfounded, his chemical knowledge inconsiderable, and his boasted improvements trifling. As the present work is the result of his more matured enquiries, we can truly add, that it deserves little attention.

Literary and Critical Remarks on sundry eminent Divines and Philosophers of the last and present Age; particularly Sir Walter Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftsbury, Bishop Butler, Dr. Blair, Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. &c. combining Observations on Religion and Government, the French Revolution, &c. With an Appendix, containing a short Dissertation on the Existence, Nature, and Extent of the prophetic Powers of the Human Mind, with Examples of several eminent Prophecies of what is now acting, and soon to be fulfilled upon the great Theatre of Europe: particularly those of Bishop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, Dr. Smollett, &c. &c. 8vo. 6s. Boards. Crosby. 1794.

THESE Literary and Critical Remarks are evidently gleanings from the common-place book of a reading man. They are of a very miscellaneous, and even desultory nature; but they are frequently judicious, and generally entertaining. The following remarks on the Trinity, evince that the author is no contemptible scholar:

‘The modern champions of Socinianism; or, as they term their faith, of Unitarianism; plume themselves in affirming, that the Trinity is Platonic and Pagan. But what then? Why, the assumption turns against themselves. Because Heathens were right, must we go wrong? For is it not supposable, that the Pagans inherited the notion from tradition, perhaps revealed, as did the Christians from them? It is remarkable, that Julian the apostate represents Esculapius as a God incarnate, and as extending a salutary influence, somewhat like that of the Holy Spirit, throughout the earth. It was the opinion of Plato and others, that souls wandered in different bodies three thousand years, and that the soul consists of three component bodies. So some may imagine, that the Heathen fables, of gods residing on earth, might have some kind of foundation. And a presumption for this way of thinking is, the improbability and almost impossibility of the entrance of some prevalent notions into the minds of men, without revelation, but which revelation may have afterwards been corrupted with wild sophistifications and error, as the doctrine of the Trinity into polytheism, deifications, demigods, and the

the like; till it at length resembled a garment patched, till none of the original remained. And thus all superstitions may perhaps be deduced from perversions of the Bible obtaining more and more. Truth was before error, and not error before truth. That things now present before our eyes are traceable up to the Bible, seemed evident to sir Walter Raleigh; and the reader will find many curious things in Hody's *Resurrection*, tending to confirm the connections of Scripture, fable, and history. Among other things, sir Walter makes it clear that the Jews believed the transmigration of souls as they did a resurrection; proofs of wandering correspondences that may one day unite in conviction. In regard to the *triumph* essence of the spiritual Godhead, it seems not necessarily, however, connected with the investment of one of the persons with human nature.

* Many Theologists, among a variety of illations that the Trinity was inculcated in the Old Testament as well as in the New, aver that the word *Jehovah*, like *Elohim*, grammatically contained a complex meaning, and that the Jews had some extraordinary idea of its import; infomuch, that whilst they reprobated Jesus Christ, they, agitated with frenzy, gave out that he stole the name of *Jehovah* out of their temple, with which as a charm he worked miracles. Among many passages in the Old Testament, a Theologist cites the eighteenth chapter of Genesis, certainly a very remarkable one, in proof of the Trinity; which, dashed as it seems with extravagance, may, perhaps, be construed into an attribution of somewhat more than human to the offspring of Sarah. In the first verse it is said that the Lord appeared unto Abraham; in the second, that Abraham lifted up his eyes and looked, and lo, three men stood by him. Now it cannot be denied that this presence of three persons might in some way, according to the unfathomable profundity of mystery, signify the three-fold nature of the Deity; and their at length eating like real men, may be construed into a symbol of the incarnation.

Of the sermons which are criticised, those of bishop Porteus and Dr. Gregory appear to be the principal favourites with our author.—Of the *Thoughts on the Composition and Delivery of a Sermon*, by Dr. Gregory, he observes:

* Our author has certainly foiled both Garrick and Johnson. And these *Thoughts* are very valuable, and the most instructive of any, I believe, on the subject. They include both the use of Swift's *Letter to a young Clergyman*, and to Lord Oxford; and have resemblance to the *Elements of Criticism*, with indeed the advantage of being concise and perspicuous: for valuable as are the *Elements*, they are rather too particular and prolix, if not sometimes confused and erroneous.

And, on the discourses of the same author,

'These truly practical discourses are a good example to the rules laid down in the instructive introductory preface; and possess a discrimination, clearness, and integrity, that come home both to men's heads and hearts, with which the author seems peculiarly acquainted.'

The following remarks on the bishop of London's sermon on the slave-trade do honour to the *heart* of our author;

'It would be a criminal omission to forbear, on the perusal of this excellent discourse on the *slave-trade*, congratulating Britain, and, in some degree, *humanity*, on an administration, and the most able members of an opposition, concurring in an endeavour to emancipate their fellow creatures from intolerable slavery. The mention of the names of individual patriots, ministerial and antiministerial, who promote so blessed an intention, would be superfluous. But, O Heavens! that there should be a legislative party of men; that there should be persons who would be deemed patriots and Christians, who dare to look up to the throne of Grace, that could wish, yea totally to blast it in every respect. To such the text of the fifteenth sermon, *Whosoever shall keep the whole law, and yet offend in one point (such a heinous point) he is guilty of all*, whatever was his precise meaning, is deplorably indeed applicable.

'At all events, Britons, among whom humanity and generosity have been pronounced to abide, will have an opportunity of testifying whether they deserve the appellation, by marking those who, through vile self-interest, or other sinister views, become the advocates of the most infamous traffic ever heard of, whether in the oppressive treatment of fellow beings, when enslaved, or the barbarity of maintaining civil wars in Africa, and keeping the sword for ever unsheathed.

'Among the sceptical allegations in favour of a practice outraging the dictates of religion, morality, and of nature, is the danger that would accrue to the white tyrants from its abolition. In answer to which, I would flatly say, that *Lex est æquior nulla, quam necis artifices arte perire sua*; and that some things are so flagrant, that recoiling Nature abhors them, and they ought, there being no rule without exception, to be reprobated without examination, as a baneful tree ought to be extirpated, though some useful plants be torn up with it; that politicians should, previously to all other considerations, pursue humanity, be men, and not literally incur the taunt, *O cives! cives! quærenda pecunia primum est! humanitas post numeros*. But, *salva humanitate*, humanity secured, then let them be statesmen, and as sagacious as they please. Of all laws, retaliation is that for which nature and common sense plead most irresistibly; and I confess that it would not destroy my peace, to hear of that law being put in execution, on men fattening on the merciless oppressions of their fellow creatures, reduced from the condition of
human

human beings to that of brutes, that their tyrants, brutes of a different class, and their brother abettors, may soothe their pride with the contrast between themselves and others of their species; so much it excites my indignation to hear defended a system of remediless vassalage entailed on helpless victims, that Europeans may not run the least hazard of being fully furnished with rum, an intoxicating liquor, or the revenues of their states be in any manner risked. The uncertainty of human affairs, through which good endeavours alone are in the power of man, teaches even policy, that prominent justice should be always embraced. And let it not be forgotten, that an over-ruling providence will eventually prevail, and confer a blessing on a policy so generous as the abolishment of slavery; a providence conspicuous in its aggrandisement of Britain; a nation that, with all her faults, was wont to fight the battles of freedom, and at this time erects her head above the abyss of debt, into which, for the most part, she has been thereby plunged. Cold prudence should sometimes yield to worthy adventure; and it would be but a perseverance in the tenor of her conduct, were it termed knight-errantry, or what not, if she were not only to abolish the nefarious traffic of her own subjects, but, laying faction aside, and making voluntary contributions, to guard the coasts of Africa from the depredations of other nations, fearless of the consequences of noble endeavours that would not fail to draw down the blessing of Heaven, which now in a manner avenges the Africans by the reprisals of their northern states, termed barbarians, whilst there are no worse barbarians on earth than polished systematic plunderers. Weak and wretched is the argument, that because the Africans have some internal wars, and are thievish, Christians should promote these wars, and, under pretence of rescuing them from the rage of the victors, condemn them to a lingering death in a foreign climate; and an accursed one, that atrocious tyranny should be pleaded as usage. *Fiat justitia, ruat cælum*, was a favourite adage of lord Mansfield, whose determination that slavery was unknown to the climate of Britain, was an happy auspice of its demolition in her dependencies.

The History of Spain, from the Establishment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, surnamed the Sage. (Concluded from Vol VIII. New Arr. p. 253.)

THE second volume of the present history is confessedly compiled from the histories of Robertson and Watson. It is, however, well digested and connected. The third volume is collected from a variety of authors, and from this we shall select a specimen or two.

The following paragraphs contain some just observations on the character of the celebrated cardinal Fleury :

‘ A war thus feebly and ingloriously conducted on both sides, wanted to extinguish it only the voice of a mediator. Such a one arose in cardinal Fleury; the short administration of the duke of Bourbon, Condé, had expired with sending back the Infanta, and providing for his sovereign a new alliance in the daughter of Stanislaus, who had been raised to the throne of Poland by the arms of Charles the Twelfth of Sweden, but who had shared the vicissitudes which marked the singular life of that royal adventurer, and on the defeat of Pultowa had been reduced to abdicate his transient royalty. His daughter Mary was chosen to partake the throne of the king of France; and her elevation was soon attended by the disgrace of the duke of Bourbon. He was succeeded as minister by cardinal Fleury, who, in the situation of bishop of Frejus, had practised that economy which he afterwards displayed in a more eminent condition; the solicitations of marshal Villeroy prevailed on the late king to appoint him by his will preceptor to his grandson; and Fleury with reluctance consented to expose his virtuous manners to the contagion of a court: but though he unwillingly accepted the envied appointment, he discharged it with unimpeached fidelity and diligence; the esteem of the public was mingled with the regard of the prince; the indignation which Spain still cherished against the duke of Bourbon, concurred to facilitate his promotion; and though Fleury rejected the title, he accepted the authority of minister.

‘ It was at the age of seventy-three that Fleury devoted the remains of a life that had hitherto challenged universal esteem, to the ungrateful toils which attend power; and at a period when the most sanguine seek for repose, he entered the lists of fame. His disposition was naturally pacific; and it was confirmed by his having been a spectator, during the close of the reign of Lewis the Fourteenth, of the dreadful calamities that accompany war. His first efforts were directed to restore the tranquillity of Europe; and Philip, disgusted with his unsuccessful attempt on Gibraltar, readily consented to accept his mediation. It was agreed between the courts of Madrid and London, that the obnoxious charter of the Ostend East India company should be suspended for seven years; that the stipulations in the quadruple alliance, and particularly those relative to the succession of Don Carlos to the duchies of Parma, Placentia, and Tuscany, should be fulfilled; and that all differences should be adjusted by a congress: this congress was held at Soissons, and was soon followed by the treaty of Seville, that apparently removed all grounds of dispute.’

The following is a pleasing picture of the state of Spain during the latter years of Ferdinand VI.

‘ From the treaty of Aix-la-Chapelle, the reign of Ferdinand is distinguished by the rare advantage of possessing few materials for the historian. To heal the wounds which a century of almost uninterrupted

interrupted warfare had inflicted, and to deliver his wearied subjects from the weight of accumulated imposts, were the objects of his salutary labours. Though death deprived him of the congenial counsels of Don Joseph de Carvajal, his diligence was not suffered to abate, and his toils were recompensed by the tranquil prosperity of his people. By his regulations concerning the finances, the more intolerable grievances were mitigated, if not removed; several of the more odious branches of the customs and the excise were abolished; a more liberal policy was introduced; and the husbandman might, with confidence, expect to reap the harvest that he had sown.

‘ From these occupations Ferdinand was not to be allured by the splendid promises and ambitious projects of the court of Versailles. He firmly rejected the proposals for a family compact, which have since been acceded to, and have been found so injurious to the interests of Spain: when solicited to join in the war which Lewis was determined to resume against England, he coldly replied, that he was better calculated to act as a mediator than as an ally. He dismissed from his confidence the marquis of Encenada, who from a simple banker of Cadiz, had been raised to the first posts in the kingdom, and who was zealously attached to an union with France: though he continued to treat Elizabeth with the respect that was due to the widow of his father, he allowed not her turbulence to interrupt the happiness of his people; and in the promotion of general Wall, whose pacific views were similar to his own, to the office of prime minister, he extinguished the jealousy of Great Britain, and the hopes of France.

‘ It is rarely, however, that mankind are willing to ascribe the pacific conduct of a prince to the pure source of a gentle and feeling heart. In our admiration of the fallacious and destructive lustre which surrounds the brows of a conqueror, we are apt to deride or suspect the milder virtues; a disposition prone to censure, is gratified by degrading humanity into weakness; and the neutral system of Ferdinand has been imputed to his consort, a princess of Portugal, jealous of the power and projects of the court of Versailles. Those politicians who affect to discern intrigue in the most simple and consistent actions, have asserted that the gold of England was advantageously employed on Farinelli, an Italian singer, who possessed an high degree of credit and favour with the queen. Yet Farinelli was the old and constant friend of Encenada, and strenuously opposed, and openly lamented his dismissal from office. It is more just, as well as more natural, to allow the sole merit of these peaceful counsels to Ferdinand himself; who with the sceptre had in some measure succeeded to the disposition of Philip the Fifth; and who, though he suffered not his hereditary melancholy to estrange him from the duties of his station, was equally averse with his father to the tumultuous horrors of war.

‘ Though the inclinations of the monarch and his new minister, combined

combined to preserve the tranquillity of Spain, while Germany was deluged with blood, and the hostile banners of France and England were displayed in the east and west, amidst his peaceful duties, Ferdinand was obliged to confess with a sigh, how far the labour exceeded his strength, and how vain had proved his generous wish to restore and invigorate the Spanish empire. In correcting partial abuses, and in reforming the degeneracy of a court, his own example might give weight and energy to his laws; but a few years were not sufficient to remedy the evils that, in two centuries, had sprung from superstition and avarice; and the repeated proscription of the Moors, and the emigration of the youthful and the ardent to share the spoils of Peru and Mexico, had abandoned to solitude and desolation the most fertile districts of the kingdom. If we may believe the report of a modern writer, who has filled a respectable situation in the government of the country he treats of, about the middle of the present century, eighteen thousand square leagues of the richest land of Spain were left uncultivated, and two millions of her people languished in misery, destitute of employment. From this prostrate condition, no exertions of an individual could raise the drooping genius of Castile; yet the efforts of Ferdinand were honourable to himself, and beneficial to his country: and when, at the end of thirteen years, his premature death without issue, devolved his crown on the head of his brother, the king of the Two Sicilies, we may learn from the subsequent murmurs which arraigned the negligence and profusion of his successor, that he left a marine of fifty ships of war, and that the treasury, which he found empty on his accession, contained at his decease the sum of near three millions, the fruits of a severe but laudable œconomy.'

Though we cannot give the praise of originality to this publication; yet we must allow that it is a useful and pleasing compilation. It contains all the leading facts of a history but little known, and little studied; and these are conveyed in language that never fatigues by obscurity, nor offends the ear by harshness or vulgarity.

Fontainville Forest, a Play, in Five Acts, (founded on the Romance of the Forest,) as performed at the Theatre Royal Covent Garden. By James Boaden, of the Honourable Society of the Middle Temple. 8vo. 1s. 6d. Hookham and Carpenter. 1794.

THE Romance of the Forest received our warm commendations: it united interest with entertainment; kept the mind in suspense with art, and gratified it without the violation of probability. The rules of the epopœe were well observed, though the fair authoress knew not, probably, of their exist-

existence; but, as we had lately occasion to remark, doctrines founded in reason and common sense require no other qualifications to discover or follow them. It is singular, however, that our author, with a performance so truly dramatic before his eye, should have failed in this respect; and that the novel should be more close to the laws of the epopée, than the play. Such, however, is the fact; and, perhaps, Mrs. Radcliffe may also complain, that he has not properly followed the novel in the character of Lamotte.—But to be more particular.

The introduction of Adeline is not unhappy; though, in this respect, the lone heath; the absence of Lamotte, seeking his way in a pathless desert; the uncertainty of his wife, respecting his return, render the circumstance more interesting.—Again: Suspense in the novel, is artfully kept up, by our ignorance of the cause of Lamotte's distress: in the play, we know that he goes out to rob, that his motives are as mean, as the attempt was infamous. It is, *here*, too, a fixed design, while, *there*, the guilt is alleviated by its being a sudden suggestion. The same cause weakens the effect in another place. The whole of the connection of Lamotte with the marquis is foreseen; the discovery of the marquis's guilt is necessarily anticipated; and much of the pleasure, both of the reader and spectator, is lost.

But let us turn to a more pleasing part of our task. We have said the introduction of Adeline is not unhappy, and, perhaps, the circumstances of the novel, which relate to her first appearance, could not have been, with propriety, introduced on the stage. The first scene fixes the attention strongly: the language is suitable to the situation and the characters.

‘ *Act I. Scene.—A Gothic Hall of an Abbey, the whole much dilapidated.*

‘ *Enter Madame Lamotte, followed by Peter.*

‘ *Madame.* Seek not to fill me with these terrors, Peter:
Here are no signs of any late inhabitants,
The fugitive fears nothing but discovery.
While we are safe from all pursuit, no vain
Or superstitious fancies shall disturb me.

‘ *Peter.* This is a horrid place, I scarce dare crawl
Through its low grates and narrow passages:
And the wind's gust that whistles in the turrets,
Is as the groan of some one near his end:
Heaven send my Master back! On my old knees
I begg'd him not explore that dismal wood;
He comforted me then, but scorn'd my fears.

‘ *Madame* Woud'st have us perish here for want? Have comfort,
Nor let thy Mistress teach thee fortitude,

‘ *Peter.*

- ‘ *Peter*. Nay, dearest Madam, do not think your old,
But faithful servant, backward to defend you!
From an attack but mortal, against odds
Chearful I’d risk this crazy tenement;
But here my fear is not of human harm.
- ‘ *Madame*. May there no greater danger press than your’s;
‘The place will then yield us the needful shelter,
Your master will be safe, and I be happy.
But night is far advanc’d—his absence pains me.
- ‘ *Peter*. He went at dusk; by the same token then
‘The owl shriek’d from the porch—He started back;
But recollected, smote his forehead, and advanc’d;
He struck into the left hand dingle soon:
I clos’d the Abbey gate, which grated sadly.
- ‘ *Madame*. Hark! his signal!

If our author fails in too precipitately showing the connection of the Marg. de Lamotte, he makes some amends in the circumstance of their meeting: it is dramatic and interesting, and the distress of Lamotte is well heightened. The scene of the deserted apartment, is, on the whole, well managed, though we doubt whether the effect is not weakened by its being first introduced at the end of the second act.

Scene—changes to a melancholy Apartment. The Windows beyond a canopy, and grated.—An old Canopy in the Distance, with a torn set of Hanging-Tapestry.

‘ *Enter Adeline.*

- ‘ *Adeline*. I must be cautious, lest the sudden blast
Extinguish my faint guide. “I’ll place the lamp
Behind this sheltering bulk.”—What’s this I tread on?
A dagger, all corroded by the rust!
Prophetic foul! Yes, murder has been busy!
A chilly faintness creeps across my heart,
And checks the blood that strives in vain to follow.
[Pause, sits down.
I feel recover’d, and new strength is giv’n me!
’Tis destiny compels.—On to my task.
Yon tatter’d ruin yawns, to tempt enquiry.
[Touches it, all falls down.
What scroll thus meets me in the falling lumber?
Let me examine it: blurr’d all by damps;
Mouldy, in parts illegible. I’ll hence now:
The waning light warns me to gain my chamber.
Inspire me, great Avenger! Angels guard me. [Exit.]

It is properly continued, at the end of the third act, and we hail the phantom with well-boding hopes. It is ‘an honest

nest spirit,' and not too intrusive. Since Shakspeare trod the hallowed ground, we have not seen a more successful attempt.

' *Scene — The secret Apartment, gloomy and rude, only clear'd of the Lumber formerly there.*

' *Adeline alone.*

' *Adeline.* At last I am alone! And now may venture
To look at the contents of this old manuscript.
A general horror creeps thro' all my limbs,
And almost stifles curiosity. (*Reads.*)
"The wretched Philip, marquis of Montault,
Bequeaths his sorrows to avenging time.
O you, whate'er ye are of human kind,
To whom this sad relation of my woes
Shall come, afford your pity to a being,
Shut from the light of day, and doom'd to perish."—
O Heav'n, the dagger! Yes, my fears were founded.
"They seiz'd me as I reach'd the neighbour wood,
Bound and then brought me here; at once I knew
The place, the accurs'd design, and their employer,
Yet, O my brother, I had never wrong'd you."
His brother! What, yon marquis?

' *Phantom.* Even he. (*heard within the chamber.*)

' *Adeline.* Hark! Sure I heard a voice! No, 'tis the thunder
That rolls its murmurs thro' this yawning pile.
"They told me I should not survive three days,
And bade me choose, or poison, or the sword;
O God, the horrors of each bitter moment!
The ling'ring hours of day, the sleepless night!
Eternal terrors in a span of life!"
Poor, wretched sufferer! Accept the tears
Of one, like thee, pursued by fortune's frown,
Yet less unhappy!

' *Phantom.* O, Adeline! (*faintly visible.*)

' *Adeline.* Ha! sure I'm call'd! No, all are now at rest.
How powerful is fancy! I'll proceed.
"At length I can renew this narrative.
To leave no means untempted of escape,
I climb'd these grated windows, but I fell
Stunn'd and much bruise'd, insensate to the ground.
The day allotted dawns! Ye boding terrors,
I feel to-morrow I shall be as nothing!"
Great God of mercy! could there none be found
To aid thee? Then he perish'd—

' *Phantom.* Perish'd here.

' *Adeline.*

‘ *Adeline.* My sense does not deceive me! awful sounds!

’Twas here he fell!

[*The Phantom here glides across the dark Part of the Chamber, Adeline shrieks, and falls back. The Scene closes upon her.*]

The catastrophe is conducted with skill, and it only fails, as the end and the means are so fully understood.—On the whole, the play is interesting: it might, perhaps, have been better; but we thank the author for what he has done. The language, our readers will see, is spirited, poetical, and energetic. It is seemingly intended to imitate Shakspeare, but it reaches Massinger only: this, however, is no common praise, for Massinger requires a fuller measure of fame than he has received. We cannot resist transcribing a short specimen of our author’s powers in this respect.

‘ *Act IV. Scene—The Hall (dark.)*

‘ *Violent Thunder and Lightning, the Abbey rocks, and through the distant Windows one of the Turrets is seen to fall, struck by the Lightning.*

‘ *Enter the Marquis, wild and dishevell’d.*

‘ *Marquis.* Away! Pursue me not! Thou Phantom, hence!

For while thy form thus haunts me, all my powers

Are wither’d, as the parchment, by the flame,

And my joints frail as nerveless infancy. (*Lightning.*)

See, he unclasps his mangled breast, and points

The deadly dagger—O, in pity strike

Deep in my heart, and search thy expiation;

Have mercy, mercy! (*falls upon his knee.*) Gone! ’tis all illusion!

O no! If images like these are fanciful,

The griding rack gives no such real pain;

My eyes have almost crack’d their strings in wonder,

And my swollen heart so heaves within my breast,

As it would bare its secret to the day.

’Twas sleep that unawares surpriz’d me yonder,

And mem’ry lent imagination arms,

To probe my ulcerous spirit to the quick.

I’ll tarry here no longer. Ho! Lamotte!

Awake! awake! The horrors of the night

Alone would banish slumber from the pillow

Of quiet innocence.’

In the characters, our author does not deviate from the novel.—We have said he has sullied that of Lamotte; and we wish, if other circumstances would have permitted, that he had rendered that of his son more interesting.

Meteorological Observations and Essays. By John Dalton, Professor of Mathematics and Natural Philosophy, at the New College, Manchester. 8vo. 4s. Richardson. 1793.

THE atmosphere, with its various phænomena, has ever excited the curiosity of mankind, and, from the time of the discovery of the barometer, philosophers have made more accurate observations, and endeavoured to reduce the continual changes, which take place in it, to some general laws. Its weight is now clearly ascertained, the limits of its height remain doubtful; but the effects even of heat and moisture have been subjected to the rigour of mathematical investigation. Still, perhaps, a sufficient number of observations at different parts of the world is wanting, before a complete theory can be laid down, and we are indebted to every person who, after many years of experience and study, communicates the result of his inquiries to the public.

The writer of these Essays made his observations at Kendal; Mr. Crosthwaite was engaged in the same manner at Keswick; and from their mutual labours are given tables of the mean, highest, and lowest places of the barometer, for every month in the years 1788, 1789, 1790, 1791, 1792, the direction of the winds, the state of the thermometer, of the hygrometer, of rain-gauges, account of thunder-storms, first and last appearances of snow on the tops of mountains, and many miscellaneous remarks on these points, as occurred to the respective observers. The phænomena of the aurora borealis excited particularly their attention, and a list and character of them are given for seven years, from May 1786 to May 1793.

Prefixed to each set of tables is a short account of the instruments used, the barometer, thermometer, hygrometers, and rain gauges; but we were rather surprised at not finding, from such an accurate observer, an account of the improvements made by the late Mr. Six in thermometers, which might have been of great service in these inquiries. The description of the instruments, with the theory of them, drawn up clearly and concisely, and the tables, occupy the first part of this work: the latter is dedicated to inquiries on the constitution of the atmosphere, winds, evaporation, and other similar subjects; the phænomena of the aurora borealis are discussed more at large, and an adequate cause for them is found by the author in magnetism.

Instead of the usual mode of accounting for the constant winds within the tropics, by a current of air following the maximum of heat in the direction of the sun, from east to west, to restore the equilibrium, as suggested by Dr. Halley, the chief causes of all winds, both regular and irregular, are attributed

attributed to the inequality of heat in different climates and places, and the earth's rotation round its axis. The effects of the inequality of heat are a constant ascent of air over the torrid zone, which afterwards falls northward, and southward, and the colder air below has a continual impulse towards the equator. The other cause we shall give in the author's words:

‘The effects of the earth's rotation are as follow: the air over any part of the earth's surface, when apparently at rest or calm, will have the same rotary velocity as that part, or its velocity will be as the co-sine of the latitude; but if a quantity of air in the northern hemisphere, receive an impulse in the direction of the meridian, either northward or southward, its rotary velocity will be greater in the former case, and less in the latter, than that of the air into which it moves; consequently, if it move northward, it will have a greater velocity eastward than the air, or surface of the earth over which it moves, and will therefore become a SW. wind, or a wind between the south and west. And, *vice versa*, if it move southward, it becomes a NE. wind. Likewise in the southern hemisphere, it will appear the winds upon similar suppositions will be NW. and SE. respectively.

‘The trade-winds therefore may be explained thus: the two general masses of air proceeding from both hemispheres towards the equator, as they advance, are constantly deflected more and more towards the east, on account of the earth's rotation; that from the northern hemisphere, originally a north wind, is made to veer more and more towards the east, and that from the southern hemisphere, in like manner, is made to veer from the south towards the east; these two masses meeting about the equator, or in the torrid zone, their velocities north and south destroy each other, and they proceed afterwards with their common velocity from east to west round the torrid zone, excepting the irregularities produced by the continents. Indeed the equator is not the centre or place of concurrence, but the northern parallel of 4° ; because the centre of heat is about that place, the sun being longer on the north side of the equator than on the south side. Moreover, when the sun is near one of the tropics, the centre of heat upon the earth's surface is then nearer that tropic than usual, and therefore the winds about the tropic are more nearly east at that time, and those about the other tropic more nearly north and south.

‘Were the whole globe covered with water, or the variations of the earth's surface in heat regular and constant, so that the heat was the same every where over the same parallel of latitude, the winds would be regular also: as it is, however, we find the irregularities of heat, arising from the interspersion of sea and land, are such, that though all the parts of the atmosphere, in some sort, conspire to produce regular winds round the torrid zone, yet the effect of the situa-
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tion of land is such, that striking irregularities are produced: witness, the monsoons, sea and land breezes, &c. which can be accounted for on no other principle than that of rarefaction; because the rotary velocity of different parallels in the torrid zone is nearly alike.

Evaporation, rain, hail, &c. are ingeniously accounted for, by supposing the aqueous vapour to exist always as a fluid sui generis, diffused among the rest of the aerial fluids. Heat and dry air produce evaporation; cold condenses the vapour into water. A table is given of the heat of water, when boiling, with different pressures upon its surface; whence it is inferred, that aqueous vapour, of the temperature of 80° , cannot bear a pressure equal to more than 1.03 inches of mercury on its surface, without condensation. The theory certainly deserves consideration; and similar experiments on water boiling under different pressures, or combined with air of different sorts and temperatures, may in a short time establish or confute an opinion, by which, however, the phenomena of rain, hail, or snow, are as easily accounted for, as by the generally received doctrine of a chemical solution and precipitation.

The author was led first to attribute the phenomenon of the aurora borealis to magnetism, by observing a very grand aurora in the autumn of 1792, the exactitude with which the needle pointed to the middle of the northern concentric arches, and a line drawn to the vertex of the dome being in the direction of the dipping-needle. The perturbation of the needle during the whole phenomenon confirmed his opinion, and repeated observations have enabled him to lay the basis of a theory, which deserves the attention of every one engaged in similar pursuits. Upon mathematical principles it is inferred, that the luminous beams are parallel to each other. They are cylindrical, magnetic, and parallel to the dipping-needle, at the places over which they appear. The height of the rainbow-like arches above the earth's surface is about 150 miles, and the distance of the beams from the earth's surface, nearly equal to their length. The beams are supposed to be of a ferruginous nature, and consequently there must be a fluid in the atmosphere, having the properties of magnetic steel. Their magnetism is weakened, destroyed or inverted, by the electric shocks they receive during an aurora; and from the alterations in this respect on each side of the magnetic meridian, proceeds the disturbance in the needle.

This Essay, as well as the others, is drawn up in a clear, and even elegant manner; and we cannot help remarking, that
C. R. N. ARR. (XI.) Aug. 1794. F f the

the reflections on the wisdom of Providence in various operations of nature, interspersed throughout these Essays, do particular honour to the writer's understanding, at a time, when, by perverted notions of philosophy, so many, in their admiration of second causes, seem to have lost sight entirely of the first mover of the universe. The subjects treated of are too numerous to be analysed in this work; what is old is placed in the best light, and there are many original thoughts, which prove that the writer has exerted himself with ardour in a favourite pursuit; and, however we may differ from him in some opinions, we leave the work, with a conviction, that every one engaged in similar researches will receive many useful hints, both from the theories of the author, and his mode of registering so great a variety of observations.

A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections for the Use of Families. By the late Rev. Job Orton, S.T.P. Published from the Author's Manuscripts, by Robert Gentleman. Vol. VI. 8vo. 6s. Boards. Longman. 1791.

THIS volume concludes a work of considerable importance. The object of the truly respectable author was to concentrate the elucidations of preceding commentators, and occasionally improve them by such additions of his own as reiterated considerations of the scriptures might suggest. Of all expositions hitherto of the Old Testament, as a family book, we think this the best. But, alas! in how few families of the present day are books on such subjects perused! This, however, is not the only use to which it may be applied: young divines, and those whose circumstances preclude them from the purchase of larger works, will find their account in the acquisition of this.

It will be difficult to fix upon any one extract that can give an adequate notion of the undertaking at large; but as a single chapter will exhibit the manner of the author, we will subjoin one of the shortest:

‘ DANIEL. CHAP. VIII.

This chapter relates to the Persian and Grecian monarchies, as explained by the angel; it is not written in Chaldee, but in Hebrew, and this language is continued to the end of the book, as it chiefly concerns the Jews and their affairs.

1 IN the third year of the reign of king Belshazzar a vision appeared unto me, [even unto] me Daniel, after that which appeared

- 2 peared to me at the first. And I saw in a vision, *while awake, not in a dream, as before*, and it came to pass, when I saw, that I [was] at Shushan [in] the palace, which [is] in the province of Elam; and I saw in a vision, and I was by the river of Ulai.
- 3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had [two] horns: and the [two] horns [were] high; but one [was] higher than the other, and the higher came up last; *an emblem of the kingdom of the Medes and*
- 4 *Persians united*. I saw the ram pushing westward, and northward, and southward; *referring to the countries conquered by the Persian kings; so that no beasts, that is, no kingdom, might stand before him, neither [was there any] that could deliver out of his hand; but he did according to his will, and became great.*
- 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat [had] a notable horn between his eyes; *referring to the Grecian empire, especially under Alexander the Great, and the swiftness of his conquests; who in less than eight years over-*
- 6 *ran the greatest part of Asia*. And he came to the ram that had [two] horns, which I had seen standing before the river, and ran unto him in the fury of his power, *that is, attacked the Per-*
- 7 *sians*. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. *The three expressions of smiting, casting down, and stamping upon, may refer to Alexander's three victories over Da-*
- 8 *rius, at Granicum, Issus, and Arbelis*. Therefore the he goat waxed very great: and when he was strong the great horn was broken; *he died about the age of thirty-three, in the height of his glory*: and for it came up four notable ones toward the four winds of heaven, *the empire being then divided among his four*
- 9 *generals*. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [land;] *toward Egypt, Syria, and*
- 10 *Judea*. And it waxed great, [even] to the host of heaven: and it cast down [some] of the host, *that is, the Jewish people, who were in a peculiar manner the care of God, and of the stars, persons of dignity, priests, and nobles, to the ground, and stamped*
- 11 upon them. Yea, he magnified [himself] even to the prince of the host, *Christ was put to death by the Roman power prevailing in Judea, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down; Antiochus made it cease for a while, but the Romans took it away, and destroyed the*
- 12 temple, which he only polluted. And an host was given [him] against

against the daily [sacrifice] by reason of transgression, *the wickedness of the Jews at that time, was the reason of its being given up to the Romans, and it cast down the truth to the ground; and it practised, and prospered: referring to a breach of treaty which the Romans were guilty of, or to their persecuting Christians, and labouring to extirpate Christianity.*

- 13 ' Then I heard one faint, *or angel*, speaking, and another faint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [sacrifice] *being taken away*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? *how long shall Judea be desolate, and the Jews dispersed? or, how far shall this*
- 14 *vision extend?* And he said unto me, Unto two thousand and three hundred days, *that is, years*; then shall the sanctuary be cleansed.
- 15 ' And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood
- 16 before me as the appearance of a man. And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision. So he came
- 17 near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end [shall be] the vision; *that is, Consider and mind, for the vision refers to the end of the Jewish*
- 18 *state.* Now as he was speaking with me, I was in a deep sleep on my face toward the ground, *that is, as insensible of every thing but the present impression upon my mind, as if I had been asleep;*
- 19 but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be;] *that is, the*
- 20 *end of God's indignation against the Jews.* The ram which thou sawest having two horns [are] the kings of Media and Persia.
- 21 And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power; *they shall neither be*
- 22 *equal in power, nor extent of empire.* And in the latter time of their kingdom, *that is, of the Grecian kingdom, when their power began to decline, especially over Judea, by the growing power of the Romans, when the transgressors, or the transgressions of the Jews, are come to the full, a king of fierce countenance, and understanding dark sentences, that is, a kingdom of great policy,*
- 23 *art, prudence, and valour, as the Romans were, shall stand up.*
- 24 And his power shall be mighty, *he shall effect great things, but not by his own power; rather by fraud and under-hand dealing and the divine permission, than by force of arms: and he shall de-*

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stroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people; *that is, the Jews, or rather, the Christians.* And through his policy also, or treachery, *in not observing treaties,* he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many; *taking opportunity in time of peace to make war, and oppose Christianity:* he shall also stand up against the Prince of princes; but he shall be broken without hand; *he shall crumble to pieces by degrees, and not be destroyed, as the former*
 26 *empires were, by an extraordinary display of divine power.* And the vision of the evening and the morning which was told [is] true: wherefore shut thou up the vision, *that no offence be given to the Persians, nor premature perplexity to the Jews;* for it [shall
 27 be] for many days. And I Daniel fainted, and was sick [certain] days; *my spirit was weakened by these visions and the foresight of these troubles;* afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood [it;] *the meaning was not then known, or, none perceived by my countenance that I was troubled.*

REFLECTIONS.

‘ 1. We are here taught the folly of ambition; which is remarkably apparent in the history of Alexander, referred to in v. 7. &c. He conquered the world, but died of a drunken surfeit in the prime of his days; his captains shared his conquests, and his vast empire was broken to pieces. With what pity and contempt may we think of the renowned heroes of antiquity! who were so active and unwearyed; did so much mischief; and yet reaped such little benefit by it: but God was answering his own purposes by all.

‘ 2. It should be our desire and care to be well acquainted with the prophecies, and the mind of God in them. Daniel sought their meaning; considered and reflected on it. The angels inquired one of another about it. This shows us how worthy those things are of our study; and it justly reproves those who will take no pains to understand these parts of scripture, nor give themselves the trouble to attend to those expositions of them, which, after much labour and study, ministers are from time to time giving. If properly considered, they would be a great confirmation of our faith; would lead us to adore the omniscience of God; and convince us of his universal government and influence.’

The portrait of Mr. Orton, prefixed to this volume, undoubtedly retains some resemblance; but far from a pleasant, or just one.

A Chronological History of the European States, with their Discoveries and Settlements, from the Treaty of Nimeguen, in 1678, to the Close of the Year 1792. In which a particular Attention is paid to the Origin, Progress, and Termination of the Revolutions which have taken Place in different States. Also, Biographical Sketches of the Sovereigns who have reigned during that Period, and of those Persons who have been principally interested, as Statesmen, Warriors, Patriots, &c. in the Events and Transactions of it. Together with Tables which have a Reference to different Parts of the Work. By Charles Mayo, LL. B. Rector of Beching Stoke and Hewish, in the County of Wilts. Folio. 1l. 5s. Boards. Robinsons. 1793.

THIS Chronological History we have had occasion very minutely to inspect, and have found good reason to be satisfied with its general accuracy. The Biographical Sketches are also entertaining, and, in general, satisfactory; from these we shall select a specimen or two, as our readers will scarcely expect, we apprehend, an extract from mere chronological tables:

‘ C A V E N D I S H—FAMILY OE.

‘ This family, the original name of which was Gernon, took that of Cavendish, in consequence of the marriage of Geoffrey de Gernon with the heiress of John Potton, lord of Cavendish, in the fourteenth century.—His descendant, John Cavendish, was treasurer of the chamber to Henry VIII. by whom he was appointed one of the commissioners to take the surrender of the religious houses, and received from him the grant of several manors.—His grand-son was one of the adventurers in the settlement of Virginia, and was created, by James I. baron Cavendish, and earl of Devonshire.

‘ WILLIAM CAVENDISH, fourth earl and first duke of Devonshire, son of William earl of Devon, and Elizabeth, daughter of William Cecil, earl of Salisbury, was born 1640.—After receiving a classical education he made the tour of Europe, accompanied by Dr. Killigrew, whose knowledge in polite literature probably contributed to form the taste of his pupil.—In 1663 he was honoured with the degree of A. M. by the university of Oxford.—In 1665 he went a volunteer with the duke of York against the Dutch, and was present in the action off Harwich, in which he defeated admiral Opdam.—Such was now his repute for integrity, that in 1679 he was honoured by his sovereign with a nomination to the new privy council, which was intended, by the popularity of its members, to conciliate the public approbation to the measures of government. But, finding that he could neither oppose them with success nor support them with honour, he desired leave to resign.—He was chosen knight of the shire for the county of Derby in several parliaments, and strenuously, though unsuccessfully, opposed the

stream of venality and corruption, which, under the sanction of the royal example, then prevailed; and, as the sincere friend of the constitution in church and state, promoted every measure which he deemed conducive to its welfare or security, particularly the exclusion bill.—He succeeded his father in 1684.—Disapproving of the principles and measures of James II. he lived in retirement during his reign, till he had an opportunity of assisting in effecting the revolution.—After that event was accomplished, he was appointed steward of the household, knight of the garter, one of the privy council, and lord high steward at the coronation. And, in 1694, he was created marquis of Hartington, and duke of Devon. These honours he enjoyed during the reign of William and Mary, and they were continued to him by queen Anne.—In 1706, the duke and his son, the marquis of Hartington, were appointed of the commission for the union.—He did not long survive that event, dying August 1707.—His abilities as a statesman, and disinterested patriotism, did honour to the high offices which he bore, and the high rank to which he was raised; and his taste and proficiency in the belles lettres and liberal arts served as embellishments to his public character.—He had by Mary, daughter of the duke of Ormond, beside other children, his heir William, who married a daughter of the unfortunate lord William Russell: his grandson married the heiress of John Hoskins; whose son, William, the late duke, (who died 1764) married the heiress of the last earl of Burlington, by whom he had William, the present duke of Devonshire, who was born in 1748, and, in 1774, married Georgiana, daughter of the late earl Spencer.’

Under the article, Romanow family on the throne of Russia, we find—

‘ PETER III.—CHARLES PETER ULRIC, son of the duke of Holstein Gottorp, and Anne, eldest daughter of the empress Elizabeth, was born 1728.—Was declared heir to the crown of Russia by the late empress, in 1742.—Married, 1745, Catharine, daughter of Christian-Augustus, prince of Anhalt Derbst. And succeeded to the throne, January 1762. Having incurred the hatred of his subjects, by his partiality to Holsteiners and other foreigners, and some disagreeable schemes of reform, he was deposed six months after, and sent to a place of confinement: where he soon after died of a disorder in his bowels. His son, Paul Petrowitz, grand duke of Russia, was born 1754.—Married, 1773, Wilhelmina, daughter of the landgrave of Hesse Darmstadt, who died April 1776, without issue.—He married, October 1776, Sophia-Dorothea Augusta, daughter of the duke of Wirtemberg Stutgard, by whom he has several children.—Peter III. had also a daughter, Anne, now unmarried.’

In this article our readers will find a very culpable omission, not to say misrepresentation, which may have proceeded from

the extreme caution of our author.—Peter III. did not die of a disorder in the bowels, but was basely and cruelly murdered,

————— ‘ So the whole ear of Denmark
Is, by a forged process of my death,
Rankly abus’d: but know, thou noble youth,
The serpent, that did sting thy father’s life,
Now wears his crown.’

Essay on Novels; a Poetical Epistle. Addressed to an ancient and to a modern Bishop. With six Sonnets from Werter. By Alexander Thomson, Esq. Author of Whist, a Poem. 4to. 1s. 6d. Cadell. 1793.

A Defence of *novel writing*, against the opinion of bishop Hurd, who has passed upon them the following censure, than which surely nothing can more strikingly shew the influence of that pedantry, from which it is so difficult for a profound classic scholar to be entirely free, however elegant his taste, and however acute his powers of criticism.

‘ What are we to think of those novels or romances, as they are called, that is, fables constructed on some private and familiar subject, which have been so current of late through all Europe? As they propose pleasure for their end, and prosecute it besides in the way of fiction, though without metrical numbers, and generally indeed in harsh and rugged prose, one easily sees what their pretensions are, and under what idea they are ambitious to be received; yet, as they are wholly destitute of measured sounds (to say nothing of their other numberless defects), they can at most be considered but as hasty, imperfect, and abortive poems; whether spawned from the dramatic or narrative species, it may be hard to say. However, such as they are, these novelties have been generally well received; some for the real merit of their execution; others, for their amusing subjects; all of them for the gratification they afford, or promise at least to a vitiated, palled, and sickly imagination, that last disease of learned minds, and sure prognostic of expiring letters. But whatever may be the temporary success of these things (for they vanish as fast as they are produced, and are produced as soon as they are conceived), good sense will acknowledge no work of art, but such as is composed according to the laws of its kind. We may indeed mix and confound them if we will, (for there is a sort of literary luxury, which would engross all pleasures at once, even such as are contradictory to each other) or in our rage for incessant gratification, we may take up with half-formed pleasures, such as come first to hand, and may be administered by any body. But true taste requires chaste, severe, and simple pleasures; and true genius will only be concerned in administering such.

Hurd on the Idea of Universal Poetry.

On

On sentiments like these our author observes with becoming spirit :

‘ What sentiments of indignation must be felt by every person of genuine taste, when he is told that Milton has no other merit than that of being a successful imitator of Homer ; when he meets with a pedant, who, though intimately acquainted with every one of the Greek tragedies, had never the curiosity to read a drama of Shakespeare ; who talks most familiarly of Aristophanes and Plautus ; but would smile with contempt and pity for your ignorance, if you ventured to mention the School for Scandal ; who expatiates with rapture upon the various beauties to be found in the Odes of Pindar and of Horace, but is astonished when he hears of the Lyric Pieces of Collins ; and stares when you tell him of the bard of Gray ; who will repeat to you readily, whenever you desire him, more than half of the amorous epistles of Ovid, but never condescended to charge his memory with a single couplet of Eloisa to Abelard.

‘ Were opinions like these confined entirely to pedants, their tendency could not be very dangerous, either from the influence of precept or example. But, when we find persons, who, upon other occasions have given ample proofs of the elegance of their taste, censuring every composition as defective, that is not formed upon the models of antiquity ; when we hear such an eminent writer as Hurd, proscribing (in conformity to these principles) every kind of fictitious history not decorated with the trappings of poetical numbers, without condescending to make any exception in favour of the labours of Richardson and Fielding, it were difficult to determine whether such a sentence tends more to move our indignation or our pity.’

We do not, however, think our author's ideas more accurate than the learned bishop's ; for the latter asserts that novels *ought to be* poems, and the former, that they *are* so.

‘ He should be sorry if he were capable of making such a narrow definition of poetry as would exclude the History of Clarissa Harlowe. Every work, which addresses either the fancy or the heart, and is composed in elegant and animated language, he has always held to be poetry.’

Now, of all interesting compositions, the author could not have chosen one that had less affinity to poetry than Clarissa Harlowe ; it has not a spark of that kind of fancy which we call poetical, and the style is only that of conversation. As to the pathetic, it by no means belongs exclusively to poetry : on the contrary, the simplicity of prose rather suits it best. We shall not quarrel, however, with any critic who chuses to assert that Clarissa or Gil Blas is very near as good verse as this author's poetical epistle, which, we must say, is written in a very careless, slovenly manner, and beginning with blank verse, suddenly changes to rhyme. Subjoined are five sonnets

from passages of Werter verified, which by the way is rather unnecessary if they were poems before. These are finished with more care than the epistle; but we cannot help thinking the sentiments appear to more advantage in the narrative, to which likewise they must be referred before they can be understood.

A Sketch of a Tour on the Continent, in the Years 1786 and 1787. (Concluded from our last.)

THE second and third volumes of these interesting travels do not yield in instruction or entertainment to the first. We shall now return to our author, whom we left surveying the wonders of Rome.

‘ The Borghese chapel is of the same size and figure as its opposite neighbour, and in like manner decorated with the mausoleums of Paul V. the founder, and Clement VIII. The altar, and indeed every part, is as richly adorned as possible, and in a style worthy of the materials. In this chapel a singular ceremony is performed in August every year, in memory of the building of the church. A plentiful shower of flowers of jasmine is made to fall from the dome to the floor during service. This is to commemorate a shower of snow, of which a certain pope is said to have dreamed one night in August, and when he awoke, to have found it had really fallen in the night on the hill where this church stands, where he could certainly do no less than build a church in memory of the important miracle. How much taste has this elegant people, even in their most contemptible mummery! How pleasant to dream of snow at Rome in August, and how luxurious to imitate it with jasmine! We were told, however, that no women ever partook of this luxury. Such is the aversion of the sex in Italy to all kind of perfumes, that they avoid this church as they would a pestilence, whenever this ceremony is performed.’

Our author’s description of the last day of the carniva is lively and striking :

‘ We mixed with the motley crowd every afternoon, our English clothes serving most completely as a masquerade dress, and procuring us a number of rencounters, all of the facetious and good-humoured kind. Tuesday, February 20th, was the last day of Carnival, and on that evening all the diversions were carried to their highest pitch. The crowd was prodigious; but although every body was full of tricks, and all distinction of ranks and persons laid aside, the whole passed off without the least ill behaviour, or any thing like a quarrel. It was the most good-humoured mob I ever saw. About dusk every body took a small lighted taper in their hands, and most people held several; happy were they who could keep the greatest number lighted, for the amusement consisted in trying to extinguish each

each other's candles. Some people carried large flambeaux. All the windows, and even roofs, being crowded with spectators, and scarcely any body without lights, the street looked like a starry firmament. Below were many carriages parading up and down, much more whimsical and gawdy than had yet appeared. Some resembled triumphal cars decked with wreaths of flowers, and party-coloured lamps in festoons. The company within carried tapers, and a plentiful ammunition of sugar-plumbs, with which they pelted their acquaintances on each side, insomuch that the field of action looked next morning as if there had been a shower of snow. These carriages contained the first company and most elegant women in Rome, fantastically dressed, but generally unmasked. They were open to the jokes and compliments of any body who chose to stand on the steps of their coach doors, which were very low, and the ladies were not backward in repartee. When they had no answer ready, a volley of sugar-plumbs generally repulsed their besiegers. The ranks on the raised foot-way, and the crowd below, were in a continual roar of laughter, some with effusions of real humour, while those who could sport no better wit, bawled out, as they carried their branches of wax candles, "*Sia amazzato chi non ha lume,*" (Kill all those that have no lights); to which the others answered, "Kill all those that have." Others called out, "*Siano amazzati gli abati, barbieri, capucini, or my-lordi,*" the latter to us Englishmen; and sometimes they called us *Francefi* (Frenchmen). A few fire-works were exhibited, but no very capital ones. On the whole, we were highly entertained with this grotesque amusement, and could not but admire the perfect good-nature of the people, who could carry off such a scene without the least disorder. Between eight and nine o'clock every body retired, and all was quiet.'

The St. Richard of England, who puzzles our ingenious traveller, vol. II. p. 85, may be found, we believe, in the Hagiologies of Ribadeneira, and others. He belongs to the Saxon times; and has no connection with our Richard I. or II. far less with the third of that name:

Our author proceeds to Naples.

'I am assured, on very good authority, nothing can exceed the ignorance of the Neapolitan nobility, except their insolence and meanness. If one of them recommends a tradesman to a stranger, he will lay that tradesman under a contribution in consequence. Here and there one meets with a duke or a prince who has so much of the shadow of literature, as to be a collector of old useless books; but it is rare to find one who can read them. All the Neapolitans in general bestow great contempt on the strangers whose curiosity prompts them to ascend Mount Vesuvius, and scarcely one among an hundred of them can be found who has been upon that mountain. Few have ever seen Portici, or Pompeia. Their prevailing inclination

inclination is for empty shew and idle dissipation, for they have scarcely spirit or feeling enough to pursue even pleasure with ardour or taste. If these be the "Corinthian capitals of polished society," it must be allowed they are as yet but little advanced from the *block*. In music alone their taste is refined. I accompanied Mr. Slanbusch, in his chariot, to the Corso one Friday, on which day, throughout Lent, a great parade of equipages is to be seen there. Many of the coaches, gay and fantastic as possible, were drawn by eight horses, and some by ten. Each equipage was preceded by one loose horse, decked with ribbands, and a running footman or two beside him. This has a very elegant appearance, as the animals are trained to exhibit themselves to the best advantage. The women of this country did not strike me as handsome; at least whenever I met with an English woman at Naples, or indeed in other parts of Italy, she seemed, by comparison, an angel; but perhaps that is not a fair way of judging.'

' At Portici we saw such parts of the museum as we had not time to visit the preceding day; but many days and months would be requisite to study this amazing collection. The infinite variety of bronze vases, statues, tripods, lamps, &c. for the most part in a fine taste; the culinary utensils, many of them unintelligible to modern luxury; the provisions themselves, as loaves of bread, dates, bird-seed, pine-nuts, carobs, &c. whose shape is very perfect, though their substance is changed to charcoal; the sight of these gives an impression not to be described. One cannot think they belonged to people who lived 1700 years ago. The beautiful mosaics are less astonishing, for they are made to last to the end of the world. Here are many utensils of glass, and some pieces of very fine pastes, particularly a mass of yellow, a portion of which has been polished, and looks as well as any thing made at present. Also many things of ivory, and some curious gold lace, made of wire only, without thread. Some of this, with some linen, were found about the bones of a lady, the impression of whose neck and breasts may be seen moulded in the lava. The rolled manuscripts have been often described, as well as the contrivance for unfolding them; but the operation goes on very slowly, nor have the discoveries hitherto repaid the necessary pains. The best statue is a large bronze Mercury in a sitting posture.'

We shall pass many interesting particulars, to return with our traveller to Rome. The warrior kneeling before a buck, with a cross between its horns, vol. II. p. 225, is St. Hubert, not St. Eustatius: but the worthy doctor has not *botanized* among the saints. When he arrives at Venice, our author certainly errs in his assertion, vol II. p. 402, that the doge's palace is of Saracenic architecture. From the annals of Dandolo,

delo, and other early works on Venetian history, it is certain that the architects, painters, &c. were all Greeks from Constantinople, between which city and Venice, there existed for eight centuries so intimate an intercourse, that almost all the singularities of architecture, dress, customs, &c. which distinguish Venice, are completely Byzantine. Even the Saraccenic monarchs in Spain had their artists from Constantinople (see Cardinunés, and other histories, of the Moors in Spain); and the greater part of Moresque architecture may be safely believed to be late barbaric Grecian.

‘ The glass manufactory carried on at Murano, an island scarcely one mile from Venice, deserves to be visited, rather for what it has been, than what it is. About a century ago, Venice glasses were as much in request as Venicetreacle; but the French first, and now the English, have greatly surpassed this manufactory. The water of the canals happening to be very low, vast numbers of small crabs, *Cancer Mœnas*, were seen sticking to the walls, just above the surface, as we went along. They are collected in great quantities for food; but kept some time in ponds at Murano, to *purge* them, as it is said, before they are eaten.

‘ On arriving at Murano we saw the making of plate glass. It is first blown into a long cylinder, the end of which is cut off, and then a slit made with a huge pair of shears all the way up, so that it may be expanded into a square piece; which is then laid on an iron or brass plate, and heated till it becomes flat. The glass is also obliged to be heated repeatedly during the first part of the process, as no man’s breath is sufficient to inflate it to a proper size at once; nor indeed can any glasses possibly be made so large by this method, as by the French mode of casting them. The plates are afterwards tempered, or annealed. We did not see the polishing, as that is performed at another place, and may be seen in greater perfection at Paris or London.

‘ At another house beads are manufactured, by drawing out coloured glass into slender cylinders, which are afterwards cut into beads, and these rounded by heat. Two workmen take a lump of red-hot glass between them, applying a pipe to each end. After blowing a little, they run different ways, throwing the mass into undulations like a string as they draw it out, by this means forming a slender tube, perhaps 150 yards in length, and scarcely a line in diameter, perforated all through, and sometimes coated only with coloured glass.

‘ A warehouse adjoining exhibited a prodigious variety of patterns of beads, knife handles, and other toys made here, chiefly for the Turkish trade. We bought a few bell handles as a specimen of so celebrated a manufactory. After our return, being at dinner, a man, who had served us as cicerone at Murano, came in with a written message from the proprietor of this warehouse, as he pretend-

ed, saying he had by mistake charged but half what he ought to have done for these articles, and begged we would send the rest of the sum. Perceiving his contrivance, we told him we thought them rather too dear already, and he might therefore take them back. This he declined, and would then have compounded for something for his trouble in coming, or for boat-hire; but we were inexorable on these points as on the other, so he got nothing by his ingenuity but a voyage in a very heavy rain, and some jeering from the waiters at the inn, who had listened with all gravity till they found him worsted.'

The third and last volume opens with the author's journey from Venice to Padua. In the latter city, M. Arduino is professor of agriculture.

'Professor Arduino is a great maker of experiments relative to agriculture and oeconomical objects. He shewed us thread made of the bark of Palma Christi, *Ricinus communis*, and very good thread, with strong cloth, from the same part of *Asclepias fruticosa*, with another kind of cloth made of the down of its seeds, carded and spun, which his sons used to wear for cloathing, and which he assured us was very strong. It looks and feels like tolerably fine woollen cloth. I observed, with surprise, that it was moth-eaten, which Mr. Arduino attributed to its being dressed with oil. This *Asclepias* grows without any trouble in Italy, though a Cape plant, and produces abundance of seed. He also shewed us good sugar and treacle procured from *Holcus Caffer*, described and figured by himself, among other species, in a dissertation on that genus. Surely the large *Holci* would be worth cultivating in Europe for sugar. They are annuals of quick growth, and very large bulk, abounding with saccharine juice as much as the sugar-cane, at least in Italy. The professor has invented a machine for sowing seed, of the merits of which I do not presume to judge.'

Of the noted printing-house at Parma, Dr. Smith gives the following account :

'A very great curiosity in its way is the Parma printing-office, carried on under the direction of Mr. Bodoni, who has brought that art to a degree of perfection scarcely known before him. Nothing could exceed his civility in shewing us numbers of the beautiful productions of his press, of which he gave us some specimens, as well as the operations of casting and finishing the letters. He was extremely anxious to procure a certain kind of very small files, only to be had at Sheffield, and which he said several travelling gentlemen and noblemen had promised to send him, but without keeping their word. We were happy in supplying him immediately on our return. The materials of his types are antimony and lead, as in other places; but he shewed us some of steel. He has sets of all
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the known alphabets, with diphthongs, accents, and other peculiarities, in the greatest perfection, His Greek types are peculiarly beautiful, though of a different kind of beauty from those of old Stephens, and perhaps less free and flowing in their forms. His paper is all made at Parma. The manner in which Mr. Bodoni gives his works their beautiful smoothness, so that no impression of the letters is perceptible on either side, is the only part of his business that he keeps secret. This effect is produced sufficiently well by means of a hot press, as practised in London. Our Shakespear press indeed leaves nothing to be desired in that of Parma.

In describing Turin, our author offers the following remarks :

‘ The exportation of raw silk is chiefly in the hands of Protestant merchants, either Swiss or Vaudois, the government having learned, for its own interest, rather than from motives of humanity or christian charity, to allow them to live at peace, though not publicly to profess their religion. That privilege these poor people are only allowed in their own country, after every infernal means has been used in vain to deprive them of it. There they have churches, in which they boast that christianity, pure and undefiled from its first promulgation, has been taught and practised. There they bury their dead, and frequently go to worship; and as the insolent sufferance they receive in the capital

“ But binds them to their native mountains more,”

they all look to a peaceful retirement in the bosom of their country, as the great object of their wishes for declining life.

‘ In treating of these subjects, one is almost out of patience with human nature. Our indignation at the execrable malevolence of such governments is overcome by our contempt for their folly. How many more hundreds of years will they reckon by the name of the merciful Lord of all mankind, before they learn that the methods they take to root out *truth* (for I have not the charity to believe they always think they are opposing *error*) are the very means of giving it strength? An honest desire to be right, too apt to decay in the lap of ease and prosperity, thrives with most vigour in adversity. Or even if, according to the vulgar opinion, there be merit in mere belief, it must be greatest when that belief is attended with danger: there can be little value in the most perfect orthodoxy, embraced for the sake of ease or emolument. Perhaps therefore authority would most effectually, though indirectly, promote purity of doctrine, together with honesty of principle, by selecting *absurdity* for its patronage; and indeed one is sometimes tempted to think this is really its plan. However that may be, it is certain that the exercise of undue authority over the mind ever counteracts its own intentions. I believe our established church of England is more

pure and correct than others, very much in proportion as it is more free from a persecuting or dogmatical spirit; for it is a trite observation, that positiveness and want of temper are signs of weakness of argument and error of judgment.'

Dr. Smith's botanical excursions to the Alps form the most interesting subjects in that department, and we shall therefore extract them.

' Aug. 12. Early in the morning we found ourselves among the narrow passes about the foot of the Alps, with majestic scenery intermixed with cultivation, and here and there a not very flourishing village. Passed through Suze, the key of Piedmont, which of course is very strongly fortified; its bastions are cut out of the live rock. The country grew more hilly and romantic at every step. At the miserable village of la Novalaise we were obliged to quit our carriages for mules; and after a tedious ascent by a zigzag stony road, no way dangerous however, we reached the top, that is, the plain of Mount Cenis, towards noon.

' Within about a mile of the summit I found *Juncus filiformis* in a wet place on the left of the road, and *Lichen polyrhizos* on a rock near it. Not far from hence, on a small plain before we arrived at the great one, grew *Bartsia alpina* in seed, *Trifolium agrarium* of Linn. (Dickson's Dried Plants, No. 80), widely different from that of English writers, and many other rare plants. On our right, a magnificent cascade fell close to the road. All along a great part of the way I had observed various alpine species of *Anemone* and *Pedicularis*, mostly in seed, with a novelty of appearance in the herbage highly encouraging, and a luxuriance, at which (having no idea of alpine pastures) I was surprised. I lamented only the advanced state of these plants, and feared we were too late for the season; but when I found the plain of Mount Cenis all flowery with the rarest alpine productions, such as we delight to see even dragging on a miserable existence in our gardens, and the greatest part of which, disdainful of our care and favour, scorn to breathe any other air than that of their native rocks, none but an admirer of nature can enter into my feelings. Even the most common grass here was *Phleum alpinum*, and the heathy plain glowed with *Rhododendrum ferrugineum*, and *Arnica montana*. Well might Clusius so beautifully say — "*Non carent altissimi montes præruptique scopuli suis etiam deliciis*;" nor need one have the science of a Clusius to feel pleasure in such scenes. Scarcely any traveller passes the Alps in summer without either lamenting the "neglect of his botanical studies," or more honestly regretting that he had never attended to this source of pleasure at all. I have long ago perhaps tired the reader with my admiration of the works of art. If he has had indulgence enough for me to get thus far, he must now lay in a fresh stock of patience while I ex-

patiate

patiate on the productions of nature; unless he should chance to be a botanist, and then all I can say will not satisfy his curiosity.'

'The plain itself is full of inequalities. Towards the northern extremity are two or three beautiful lakes, with an island in the principal one, clothed with shrubs and rich pasture. This lake empties itself to the south by a small river, whose rocky channel often forms considerable cascades of great beauty, and is overhung with luxuriant herbage, and shrubberies of *Rosa Alpina*, *Mespilus* (or rather *Crataegus*) *Chamaespilas*, &c. &c. This part of Mount Cenis is seldom visited by travellers; but, being within a moderate walk from the post-house or the hospital, richly deserves attention. On the other side of the rivulet, about the bottom of the hills, are some alders, which, being sheltered by the craggy rocks, attain a considerable height; otherwise no tree in general, not even the fir, grows to any size so high on the Alps. A little farther up are most delicious pastures, intersected with alder thickets, and bordered with *Cacalia alpina*, *Aquilegia alpina*, *Ranunculus aconitifolius*, *Sisymbrium tanacetifolium*, *Pyrola minor*, *Juncus spicatus*, and other rarities. This beautiful *Aquilegia*, which far exceeds our garden kind, was very sparingly in flower, and I am obliged for its detection to my faithful attendant Francis Borone, who here imbibed that taste for botany which afterwards led him to Sierra Leone; and by whose acuteness and activity I have often profited.

'Some little hillocks on the left of the front of the hospital are covered with *Rhododendrum ferrugineum*, among which grew *Pyrola rotundifolia*, and in the clefts of the rocks the very rare *Saponaria latea* (Smith Spileg. bot. t. 5). Here I first found *Lichen cucullatus*, Transf. of Linn. Sec. vol. i. 84. t. 4, f. 7, which I am astonished any body can confound with *L. nivalis*: the latter too grows here, as does *L. ochroleucus*, Dickson fasc. crypt. iii. 19. Descending towards the river I came to a most delightful little valley, like the vale of Tempe in miniature, with a meandering rivulet, scarcely three or four feet broad, running through it, and bordered with abrupt precipices not much more in height, in which were several fairy caves and grottos, their entrances clothed with a tapestry of mantling bushes of *Salix reticulata* and *retusa*. These dwarf willows grow close pressed to the rocks, whether horizontal or perpendicular, almost like ivy, and may be stripped off in large woody portions. By the rivulet, which issued in several streams from these caves, was a profusion of *Anthericum calyculatum* and *Leontodon aureum*, with many other things equally uncommon, and in full bloom.

'Aug. 14. We all sallied forth on foot, about five in the morning, to ascend little Mount Cenis, one of the most considerable hills that front the hospital on the other side of the lake. Pursuing a

winding path through the thickets, we came to a few cottages, in-
 surely one of the most retired habitable spots in Europe, and which
 probably are seldom four months in the year uncovered with snow.
 Yet at this season who would not have envied their situation? No
 lowland scenes can give an idea of the rich entangled foliage, the
 truly enamelled turf of the Alps. Here we were charmed with the
 purple glow of *Scutellaria alpina*; there the grass was studded with
 the vivid blue of innumerable gentians, mixed with glowing crow-
 foots, and the less ostentatious *Astrantia major* and *Saxifraga ran-
 tundifolia*, whose blossoms require a microscope to discover all their
 beauties; while the alpine rose, *Rosa alpina*, bloomed on the bushes,
 and, as a choice gratification for the more curious botanist, under
 its shadow by the pebbly margin of the lake, *Carex filiformis* pre-
 sented itself. The richness of nature, both as to colour and form,
 which expand so luxuriantly in tropical climates, seem here not di-
 minished but condensed. The farther we ascended, the more every
 production lessened. By the sandy bed of a torrent, which runs
 from the glaciers above, the very elegant *Saxifraga cæsia* seemed to
 emulate the glistening of the hoar frost about it.

At length, about eleven o'clock, we reached a small plain full
 two-thirds of the way to the top. Here we divided. Some of our
 party were adventurous enough to climb the very summit; but be-
 ing already got to the utmost limits of vegetation, and near those of
 perpetual snow, I had no business higher. Indeed this plain ap-
 peared to be clothed with a short barren turf that promised little;
 nor was it till I examined it on my hands and knees, that I dis-
 covered this turf to be a rich assemblage of *Cherleria sedoides*, *Al-
 chemilla pentaphylla*, *Chrysanthemum atratum*, *Gentiana nivalis*, and
 other diminutive inhabitants of the highest Alps, among which one
 of the most beautiful is a dwarf variety of the common eye-bright,
Euphrasia officinalis, with large purple flowers.

This plain was occasionally sunk, on the margin of the decli-
 vity, into little hollows, watered by very small trickling rills, and
 there vegetation appeared extremely luxuriant. *Bartsia Alpina* was
 here but in flower, along with *Satyrium nigrum*; the latter smelling
 like vanilla. I observed a pair of *Papilio Apollis* in this exalted re-
 gion. Fluttering about and celebrating their innocent nuptials.

After enjoying from hence the view of the plain of Mount Ce-
 nis, with the lake and woods about it, we descended on the side
 fronting the hospital, and arrived there by six o'clock, not a little
 fatigued, having been all day on our legs, without any refreshment
 except what a servant had carried with us; but I believe our satis-
 faction much exceeded our fatigue.

Aug. 15. This day Dr. Bellardi and myself ascended the hill
 called Ronche, immediately behind the hospital, where professor Al-
 lioni first discovered *Viola Cenisia* and *Campanula Cenisia*. Dr. Bel-
 lardi found them this day, though I was not so fortunate; nor did I
 meet

meet with any thing very desirable except *Juncus Jacquini*; and in the boggy sides of a little rivulet, in the very highest part of the mountain, a little *Carex* of great rarity, the *juncifolia* of Allion's *Flora Pedemontana*. This is certainly the same species as Light-foot's *C. incurva*, though on the Alps, its stem is seldom curved. I have it also from Iceland. *Juncus triglimis* grew along with it, and in other parts of the hill *Carex fætida* of Allioni, and *C. atrata*, with *Antirrhinum multicaule*.

‘ Before the post-house are some remarkable white limestone rocks, on which grow *Dianthus virgineus*, and the real *Festuca spadicæa* (see Transf. of Linn. Soc. vol. i. p. 111.) Below these rocks by the lake I gathered the most beautiful *Gentiana asclepiadæa*, and in the surrounding pastures *Agrostema Flæ Jovis*, *Senecio Doronicum*, *Aster alpinus*, *Centaurea uniflora*, *Arnica montana*, and the *Rumex arifolius* of Linnæus's Supplement, which last is, I presume, more certainly a native of the Alps than of Abyssinia. Immediately before the hospital is great plenty of *Rumex Alpinus*, and a little farther on I joyfully waded up to my knees in a swamp to gather *Suertia perennis*. All the plain abounds with the beautiful *Dianthus alpinus*, the leaves of which differ so much in narrowness and sharpness from the Austrian one, that I have sometimes suspected them to be distinct species. Nothing however is more common on Mount Cenis than *Dryas octopetala*, forming thick tufts many feet in breadth, covered with its elegant flowers and feathery heads of seeds. On this elastic alpine couch we frequently reposed when tired with walking, and the delicious temperature of the air made any shelter perfectly indifferent.

‘ Such are a part of the botanical riches of this interesting mountain, not to mention numerous species of *Arenaria*, *Silene*, *Archillea*, *Astragalus*, *Juncus*, and grasses of various kinds. Of all these treasures I laid in as large a stock as I could well bring away, multiplying my own enjoyments in the anticipation of the pleasure I should have in supplying my friends at home. The selfish dealer in mysteries and secrets, the hoarder of unique specimens, knows nothing of the best pleasures of science.’

But we must leave the Alps to attend our traveller to Geneva.

‘ The first thing I heard here was every body in the streets singing airs out of Rousséau's *Devin de Village*, which is often acted here; and his portrait, with various honorary devices, is to be found in every house and shop. What do we learn from hence? That the more public opinion is misled for a time, and made the tool of unjust persecution; it afterwards, with the more violence, takes a contrary bent, when once it finds itself the dupe of designing villainy or bigotry; especially as cruelty is the most detestable of vices, all social crimes being black in proportion as they partake of it.

And as power combined with cruelty is the most odious form in which human nature in society can appear, whoever suffers from its malignity, naturally obtains our pity and indulgence, and we exaggerate all his merits. Hence some characters acquire celebrity with very weak pretensions; and hence even the best perhaps have often providentially derived a splendour and authority which human virtue and wisdom are in themselves seldom unmixed or exalted enough to deserve, and still more seldom conspicuous enough to the "swinish multitude" to obtain. Let it be remembered, therefore, by all whom it may concern, that discussion can never finally injure truth, nor persecution root out error; that the way to render a people truly religious and truly loyal is to make them intelligent and happy; and the government which does this in the greatest perfection, whatever its form may be, need fear neither atheists, revolutionists, nor levellers; while all those which fail in these points, have so far in themselves the seeds of their own destruction.'

A superior account of the celebrated tomb of madame Langhans' to that of Dr. Smith, vol. III p. 176, may be found in Coxe's Switzerland. The following liberal remarks deserve attention:

'I have always wondered at those who made the case of the French so much our own, whether they thought our government wanted a reform, or not. It seems more peculiarly injudicious in the latter class to have done so, as the necessity for the French to amend their condition was undoubted, and we had long held them in contempt for not attempting it. Exclamations of danger to ourselves from their attempt (so long as they kept to their own affairs) implied, therefore, a conscious weakness and error at home. On the contrary, I believe some of the first Englishmen who exulted with manly openness at the beginning of the French revolution, never thought of any dangerous application here, till it had been made for them; and when that application was made, all the really turbulent and designing spirits were glad to shelter themselves under such respectable banners, while the truly good and honest bore all the odium, and their enemies gladly took advantage of it. A *bellua multorum capitum*, a "swinish multitude" of all ranks, is always ready at hand to be directed by one party or another, now against Catholics, now against Dissenters, according as it may happen to suit the politics of the day.

'I conceive the public mind might have been with more certainty kept quiet from the beginning, by temperate intelligible publications, commending the zeal of our neighbours for liberty, and encouraging the hope that by their obtaining a rational government like ours, instead of the tyrannical and intriguing one they had before, a lasting alliance might originate between us, without fear of those bloody wars, in which so many human beings have been sacrificed.

sacrificed, at the whim of a favourite or a courtesan, and without the bulk of either nation knowing why they were undertaken. If alarms had arisen at home, it might have been suggested that we had already gone through what the French wanted, a revolution in government and a reformation in religion; and whether we had reached perfection or not, prudence required waiting at least till our neighbour *excelled* us. When that vigorous step was set, of abolishing all nobility, instead of childish declamation and lamentations, it would have been more to the purpose to have shewn what the French nobility as a body really were, how infinitely numerous, how absurdly privileged, how proud, idle, and dissipated; surely it was a great injustice to our own nobility, who are legislators, or a determinate part of the government, to confound them with those of France! Whatever the latter might have been originally, they had long lost all beneficial powers and privileges, for which the court had compensated them, at the expence of the nation, by allowing them all manner of noxious ones, such as no manly rational people ought to bear. On this subject I cannot refer to better authority than Mr. Arthur Young's Travels, to prove the mischief of these privileges relative to the important article of agriculture.

As to the order of nobility, in itself abstractedly considered, much may be said for and against it. When it has no pernicious powers, independent of those great laws of a state, by which even sovereigns are bound, it has many advantages. It is an economical way of rewarding merit, and its very existence as a thing of value depends upon its not being made cheap. It is at its own peril too that it debases itself by any means, and the main interest of the whole order jointly and separately consists in its members not disgracing their rank. I speak of nobility now as a thing whose sole value depends on opinion, as mere titles. When exemptions from law are connected with these, the case becomes different.

Disputes about forms of government too are endless. Some are undoubtedly bad, as an absolute monarchy; but that a limited one should, therefore, be bad, is very far from the truth. At first sight an hereditary monarchy of any kind appears ineligible, and, perhaps, so much so, that human reason might never have contrived it. On this ground it has been cavilled at, and the cavillers answered over and over again; for it is a sufficient answer that this plan is found to be attended with fewer inconveniencies in practice, than many others more specious in appearance. Upon these subjects thinking men may speculate, and their discussions be as free as air, that the world may profit, as it always must, by the exercise of reason. It ill becomes those who differ in opinion to descend to the illiberality of fanatics, and call one another names. Neither is it adviseable for them to force their experiments upon mankind. Rational beings should be guided by reason. When a new government is recommended, or an old one defended, let the arguments be laid down

plainly and fairly, void of all declamation, satire, or wit. The one scheme is not to be tried because it is new, nor the other retained because it is old; but if the former be evidently much better than the existing state of things, and, therefore, would compensate for the great difficulty and trouble of a change, then alone could it deserve any attention; or if, on the contrary, the old establishment should appear to, answer its purpose well, or to be capable of amending itself, the hazard of supplanting it by another is by no means advisable.

‘ A few plain sober considerations of the above complexion, free from all political cant, superstition, party aggravations, and interested deceptions, would, I am persuaded, have kept old England perfectly safe from the beginning, without having recourse to dangerous palliatives, such as raising a horror of innovation, and opposing the rage of party against party, and sect against sect, which have so often been tried with such very bad and even fatal success. And well they may, for they are only making use of the *follies* of mankind. What a reproach is it upon our species that we so often address ourselves to these follies, rather than to our nobler faculties and principles !

‘ I little thought I should ever have written so much upon any political subject; for the small benefit I have always perceived to be derived to the wisdom, happiness, or honesty, of those who interest themselves much in these matters, has rather deterred me from the study of partial politics. The general great interests of truth and humanity are, indeed, a worthy and exalting enquiry. History, as it serves to develope these, is a noble study; and a good man may in some measure be indemnified for sullying his mind with the contemplation of court intrigues, and wearying his patience with the squabbles of heroes, to learn why all his fellow creatures are not happy, and how they may have a chance of becoming so, even in spite of their own mistaken endeavours.’

At the end of the third and last volume is given an Appendix, containing a *catalogue raisonné* of guide-books, and general works on Italy. Amid the latter, it might have been remarked, that Addison’s quotations from the classics, in his Remarks on Italy, are borrowed from Alberti. The character of Mr. Young’s agricultural travels in France, we shall transcribe, after reminding the reader, that a *plure* is a sovereign receipt to convert a democrat into an aristocrat.

‘ Full and intelligent upon every thing relative to agriculture, the professed object of the work. It is moreover one of the strongest publications in the English language against all sorts of aristocratic tyranny, and undue authority of every kind, being founded at every step, not on speculative theories, but on actual observation. We meet with peculiarly warm remarks of this kind.

“ A grand

"A grand seigneur will at any time, and in any country, explain the reason of improveable land being left waste." p. 43.—Again, speaking of wars between France and England,

"What a satire on the government of the two kingdoms, to permit in one the prejudices of manufactures and merchants, and in the other the insidious policy of an ambitious court, to hurry the two nations for ever into wars that check all beneficial works, and spread ruin where private exertion was busied in deeds of prosperity!" p. 47. This, indeed, is somewhat paradoxical, as the "*prejudices of manufacturers and merchants*" are generally *against* wars.

"What have kings, and ministers, and parliaments, and states, to answer for their *prejudices*, seeing millions of hands that would be industrious, idle and starving through the execrable maxims of despotism, or the equally detestable *prejudices* of a feudal nobility!" p. 84. "The destruction of rank" is said (p. 151) "not to imply ruin."

'The author, though generally an enthusiast for his plough, is sometimes in danger of becoming a cicisbeo. p. 204 and 208. He is every where entertaining, always instructive in his own line, and sometimes in other walks of knowledge.'

Good indexes, so rare in works published in Great Britain, are added: 1. an index of natural history: 2. a general index. We need hardly repeat our opinion, that the work does honour to the author; and will ever be classed among the most useful and entertaining books of travels.

Hiero; on the Condition of Royalty: a Conversation, from the Greek of Xenophon. By the Translator of Antoninus's Meditations. 8vo. 2s. 6d. Robinsons. 1793.

XENEPHON, from the elegance and sweetness of his language, has been called the Attic Muse, and the Bee of Greece. His character as a writer is so well known, that we hold it unnecessary to attempt a delineation; and shall leave the translator to introduce the present work to the public in his own words.

'Hiero, from whom this dialogue takes its name, was king or tyrant of Syracuse, the capital of Sicily, one of the most flourishing republics, and most beautiful and magnificent cities of Greece. They had conferred the sovereign power on Gelon, the elder brother of Hiero, after his victory over the Carthaginians, which rescued them from the yoke of that tyrannical and sanguinary republic. Historians are divided about the real character of Hiero; though their different opinions may easily, I think, be reconciled.

'On his first accession to the throne, he was avaricious, haughty, vindictive, and cruel. And having not sufficient confidence in the

affection of his subjects, he found it necessary to keep in pay some mercenary troops, as guards of his person, which made him still more unpopular. But a tedious illness having given him time for reflection, to amuse himself in his confinement, he invited and detained at his court, by the most *liberal* treatment in every sense of the word, men distinguished for their wisdom and ingenuity from every part of Greece; and, by conversing frequently and freely with them, from a cruel and haughty tyrant, became modest, humble, and humane; regained the love of his subjects, and passed the remainder of his life respected and esteemed. Amongst the learned men who resided at his court, the most in his confidence was Simonides, the other speaker in this dialogue; not only an excellent poet, (as appears by some fragments of his works still extant) but a philosopher of great wisdom and virtue, and of a character so respectable, that he is said to have prevented a war between Hiero and Theron king of Agrigentum, and reconciled them by his interposition.

‘ This conversation, in the former part, contains the parallel which Hiero draws between the condition of kings and that of private persons; and in the latter, the precepts which Simonides gives for the conduct of kings in general. The wisdom and ingenuity of this poet, joined to his great age, give him sufficient authority to take upon him this latter article; and no one could be more proper to sustain the former character, than a prince who had lived so long as a private man, and was now raised to the sovereignty of so powerful a commonwealth; and consequently knew by experience the real difference, in regard to happiness or misery, between a private station and the condition of royalty.’

The design of this Treatise is to shew that, in all the natural enjoyments, kings, or tyrants, have less pleasure than common men, and that, indeed, they are objects of compassion: chap. XIVth may serve as a specimen :

“ But I will now lay before you, my Simonides, added Hiero, a true account of those pleasures which I enjoyed, when I was a private man, and which I find myself deprived of since I became a king. I then conversed familiarly with my equals; delighted with their company, as they were with mine: and I conversed also with myself, whenever I chose to indulge in the calm of solitude.

“ I frequently spent my time in convivial entertainments, and drinking with my friends, so as to forget the chagrins to which human life is obnoxious; nay, often to a degree of extravagance; to singing, dancing, and every degree of festivity, unrestrained but by our own inclination. But I am now debarred from the society of those who could afford me any delight, as I have slaves alone for my companions, instead of friends: nor can I converse agreeably with men in whom I cannot discover the least benevolence or attachment

tachment to me; and I am forced to guard against intoxication or sleep, as a most *dangerous* snare.

“ But now, to be continually alarmed, either in a crowd, or in solitude : to be in fear when without guards, and to be afraid of the guards themselves : to be unwilling to have them about me without their arms, and to be under apprehensions to see them armed ; what a wretched state of existence is this !

“ Moreover, to place a greater confidence in strangers than in one’s own countrymen ; in barbarians, than in Greeks ; to be under a necessity of treating freemen like slaves, and to give slaves their freedom ; are not all these things evident symptoms of a mind disturbed and quite deranged by fear ? Now this passion of fear not only creates uneasiness, and diffuses a constant gloom over the mind, but, being mixed with all our pleasures, deprives us of all kind of enjoyment.

“ But, if you have had any experience of military affairs, Simonides, and have ever been posted near a body of the enemy ; only recollect, how little you were disposed either to eat or to sleep in that situation. Such as were your uneasy sensations on that occasion ; such, or rather more dreadful, are those to which tyrants are continually exposed : for their imagination not only represents their enemies as encamped in their sight, but as surrounding them on every side.”

‘ To this Simonides answered, “ Your observation is extremely just. War is undoubtedly subject to continual alarms. Nevertheless, even during a campaign, when we have previously disposed our sentinels, we eat and sleep in the utmost security.”

“ That is very true,” said Hiero, “ for the laws watch over the guards themselves ; so that they are as much in fear on their own account as on yours. But kings have only mercenaries for their guards, whom they pay as they do their labourers in *the harvest*. And though the principal duty of guards is to be faithful to their trust, yet it is more difficult to find one of that description faithful, than the generality of workmen in any branch of business ; especially, when these guards enlist themselves for the sake of the stipend, and have it in their power, in a short time, to gain a much larger sum, by assassinating a tyrant, than they would receive from the tyrant by many years faithful attendance.”

There is simplicity and neatness in this translation. The Treatise itself is valuable, and hitherto untranslated into English.—The author of the translation has also published various other translations, and is apprehensive of being exposed to the same kind of ridicule with Philemon Holland :

‘ Philemon with translations does so fill us,
He will not let Suetonius be Tranquillus.’

The Appendix contains a few useful notes, adapted to an English reader.

The History of Herodotus. Translated from the Greek. With Notes subjoined. By J. Lempriere, A. B. Vol. I. 8vo. 7s. Boards. Cadell. 1792.

IN the first volume of our New Arrangement, Mr. Beloe's translation of Herodotus occurred: Mr. Lempriere's soon followed; but it was mislaid by accident, and accident alone, without any intentional disrespect, has occasioned our delay. In the volume referred to, we entered into a short defence of Herodotus, and introduced his history to the English reader; nor need we repeat the observations, to which our readers may readily refer. We shall therefore notice, without any farther preface, the rival translation before us.

Mr. Lempriere has already distinguished himself as an author in the department of classical knowledge. It is always with pain that we disapprove; but we cannot discover classical purity in the Introduction: the critic will neither consider Herodotus' authority as indisputable, nor approve of the *partial obscurity* of a learned language, the equivocal employment of the term *study*, the confusion of the metaphors in the same sentence, or the singular design of giving entertainment to those who court information.—But we must quote the whole passage:

‘The dignified *rare* which Herodotus holds among the historians of antiquity, while it stamps his character of excellence and superiority, renders his pages interesting, and *his authority indisputable*; but *if* clothed in the *partial obscurity* of a learned language, he is accessible only to the critic, and the more classical members of society. It is the unavoidable lot of many, whom accident or laborious employments have deprived of the pleasures and the improvements of *study*, not to be able to *taste of the original* spring, or to discover the various beauties of the *natural landscape* which he has *painted* with so masterly a hand. Translation, indeed, lends her useful and well-directed assistance; and it is no unpleasing task to attempt to give *entertainment* to those who *court information*, and more universally to diffuse the name, and to publish the merits of an historian, whose works are not only the admiration of the learned, but prove a splendid pattern for others to imitate, and for posterity to applaud.’

The rest of the Preface is less exceptionable; but not wholly faultless as an English composition. Mr. Lempriere should surely have been more attentive in his first advances, and re-
collect

collect that flowing language, while it amuses the ear, may be found inelegant and incorrect.

The Life of Herodotus is sufficiently full and copious; nor is it without the critical acumen, which some doubtful and disputed circumstances require. We shall select a passage, where the merits and the faults of the translator are conspicuous, and shall only add, that we could have wished the biographer of the Father of History had imbibed the ease, the simplicity, the polished elegance, and the purity of style, which he so justly praises, in the historian of Halicarnassus or Thuri-um :

‘ It is more properly the province of the critic, than of the biographer, to examine the writings, to praise the beauties, and to censure the faults of Herodotus. An illustrious character, like the proud towering mountain, exposed to the attack of storms and thunders, which are unseen or unheard on the smaller eminences beneath, is often surrounded by malice and obloquy, which never alight on the groveling spirit. The generality of mankind envy the excellence which they cannot attain; and therefore, in the number of those who detracted his fame, the historian of Halicarnassus, must reckon, not only his contemporaries, but his more distant successors of the theatre of the Muses *. The philosopher of Chæronea has felt the pretended insult offered to his countrymen, and boldly intitled the weapon of his vengeance, the malignity of Herodotus †; while others ‡ have more secretly betrayed their envy and their resentment, by listening to the whispers of suspicion, and to groundless reports. Yet impartiality must acknowledge, that sometimes the historian has shown himself credulous; though this puerility, which candour will

* Porphyry has accused (apud Euseb. præpar. evangel. 10, c. 3. p. 466. B.) the historian of plagiarism, in borrowing from Hecæatus the description of the Phoenix, the Hippopotamos, &c.—A malevolent accusation, for it is not corroborated by Ptolemy.

† This curious treatise of Plutarch was written to vindicate the character of the people of Chæronea, whom Herodotus was supposed to have unfairly represented as cowards. The whole has been refuted in a masterly manner, by the abbé Geinoz, in the *Memoirs of the Academy of Inscriptions and Belles Lettres*, tome xix. p. 117, et seq.

‡ Josephus ranks Herodotus in the number of credulous and lying authors, (contra Ap. p. 1035, edit. Col. n.)—and in another place, accuses him of ascribing to Sesostris what properly belonged to Sardan. (Jud. Ant. q. 8, c. 4.)—Strabo likewise speaks (l. p. 74.) of his fondness to relate fables. A more malicious report, however, is recorded by Dio Chrysostom, (Corinthiac. orat. 37, vol. ii. p. 103, edit. Reisk.) which represents the historian as relating to the Corinthians the account of the battle of Sardan, and demanding of them a reward for the distinguishing character he had assigned them in the description. The request was refused; and it is further said, that Herodotus changed the narrative, and painted the Corinthians in less honourable colours: a fact which, if proved, would totally destroy the reputation of the historian, and of the man. But how is it that the ever watchful ear of Chæronea has not mentioned a circumstance which would have given double sharpness to his satire, and a better appearance to his malevolent treatise?

deem more the vice of the age than the propensity of the man, is never artfully concealed from the reader, or fabulous accounts intruded, as well attested facts. Herodotus fairly discovers his own; he distinguishes what he copies from others, or what he derives from tradition, with that anxious concern which disdains to impose upon the world *: and time has already shown, that the seeming improbabilities which drew down upon him the censure and the animadversions of illiterate critics, have received strength and confirmation by the experiments and the researches of the moderns †.

Had a friendly eye overlooked these pages, '*the watchful cur of Chæroneæ*,' and some other faulty expressions, might have been expunged.

We quoted some of the first paragraphs of Mr. Beloe's translation ‡; and the fairest method of ascertaining the comparative merits of Mr. Lempriere, will be to select the same.

‘CLIO.—In the publication of these historical researches, it is the wish of Herodotus, of Halicarnassus, to preserve from oblivion, the most important events that have commanded the attention of mankind; to give to Grecian heroes, and Barbarian chiefs, the praises their great actions have deserved; and circumstantially to investigate the causes which kindled the flames of war between their respective nations.

‘I. Such of the Persians as are distinguished for their knowledge of national history, represent the Phœnicians as the primary movers of these hostile commotions. Emerging from the borders of the Red Sea, the Phœnicians, according to the Persian records, visited the shores of the Mediterranean, and made a settlement in that part of the continent which is still occupied by their descendants. Navigation became here their study; and from the knowledge they acquired, and the connections they formed, in distant excursions by sea, they were soon enabled to pour the merchandizes of Egypt, and of Assyria, into the different ports of the world. The city of Argos, whose flourishing situation claimed, at that time, a decided superiority over all the states of that country, which is known among

* * When he mentions, (lib. 4, c. 42.) that the circumnavigators of Africa saw the sun in the northern parts of the heavens, he is unwilling to believe an important discovery, which, however true, was neglected and disregarded till a more enlightened period.’

“† I would not encourage that diffidence in Herodotus, which has already been carried too far. Were I to give my opinion of him, having so lowed him through most of the countries which he visited, I would say that he is a writer of veracity in his description of what he saw, but of credulity in his relations of what he heard.” Essay on the original Genius and Writings of Homer, &c. by Robert Wood—Dr. Shaw's Travels—and Dr. Pococke's Description of the East, with many others among the moderns, serve to corroborate the descriptions and details of the historian. The testimony of Boerhaave is, however, still more honourable: “*Hodiernæ*,” says this judicious writer, (*Elementa Chymicæ*, vol. i. p. 550.) “*observationes probant fere omnia magni viri dicta*.”

‡ See Crit. Rev. vol. i. New Arrangement, p. 364.

as by the name of Greece, was in the number of those places that were visited by the Phœnician merchants. In one of these voyages, after they had exposed their commodities to sale with much success for five or six days, and already prepared to return homewards, a number of women came to the shore, among whom was the daughter of Inachus, king of the country, called Io by Persian as well as Grecian historians. These females had scarcely approached the ship, desirous of purchasing what most pleased their taste, when the Phœnicians, animating each other, rushed upon them, and violently seized their persons: the greatest part escaped from the hands of the ravishers; yet Io was in the number of the captives, and she saw herself immediately torn from her country, and carried towards the Egyptian coasts.

‘ II. This account of the rape of the daughter of Inachus, in which may be traced the origin of national enmity, though supported by Persian history, is refuted by the records of Greece. Some time after this, as the Persians relate, a number of Greeks, with whose name and country they declare themselves unacquainted, though they were suspected to be inhabitants of Crete, committed depredations on the coast of Tyre, in Phœnicia, and carried away Europa, the daughter of the monarch of the country. This act of violence was considered as a just retaliation; but if the Phœnicians were censured as the perpetrators of the first injury, the Greeks, according to the Persian historians, gave fresh causes of complaint, and were guilty of the second provocation. They sailed in a long ship to Cœa, a town of Colchis, situated on the Phasis; and after they had settled the affairs which were the immediate object of their voyage, they laid violent hands on Medea, the monarch's daughter, and carried her away. The insult was resented: an ambassador was immediately dispatched into Greece; and the king of Colchis not only insisted on the restitution of his daughter, but likewise on the punishment of her ravishers. The application was treated with disdain; and the Greeks answered, that as no reparation had been made for the violence offered to Io, so the king of Colchis could not in justice expect a different treatment.

‘ III. These acts of rapacity, committed with impunity, induced Alexander, the son of Priam, two generations after, to procure himself a wife from among the Grecian women; and therefore, shielded by the plea of precedence, he carried away the celebrated Helen. An embassy from the Greeks, to recover Helen, and to demand the punishment of Alexander, was the consequence of this rape; but the cold treatment which the servants of the king of Colchis had met in Greece, was repeated at the court of Priam, and the Trojans reprimanded the Greeks for urging claims for Helen, which they had rejected when advanced in favour of Medea.’

The freedom, the ease, and the flowing elegance of Mr.

Lempriere's translation are immediately conspicuous. The first great question which occurs is, whether the manner of a writer, if it can be transfused, in the version of his language, is worth preserving? The generality of our translators certainly think this an object of little consequence, for they seldom attend to it. In our opinion, however, it is of the utmost importance, and particularly as, in critical remarks, published in our own language, the styles of ancient authors is generally mentioned, either with commendation, or as example. We own too, that the simple dignity of the Father of History is in our eyes so attractive, that we see with some regret ornaments unsuitable, and unnatural.

It will be obvious also, from a very slight attention, that to a flowing period, accuracy is in some degree sacrificed. The first line is not a fair representation of the modest proemium: nothing is said of 'publication,' or of 'research.' 'The object of this historical attempt of Herodotus is, &c.' are the literal words. 'Circumstantially to investigate,' was neither the design, nor is it the language of Herodotus.—Again, the language of Mr. Lempriere would lead the unlearned reader to think, that the Persian history, and the Persian records, were as familiarly known as the history of the Tudors, or the Stuarts. At that period, it is highly *probable*, there were no Persian manuscripts: it is *certain* that Herodotus was unacquainted with them, for his Persian names always terminate most improperly in *s*. Would the English reader suppose, that, in the first and second section, if we allow *λογόισι Περσέων*, the learned Persians, instead of *λογοι Περσέων*—Persian reports, the Persians are mentioned twice only, and then with the words *φασι* and *λεγουσι*—'they say'—that, in at least three passages in these two sections, Persian records, and Persian history, are introduced without any authority? Surely, in these instances, elegant language is too dearly purchased. In subsequent passages, the Persians 'say,' 'deny,' 'confess,' 'remark;'—but, in no instance, is a single record, a single historian, a single authority, mentioned.

In fact, we think the flowing version of Mr. Lempriere more pleasing than the more simple and concise periods of Mr. Beloe; but to this are sacrificed the manner of Herodotus, and, in many instances, minute accuracy. From a comparison of different parts, we find no essential errors, no very important misrepresentations.—The faults are those which we have pointed out; and the reader, that can pardon them, will receive pleasure and information from the work.—As our article has been delayed, we expected to have heard of the subsequent volumes; but they have not yet, we believe, appeared. When they are published, with the copious notes and illustrations

Illustrations our translator has promised, we shall return to the subject, and examine the translation with more minute accuracy.

A Sermon preached before the Lords Spiritual and Temporal in the Abbey Church of St. Peter, Westminster, on Thursday, January 30, 1794, being the Anniversary of the Martyrdom of King Charles the First. By Edward, Lord Bishop of Carlisle. 4to. Is. Faulder. 1794.

TRITE as this subject is in itself, there is sufficient novelty in his lordship's manner of treating it, to interest a less accommodating audience*. In tracing the origin of the evils that led to the unhappy catastrophe of the day, the right rev. preacher asserts,—

‘ It is not to be denied, that in that unhappy period, the causes of alarm to the nation were many and well grounded: that the encroachments of the prerogative had been, in many particulars, such as it was right and necessary to oppose and to repress: still less is it to be denied, that many who first opposed these encroachments were real lovers of their country, and grave, conscientious, and thinking men, seeking for that redress only, and those remedies which might be attained by means already known and authorised, and by the power of law.’

And though it be truly added by his lordship,—

‘ But there were others who acted on very different ideas; who from the beginning insinuated, and in no long time were bold enough openly to declare, that the means of redress already known and authorised were feeble and insufficient: that new expedients must be found, and new powers assumed: and that the constitution, inadequate, as it was said, to secure the liberty of the subject, must be modelled and formed anew:’—

The consequence thence most obvious is unfortunately overlooked. For what is it but this: that if those intrusted with the constitutional powers of government abuse and pervert them, they are not only chargeable with the guilt of their own misconduct, but also with the mischiefs that may ensue from the interference of such as maintain that the known and authorised means of redress being feeble and insufficient, new expedients must be found, and the constitution new-modelled. Much then as we have to deprecate from the agents to be in-

* Whoever be the preacher, or whatever the doctrine, we believe it is the invariable practice of the house of lords to vote thanks for the sermons preached before it.

roduced for this purpose, which his lordship most justly styles 'of all others the most terrible,—the passions and the unbridled will of the multitude at large;' yet they who, in the first instance, supercede the constitution, are certainly the instigators of them. But, though from his lordship's premises we have looked in vain for that pertinent and momentous warning to those invested with the executive power; we have, however, its counterpart, and very properly applied.

'Would to God that these reflections might be permitted to stop here! would to God, that we had no examples to refer to, but those which have had place among ourselves! There is no pleasure to a generous mind, in dwelling upon the calamities of others. But it is not possible, when the providence of God hath permitted an example to arise more striking still and more terrible than our own—it is not possible that we should close our eyes against it: it would not even be right that we should attempt to do so.—“When the judgments of God, saith the Prophet, are in the earth, the inhabitants of the world will learn righteousness.” And if the miseries which our fathers were doomed to suffer have not yet been sufficient to teach us righteousness and wisdom, let us, at least, learn those lessons from the still more dreadful miseries of our neighbours.

'Only let there be no attempt to practise deceit and imposition upon ourselves. It will then be our first wisdom to see and to acknowledge, that the foundations of the calamity have in both cases a near resemblance to each other. In both cases, there were real grievances to be complained of: in both cases, there was a hasty subversion of the established government, before men were at all agreed, as to that which should be substituted in its stead; and in both cases also, there was a want of that prudence, which might have calculated before-hand the force of those new powers which were about to be created and set in motion, when the multitude should be once emancipated from the control to which it had been before accustomed.'

In reference to the calamities that desolate France, as originating from the causes before pointed out, his lordship concludes with sentiments, far different, indeed, from those which had recently been sounded upon the same occasion and from the same pulpit; but which, nevertheless, most perfectly accord with the best feelings of a man and a Christian.

'Miserable and afflicted people!—For ourselves, let us bow before our God with humility and fear: let us thank Him, that we of this nation were once recovered from the wanderings of our hearts, and beg devoutly, that he would never punish us by a renewal of those delusions, or suffer us to be again so tempted. For them,—though in their fury they have, indeed, attempted to kindle among us also those flames of discord which have consumed their land, and

to involve us in the same guilt and misery with themselves—yet even so, even whilst we are compelled, in defence of all that is dear and precious to us, to unsheath the sword, and to seek for our security in war, because in war only it could be found,—still let them know, that the religion which they have rejected, and the Saviour whom they have denied, have taught us even now to pray for their happiness and peace.’

Works of the late Dr. Benjamin Franklin: consisting of his Life, written by Himself, together with Essays, Humorous, Moral, and Literary, chiefly in the Manner of the Spectator. (Concluded from Vol. VIII New. Arr. p. 369.)

UPON whatever topic Dr. Franklin employed his pen, he had always the art of rendering it interesting; and, at the same time it is but justice to add, that he generally chose the most useful and important subjects. The second volume of this publication, therefore, contains an excellent and instructive collection of essays, which may be entitled the moral works of Dr. Franklin.

From essays so generally excellent, there is little room for selection.—We shall, however, present our readers with two specimens.

‘NECESSARY HINTS TO THOSE THAT WOULD BE RICH. Written Anno 1736.

‘The use of money is all the advantage there is in having money.

‘For six pounds a year you may have the use of one hundred pounds, provided you are a man of known prudence and honesty.

‘He that spends a groat a day idly, spends idly above six pounds a year; which is the price for the use of one hundred pounds.

‘He that wastes idly a groat’s worth of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

‘He that idly loses five shillings worth of time, loses five shillings, and might as prudently throw five shillings into the sea.

‘He that loses five shillings, not only loses that sum, but all the advantage that might be made by turning it in dealing, which, by the time that a young man becomes old, will amount to a considerable sum of money.

‘Again: he that sells upon credit, asks a price for what he sells, equivalent to the principal and interest of his money for the time he is to be kept out of it: therefore, he that buys upon credit, pays interest for what he buys; and he that pays ready money, might let that money out to use: so that he that possesses any thing he has bought, pays interest for the use of it.

‘Yet, in buying goods, it is best to pay ready money, because,
C. R. N. Ann. (N^o.) Aug. 1774. H h he

he that sells upon credit, expects to lose five per cent. by bad debts ; therefore he charges, on all he sells upon credit, an advance that shall make up that deficiency.

‘ Those who pay for what they buy upon credit, pay their share of this advance.

‘ He that pays ready money, escapes, or may escape, that charge.

‘ A penny sav’d is two-pence clear ;

A pin a day ’s a groat a year.”

‘ ON THE IMPRESS OF SEAMEN.

‘ Notes copied from Dr. Franklin’s writing in pencil in the margin of Judge Foster’s celebrated argument in favour of the Impressing of Seamen (published in the folio edition of his works).

‘ Judge Foster, p. 158. “ Every man.”—The conclusion here from the *whole to a part*, does not seem to be good logic. If the alphabet should say, Let us all fight for the defence of the whole ; that is equal, and may, therefore, be just. But if they should say, Let A B C and D go out and fight for us, while we stay at home and sleep in whole skins ; that is not equal, and, therefore, cannot be just.

‘ *Ib.* “ Employ.”—If you please. The word signifies engaging a man to work for me, by offering him such wages as are sufficient to induce him to prefer my service. This is very different from compelling him to work on such terms as I think proper.

‘ *Ib.* “ This service and employment, &c.”—These are false facts. His employments and service are not the same.—Under the merchant he goes in an unarmed vessel, not obliged to fight, but to transport merchandize. In the king’s service he is obliged to fight, and to hazard all the dangers of battle. Sicknefs on board of king’s ships is also more common and more mortal. The merchant’s service too he can quit at the end of the voyage ; not the king’s. Also, the merchant’s wages are much higher.

‘ *Ib.* “ I am very sensible, &c.”—Here are two things put in comparison that are not comparable : viz. injury to seamen, and inconvenience to trade. Inconvenience to the whole trade of a nation will not justify injustice to a single seaman. If the trade would suffer without his service, it is able and ought to be willing to offer him such wages as may induce him to afford his service voluntarily.

‘ Page 159. “ Private mischief must be borne with patience, for preventing a national calamity.”—Where is this maxim in law and good policy to be found ? And how that can be a maxim which is not consistent with common sense ? If the maxim had been, that private mischiefs, which prevent a national calamity, ought to be generously compensated by the nation, one might understand it :
but

but that such private mischiefs are only to be borne with patience, is absurd!

' *Id.* "The expedient, &c. And, &c." (Paragraphs 2 and 3).—Twenty ineffectual or inconvenient schemes will not justify one that is unjust.

' *Id.* "Upon the foot of, &c."—Your reasoning, indeed, like a lie, stands but upon one *foot*; truth upon two.

' Page 160. "Full wages."—Probably the same they had in the merchant's service.

' Page 174. "I hardly admit, &c." (Paragraph 5).—When this author speaks of impressing, page 158, he diminishes the horror of the practice as much as possible, by presenting to the mind one sailor only suffering a "*hardship*" (as he tenderly calls it) in some "*particular cases*" only; and he places against this private mischief the inconvenience to the trade of the kingdom.—But if, as he supposes is often the case, the sailor who is pressed, and obliged to serve for the defence of trade, at the rate of twenty-five shillings a month, could get three pounds fifteen shillings in the merchant's service, you take from him fifty shillings a month; and if you have a 100,000 in your service, you rob this honest industrious part of society and their poor families of 250,000*l.* per month, or three millions a year, and at the same time oblige them to hazard their lives in fighting for the defence of your trade; to the defence of which all ought, indeed, to contribute (and sailors among the rest) in proportion to their profits by it: but this three millions is more than their share, if they did not pay with their persons; but when you force that, methinks you should excuse the other.

' But it may be said, to give the king's seamen merchants' wages, would cost the nation too much, and call for more taxes. The question then will amount to this: whether it be just in a community, that the richer part should compel the poorer to fight in defence of them and their properties, for such wages as they think fit to allow, and punish them if they refuse? Our author tells us that it is "*legal*." I have not law enough to dispute his authorities, but I cannot persuade myself that it is equitable. I will, however, own for the present, that it may be lawful when necessary; but then I contend that it may be used so as to produce the same good effects—the *public security*, without doing so much intolerable injustice as attends the impressing common seamen.—In order to be better understood, I would premise two things: First, that voluntary seamen may be had for the service, if they were sufficiently paid. The proof is, that to serve in the same ship, and incur the same dangers, you have no occasion to impress captains, lieutenants, second lieutenants, midshipmen, pursers, nor many other officers. Why, but that the profits of their places, or the emoluments expected, are sufficient inducements? The business then is, to find money, by impressing, sufficient to make the sailors all volunteers, as well as their officers;

and this without any fresh burthen upon trade.—The second of my premises is, that twenty-five shillings a month, with his share of the salt beef, pork, and peas-pudding, being found sufficient for the subsistence of a hard working seaman, it will certainly be so for a sedentary scholar or gentleman. I would then propose to form a treasury, out of which encouragements to seamen should be paid. To fill this treasury, I would impress a number of civil officers, who at present have great salaries, oblige them to serve in their respective offices for twenty-five shillings a month, with their shares of mess provisions, and throw the rest of their salaries into the seamen's treasury. If such a press-warrant were given me to execute, the first I would press should be a recorder of Bristol, or a Mr. justice Foster, because I might have need of his edifying example, to show how much impressing ought to be borne with; for he would certainly find, that though to be reduced to twenty-five shillings a month might be a "*private mischief*," yet that, agreeably to his maxim of law and good policy, it "*ought to be borne with patience*," for preventing a national calamity. Then I would press the rest of the judges; and, opening the red book, I would press every civil officer of government, from 50*l.* a year salary, up to 50,000*l.* which would throw an immense sum into our treasury: and these gentlemen could not complain, since they would receive twenty-five shillings a month, and their rations; and this without being obliged to fight. Lastly, I think I would impress ***.'

*An Agricultural Dictionary, consisting of Extracts from the most celebrated Authors and Papers. By John Monk, (late 19th Light Dragoons,) of Bears Combe, near Kingsbridge, Devon. 3 Vols. 8vo. 1*l.* 1*s.* Boards. White. 1794.*

THIS gentleman, who has happily converted the sword into a ploughshare, has arranged his compilation (for he aims not at originality) with skill and judgment, so as to render his Dictionary a useful work composed of many good materials, as he has extracted them from the best modern works, and largely from Young's Annals of Agriculture.

All that can be required in a review of this work, is to quote a few passages, and to insert a few remarks.

Had we room we would make a large quotation from the beginning of the first volume, concerning Mr. Duckitt's husbandry, under the article *Agriculture*: we will, however, transcribe the three first pages:

‘ AGRICULTURE, BY MR. DUCKITT.

‘ But now for the prince of farmers, Mr. Duckitt, of Esner-place. In April, 1788, I visited his farm, in company with Messrs. Young and

and Macro; but not having time enough then to make all the observations I wished, I visited it again in July following.

Mr. Duckitt's farm is the most complete, and kept in the cleanest and best order, of any I ever saw. He ploughs his lands into beds wide enough to contain nine or ten rows of the crop sown in it, at nine inches asunder, for the most part. His farm at Elsher is about 500 acres, of which nearly 400 are arable. The land is mostly sand on a gravel bottom; but some of it clayey, and most part of it heavy enough for beans, at least for the smaller sort, tick, or horse-beans.

He drills, on his beds of nine or ten rows,

Wheat,	}	at nine inches asunder.
Barley,		
Oats,		
Rye,		
Barley and Clover,		
Tares, or vetches,	}	at eleven inches asunder.
Oats and tares,		
Rye and tares,		
Pease and turnips,		
Beans,		at eighteen inches asunder.

After his ground is well prepared by ploughing, he makes five channels or drills with a drill-plough, with as many shares and broad-boards; then his dropping machine follows, and sheds five rows of seeds, which are covered by an harrow. When the crop is high enough for the purpose, he has two horse-hoes, which hoe five alleys or intervals apiece, and have each a man to hold and guide them. They work one on each side of the furrow, which divides the beds, into which the seed is thrown; of course, hoeing at once five rows on each bed, or two half beds. The horse is led in the furrow by a boy, and by the help of a long whipple-tree, draws both the horsehoes, which completely hoe the ten alleys. When the land is more than ordinarily dry and hard, two horses are necessary for the work. But, wet or dry, no injury is thereby done to the crop, the horses always going in the furrow. He has some horse hoes with six shares, each of course hoeing six alleys at a time.

On Mr. Duckitt's first invention of his horse-hoes, he thought the work would be more regularly and completely effected, if the men who guided the horse-hoes drew them going backward, between the hoes and the draught, which was certainly placing the men in a dangerous situation, in case the horses should become refractory, and uncontrollable by the boy who led them. This was observed by the king, who has several times been pleased to honour this farm with a royal visit; and his majesty very humanely, and with great condescension, having communicated his idea to a son of Mr. Duckitt's, the father, in compliance with his majesty's benevolent de-

sign, has made other horse-hoes, which are held by men, who go safely behind the machines.'

The '*chicorium intybus*, succory,' or chicory, seems to be a very interesting new plant in agriculture, of which Mr. May, a practitioner in husbandry, writes thus:

'I find chicory to be the best plant I have yet seen on poor dry soils for sheep feed. Notwithstanding it is a luxuriant plant, it does not exhaust the land; nor does it suffer from dry weather, like unto sainfoin or burnet; and I have particularly observed it to grow seven inches in three weeks, whilst those two plants, on the same soil, in the same field, as near together as possible, have grown no more than four inches.'

A gentleman in one of the southern counties of England, an excellent husbandman, and an acquaintance of the writer of this article, now cultivates chicory, and finds it to be an extraordinary plant, growing to the height of six or seven feet, on poor, dry ground, which so much surprised his neighbours, and others, that persons sent to him for the seed to a great distance.

The same gentleman has also found gypsum, which is mentioned by Mr. Monk, under the article *Manure*, of remarkable benefit to various grasses.

Of lime Mr. Arthur Young (as mentioned, vol. II. p. 160 of the Dictionary) says that the 'vilest husbandry will not reduce land to a *caput mortuum*, unless lime is used.' Though this is a pretty common opinion, we believe it from experience to be imaginary, and that ten times the usual quantity per acre would not destroy soils in general, but benefit many kinds, and that it does not act merely as a stimulus, but is often virtually beneficial. It is serviceable to sandy soils, and would probably be beneficial even to nearly all light soils, were it not laid on till become battery with rain.

Mr. Monk has passed over *fallow*, without inserting any papers on that subject, though the controversy between Mr. Arthur Young, and Mr. White, and a number of papers in the *Annals of Agriculture*, &c. afforded ample materials.

Hops also he passes over; an omission, though rather local, of great magnitude to some counties in particular.

Two volumes of this useful work are now published, and Mr. Monk hoped to be able to complete the third and last by the beginning of September, 1794, to which the subscribers, and purchasers of the two first will be intitled gratis.

The Course of Hannibal over the Alps ascertained. By John Whitaker, B. D. 2 Vols. 8vo. 12s. Boards. Stockdale. 1794.

AFTER the many verbose publications of Mr. Whitaker the history of Manchester in two vast volumes 4to. and yet only extended to the eighth century; the vindication of Mary in three 8vos, while Robertson's charge only makes an article in an Appendix; we are not surprised at the present bulky publication, on a subject which might fitly have been discussed in a pamphlet. Learning and ingenuity our author certainly possesses; but that radical principle never to be acquired, and in itself worth all the sciences, that invaluable quality called good sense, is unfortunately wanting. A vivacious imagination, a native warmth of temper, quite overpower cool judgment: and we must regret to see a writer, who, in the departments of novel or romance, might have aspired to lasting reputation, wasting his time and talents in building historical hypotheses, which amuse the public for a season, and are then forgotten.

The vague and digressive plan of the present work, in which the embarrassing march of Hannibal is rendered more fatiguing by numerous deviations, summoned all our attention to comprehend our author's design and arguments. Who would expect to find repeated invectives against the French revolution, in a work of this nature? Yet such there are; and conveyed in a tone of such *fury*, as to be rendered, if possible, yet more absurd from their manner, than from their position: and in a mere literary work, written by a clergyman, we are disgusted with a vehement malignity, unworthy of the placid intelligence of the scholar, disgraceful to the meek temper of a Christian.

The want of a map yet further embarrasses Mr. Whitaker's research; though, in truth, a good map, with a few explanations, would have more clearly authenticated his design, than the present compilation.

The marrow of this vast work, if we rightly comprehend it amidst its erratic excursions, is, that Hannibal passed the Rhone at Lauriol, and pursued the river to Lyons. From this place, according to most antiquaries, he proceeded in his march to the Alps, which he passed by mount Cenis, the usual route into Italy. But this idea is not sufficiently sublime for Mr. Whitaker's warm imagination, which conducts Hannibal up towards the springs of the Rhone, and over the Alps by Great St. Bernard, the passage from Switzerland. Of all the opinions hitherto advanced, this must be allowed to be, on the first glance, the most improbable; yet we pretend not to say

that it is absolutely erroneous; for we well remember that, even in the time of Livy, there were various opinions on the subject, as that great historian commemorates; and what could not be decided seventeen centuries ago, we despair of seeing adjusted now, after a further loss of the original evidence. Livy does not explicitly point out the route; but he specially rejects * the opinion that Hannibal passed by the Mons Pœninus; and as he was himself a native and inhabitant of Cisalpine Gaul, and master of every possible information on the subject, it is mere rashness in a modern to combat his authority. Yet unfortunately this is the very route Mr. Whitaker has chosen! Nor is it possible to avoid a smile where we perceive our warm author, when he meets with passages of Polybius or Livy which contradict his hypothesis, gravely attacking, and pretending to *confute* those venerable writers!

The plan of the present dissertation ought to have been this. Translations of all the original authorities ought to have been given in chronological order: then the remarks should have briefly pointed out the circumstances in which all agreed, and afterwards discussed the differences. In this clear and comprehensive manner, the reader must have attained a complete view of the subject at once, instead of wading through a morass in search of solid patches of land.

We now resume the volumes, in order to consider some particular passages.

The first edition of Simler's description of Vallais and the Alps, of which Mr. Whitaker attempts, vol. I. p. 17, to settle the date, and ascribes it to 1567, now lies before us. It is printed at Zurich by Froschover in 1574; and the dedication by Simler to the bishop of Sion, is dated Tiguri, 5 Idus Augusti, 1574. It is surprising that Scheuchzer's curious *Iter Alpinum*, in three quarto volumes, should be quite unknown to our author.

Amidst a long and useless digression concerning Lyons, we find an impertinent note, p. 55, on the porcelain of the ancients; and Mr. Whitaker decides that the *pecula murrhina* were porcelain. We leave to the learned reader to decide if the following words of Pliny, which he quotes, can apply to porcelain. 'Subinde circumagentibus se maculis in purpuram candoremque, et tertiam ex utroque ignescentem, velut per transitum coloris purpura rubescente, aut lacte candescente †.' This description can only apply to a species of agate, or other semitransparent stone; an idea fully confirmed by Pliny's ac-

* Lib. xxi. cap. 38

† Pliny, xxxvii. 2, says they were found in Parthia, and Carmania; 'humorem putant sub terra calore densari.' Porcelain!

count that the pocula murrhina et cryftallina (lib. 33, proem.) were equally dug out of the earth. So constantly delusive is Mr. Whitaker's imagination.

What is all this to the march of Hannibal? But how avoid wandering with such a guide?

In p. 73, Mr. Whitaker appears as a politician; and, amidst a vehement invective against the French revolution, mentions the ancient Romans, and the modern Poles, as living under POPULAR governments. A stranger mistake we never witnessed; for the government of Rome and of Poland was aristocratic, the exact reverse of that of the people. But, to alter a little a saying of the great Condé, *Voilà enfin Monsieur Hannibal, et Messieurs les Alpes!*

Thus successful in his progress, Hannibal set out again towards the Alps. But what course did he now pursue thither? Did he now alter the route which he had taken before; turn suddenly on his right from Lyons, and direct his march to those Alps, from which he had turned away on his left before? Folard, who wildly takes Hannibal up towards Lyons as far only as Romans on the Isère, in order to lead him, by a sudden turn on the right, over Mount Genève; now carries him to Mount Genève accordingly. But M. de St. Simon, who brings him up to Vienne, more wildly (if we can talk of greater or lesser wildness, where both are extravagantly wild) puts him back—to his point of passage over the Rhone; bringing him up betwixt Romans and Grenoble to Vienne, and then putting him back by Tein, by Valence, and by Montelimar; in order to make him commence, where he should have commenced before, his outset for the Cottian Alps. Or did Hannibal now turn on his right, in order to reach a more northerly part of these French Alps, and to pass them by the road of Little St. Bernard? This is the course, which he is supposed by several to have pursued: particularly by Mr. Breval, the most knowing and intelligent of all our English travellers; and by that dignified officer of our army, who went over the Alps in order to trace the footsteps of the Carthaginian hero upon them. "From what has been said by Polybius," argues Mr. Breval, "concerning Hannibal's passing the Rhone at Lyons," he should have said, concerning his coming up the Rhone to Lyons, after his passage over it below; "and his entering Italy by the country of the Insubri [Insubres], which is the present Milanese; it will follow, that he took the road of Chamberri, the Petit St. Bernard, and the Valé of Aosta." In a note he adds, that the Petit St. Bernard "was part of the Alps, called Pœninæ from the march of the Carthaginians." Accordingly "we are still more inclined in our days," adds St. Simon, "to maintain that Hannibal passed by Little St. Bernard; since we have been assured, that all the bones of an elephant were discovered upon this mountain." I understand too from some letters, with which the general has favoured me; and from

from a large map of the Alps, which he has communicated to me, after he had delineated the course, and set down observations with his own hand upon it; that he carries Hannibal from Lyons across Dauphiny, enters the Alps with him by a steep and rugged gully, in which are still visible the remains of an ancient road, and a little to the south of which is the modern entrance for Mount Cenis, called Les Escheltes. He thence conducts him along the vale, between high hills and up the river Yere, to the plain where Chamberry now stands; over it, and by St. Joire, to the vale of the river Isere near Montmelian. He then brings him up along its right bank, to the grand bend of the Isere on the right, and to Conflans upon it; along the trough of the Isere still, by La Roche Sevin, Faisson, Monstier, Ayme, St. Maurice, and Sext, to the foot of Little St. Bernard; up its western side, through a long, steep, and rugged gully, to the right of a rapid current without a name, but close on the left of a hill called Roche Blanche, near the bottom of the ascent, by the entrance into the gully, and at the village of Les Villars; so to the summit of Little St. Bernard, the gorge or pass of which is wide and long enough to contain Hannibal's army closely encamped.

‘Mr. Breval, as we see above, carries the Carthaginians from Little St. Bernard down the vale of Aosta. In the same line does the general also conduct them. On the top of Little St. Bernard, he observes, is a small lake which gives rise to a river, that at the village of Hauteville, vulgarly and erroneously called Tuille, is joined by a brook. Over this brook, as well as the general recollects, the road goes down to Tuille, a small distance below, over a very high and narrow bridge. A few hundred yards beyond the junction of this brook with the river, is such a narrow path on the steep side of a loose and rocky hill, as is liable to be washed away by falling rains or melting snows, or even to be beat down by balls of snow; and as well corresponds, in the general's opinion, with the broken road that interrupted Hannibal's march. When the general passed it in the end of September 1775, it had been repaired in some places by long pine-trees, laid length-wise, and planed along their upper sides. Over these, he, his servant, and his mules were obliged to pass; and he was told by his mule-driver, that this was the worst part of the Alps, and that the inhabitants were forced to repair it every year. The road appears from the maps, to reach the river of Little St. Bernard, just below the fall of a brook into it, to cross the river, make a circuit round a village, re-cross the river, make an equal circuit upon the other bank, cross the river again, make a third circuit, and finally re-cross the river for St. Didier. In the ascent to St. Didier, therefore, I suppose that dangerous pass to be; which the general's memory is obliged to fix so indefinitely at present, as to place it “a few hundred yards” below the union of the river and the brook. He thence comes down by Morges, La Sala, Derbe, Avise, and

and Livrogne, to Aosta; passes through its long and winding valley, by Verrex to Ivrea; and there turns on the right to the capital of the Taurini, Turin.

‘ This route, so particularly *stepped out* by the general, certainly bears very strong marks of probability upon the face of it. But, what adds to the probability, this very route was pursued by the contending armies of the French and the allies, in the war of our queen Anne. In 1709, the latter sent their main body over mount Cenis; while a small corps drew near by the valley of Aosta to Little St. Bernard, ascended, and passed over it. The whole army retreated afterwards, partly by mount Cenis, and partly by Little St. Bernard. In 1711 they crossed mount Cenis again, in order to make the French quit the Tarentaise; and to assist such of their own forces, as were to pass by Little St. Bernard. They even advanced at last, very near to Montinellian. But, as *they were obliged to follow the course of the Isere*, the cannons, which the French had planted at La Chavane, did some damage to their columns. They sent parties, however, to take possession of Chambeary; and all their *cavalry* encamped there. But they were at length compelled to retreat, and all passed back by Little St. Bernard. Such a practised road has this been, to our modern armies!’

The general here mentioned is general Melville, a soldier and a scholar, whose opinion we esteem the most probable, though Mr. Whitaker completely dissents from it.

‘ All seems to shew us with a plenitude of evidence, that Hannibal did not leave the Rhone at his passage across it, in order to go by mount Genève or mount Cenis into Italy; that he did not leave it even at Lyons, in order to cross over Little St. Bernard thither; that, in his march *from* Lyons, he did just as he had done in his march *to* it before, and kept close to the banks of the Rhone in both; that in both he pursued one and the same plan of movements, completing in the latter what he had begun in the former; that he mounted up near the very rise of the Rhone, that there he ascended the Alps, and thence he penetrated into Italy. All the various suppositions, therefore, of his marching over any part of that great barrier of hills, which flanks the *western* side of North Italy, vanish into air at once, like so many mists, before the strong luster of this historical sun. Hannibal reached the mountains, at a very different point. Hannibal entered them, in a very different direction. He went not from west to east along them, but traversed them from north to south, and actually *intersected* all the lines of his supposed movements.’

As a risible specimen of our author's manner of handling the classics, we shall transcribe a note from vol. i. p. 122.

‘ Among the fragments of a general history by Sallust, we find a
letter

letter from Pompey to the senate, which has been accidentally preserved by Nonius, and seems to contradict this. In it, Pompey is made to write thus: "per eas [Alpes] iter *aliud* atque Hannibal nobis opportunius patefecit" (Sallustii Opera Omnia, Glasgow, 1777, p. 278). But the sentence, as it now stands, is contradictory at once to Appian and to itself. It speaks of a road as made more wide and more commodious, yet does not notice positively what road this was. It notices the road only negatively, as *different from* Hannibal's. It thus speaks of the road as an unknown one, even while it intimates the road to have been made *more* wide and *more* commodious. Such contradictoriness neither Pompey, nor any man of common sense, could admit in a mere recital of facts done by the relator. The words therefore, we are sure, should be such as reconcile Pompey with himself and with Appian. A single word does this: "per eas *idem* atque Hannibal nobis opportunus patefecit." Pompey then says with Appian, that he pursued the course of Hannibal over the Alps; that he widened it, which is what Appian means by his *εχαρτοσεν*, or "formed;" and that he thus rendered it more convenient for the Romans. With such a double congruity in the new reading, we cannot hesitate a moment in adopting it.

Bravissimo! But Mr. Whitaker's chief talent lies in altering *aliud* to *idem*.

Livy says that Hannibal, in proceeding to the Alps, from Lyons, turned into the country of the Tricastini, a tribe fixed, by the modern name Tricastin, to the region on the Rhone, opposite Viviers; and that he thence went by the extreme border of the Vocontii. This explicitly evinces that the Carthaginian went to the south, whereas Mr. Whitaker must have him go north. But how does he get rid of this solemn testimony? By supposing, in defiance of all geography and common sense, that both these tribes lay in stripes, or *braids*, (p. 129, 131), like a Highland plaid; and that the Rhone was the *northern* frontier of both! Thus the Sigelauni and Allobroges* are annihilated to make room for an hypothesis; and nations must be turned into stripes, because Mr. Whitaker commands Hannibal to go by Switzerland, as the nearest way from Spain into Italy.

In some quotations from Saussure (and Mr. Whitaker has enlarged his book by frequent passages from Alpine travellers), our author is so unfair, p. 142, as to translate the words, 'vouloit permettre la navigation de l'Arve,' and 'en permettant la navigation de l'Arve,' thus, 'would permit the Arve to be rendered navigable' — 'by permitting the Arve to be made navigable:' whereas the plain sense is, that the Genevans do not

* See the *Geographie Ancienne* of D'Anville; or the excellent translation, with improvements, London, 1791, 2 vols. 8vo.

permit the navigation of the Arve, because it might interfere with that of the Rhone. And what is the use of this vitiation? Because Mr. Whitaker wants to serve his hypothesis, by proving that the Arve is not navigable! But neither ancients, nor moderns, Greeks, Latins, nor French, are safe from his torrid imagination.

Our author is well known as a successful Celtic etymologist, and many a treat of this sort a reader who is fond of syllabub may here find. Take the following specimen:

‘Those who were called *Celtæ* in the days of Polybius, and *Ar-dyes* Celtæ, as *Mountaineers*, were afterwards called *Helvetii* as *Celtæ*. *Galli*, *Galatæ*, *Gallitæ*, *Celtæ*, and *Called-ones*, *Walli*, *Faeli*, *Allo-broges*, and *Helvet-ii*, are all the same appellatives, altered merely by provincialities of pronunciation and diversities of termination.’

In vol. i. p. 170, Mr. Whitaker grievously laments that Polybius, in describing the march of Hannibal from Lyons to the Alps, should overleap sixty miles. In plain truth, these sixty miles are a part of Mr. Whitaker’s march only, and quite unknown to Hannibal or Polybius. A judicious author would, from this circumstance alone, have abandoned the hypothesis; but no march is too long for Mr. Whitaker, and we only regret that we are obliged to be his elephants.

What occasion was there for Mr. Whitaker to tell us, p. 201, that he is a hen-pecked husband? Is this a part of Hannibal’s march?

‘This is highly to the honour of the sex; and I recommend the example to my married and unmarried countrymen. A Martigny wife, surely, cannot be a better governor than a British one. I shall therefore be glad to see the husbands of Britain, like those of Martigny, all governed by their wives, and all happy under their government. Nor is my recommendation founded entirely upon speculation. Experience has added her important sanction. Who then can dispute the doctrine? Who will not make the experiment?’

Among the casual objections to Mr. Whitaker’s scheme, which his own work supplies in profusion, may be ranked the numerous hamlets, found by Hannibal on that part of the Alps which he passed; a circumstance only possible in the milder climate of the southern Alps. Yet our author exclaims with wonder at his own imagination, p. 234, ‘so thick set with towns does this supposed wilderness of the Alps appear at present!’ An expression in which the grammar, we suppose, is specially adapted to the sense. For Mr. Whitaker is speaking of the ancient hamlets of the Seduni.

With the true courage of Hannibal, Mr. Whitaker attacks
ancients

ancients and moderns; but perhaps the verbal critic may think we wrote Cannibal, when he peruses the following atrocity:

‘Yet, to my astonishment, I find a prelate, whom I have been long in the habit of respecting as a sound scholar, whatever I may think or suspect of him as a divine, proving himself most heretically erroneous in an allusion to this passage. In his Discourse to the Clergy, bishop Watson speaks of “the *olive* branch being a signal of peace, not only among Greek and Romans, but likewise amongst the *Alpine nations*, who met Hannibal on his passage,” (see his Sermons and Tracts, 1788, p. 214). The prelate, it seems, reads Polybius, not with his own eyes, but with the eyes of Casaubon. He examines only *one* column in the page of Polybius. He honours the *Latin* to the rejection of the *Greek*. If it is *thus* he reads the fathers and the Scriptures, *he may* be all that the sharpest suspiciousness of orthodoxy has furnished him to be, all that is most unworthy of a scholar, and all that is most indecent in a bishop.’

To a warm imagination, and a singular vehemence of temper, Mr. Whitaker thus superadds the genuine *odium ecclesiasticum*.

But where is the march of Hannibal? Mr. Whitaker, in p. 248, gives us a long note on potatoes; not that they were known to Hannibal, gentle reader, but to prove that they were known in England long before Raleigh’s time; which is, indeed, evinced from Harrison, who wrote in 1579: but he specially says that they were brought from Spain*. So the potatoes are where they were: but where is Hannibal?

‘Livy’s testimony against the passage of Hannibal over the Penine Alps, has been frequently appealed to with an air of triumph, by those who feel their weakness too sensibly to walk upon their own legs, and are therefore obliged to hobble on the crutches of authority. These form the multitude of readers, even of writers too; and, with all such, the appeal is very natural. Who is so likely to know the route that Hannibal did or did not take, as his own historian, as the general historian of the Romans too, as a Roman living only two centuries afterward, as a writer of the first credit and dignity in the empire of history? Such are the strong reasons, that have induced all ages of literary inquiry, implicitly to

* Mr. W. has imagination to confound, but not judgment to discriminate. This potatoe, imported from Spain, and used with cryugo roots as a provocative, was the *convolvulus batatas*, a plant brought from South America to Spain, where, and in Portugal, it is cultivated for the table; but will grow in no other country in Europe. Rezin Apperçu des Plantes Usuelles, art. *Milichodema*. The common potatoe is with great justice believed to have been first imported by Sir Walter Raleigh, from some district of America; or at least extended to general cultivation by him.

receive the attestation of Livy, and eagerly to repel Hannibal from Great St. Bernard! But with those who can examine the evidence of facts, who dare to think with even a Livy against them, and even presume to call a Livy himself, that monarch in history, to the bar of their literary republicanism; the assertions of Livy will have only the weight of his reasons. Merely as *these* are of moment, will *those* be considered of importance. Yet no petulance of criticism should be shown to such an author. The monarch should be revered, when the man is tried. The authority of Livy, indeed, should be considered as ever respectable in itself; nor should any opinion be lightly taken up against it, especially on a point of history so near to his own times. But his testimony is really of no weight, in the present case. It is contradicted by those inscriptions above. It is opposed by the whole tenour of Polybius's history of Hannibal. It is encountered by the whole tenour even of his own. It is finally and for ever overthrown, by some striking notices in other and earlier parts of his general history. This historian, therefore, who stands striding like a giant across the plain, and by the temple on Great St. Bernard, brandishing his iron mace, and forbidding me all passage with Hannibal along that avenue, I am compelled to face, because he stops me, to knock down, because he would dislodge me, and to march over his prostrate body (if I can) into Italy.'

Oculos insanos, et gaudia vana! And, in p. 350, our tremendous knight of chivalry again attacks the giant Livy, and convicts him of writing 'a mass of inaccuracy, forgetfulness, and error,' and of 'gross ignorance.' Too bad! Poor Strabo is also knocked down with his own folio, p. 353, because he specially gives us to understand, lib. iv. p. 319, that Hannibal passed by the Taurini; that is, in a direction from the west of the Alps to their country; which is palpably Livy's idea, and agreeable to good sense, and the usual order of things. And, in p. 362, we find, 'so much does Strabo vie in contradictoriness, and confusion, with Livy himself.' That is, their testimonies confute Mr. Whitaker's idea. If Mr. Whitaker's self-importance will permit us to ask a plain question, we would inquire, what credit can be given to a modern writer, who thus attacks the sole fountains of ancient truth? The visionary history of Manchester is rational in comparison of this.

But we proceed to the second volume; and, as our readers must already be tired of the subject, we shall be as brief as possible.

Mr. Whitaker is right when he observes, vol. ii. p. 28, that there are many mistakes in D'Anville's ancient geography. and, for instances, the north of Germany may be added to Britain

Britain. But he far excels any preceding geographer, and the subject is full of difficulties. D'Anville himself observed to a friend, from whom we received the remark, 'Ah monsieur, monsieur, il y a bien des erreurs dans la géographie !'

The Carthaginian medals, found on the top of Great St. Bernard, vol. ii. p. 30, 33, will never, save in the eye of fancy, afford any proof that Hannibal passed by that route. Eckhel, in his late numismatical work, denies that any Carthaginian coins exist: at any rate, it will require a person of skill to know them. We suspect those in question to have been Gaulic. But granting them Carthaginian, a thousand incidents may have brought them there, besides the passage of Hannibal: and Mr. Whitaker's fondness for the improbable can alone substitute this for an argument.

The Rex Hannibalianus, vol. ii. p. 38, note, is apparently the nephew of Constantine I. of whom we have gold and brass coins; afterwards ignorantly confounded with Hannibal. From p. 45 it appears, that Hannibal's passage over the Alps happened towards the end of October; and thus does Mr. Whitaker furnish another argument against his hypothesis, the northern Alps being impracticable to an army at that season. The 'rains of winter must begin to descend early in snows;' p. 47, appears a new expression, of a peculiarly strong flavour. Our author's warm defence of monks, p. 50, is worthy of the present hour of darkness, when the light of the reformation appears to have arisen in vain; and, indeed, the very word reformation has become so odious, that we daily expect to see Judaism replaced by act of parliament, Christianity itself being a reformation. But extremes are the only fortresses of weak minds.

Mr. Whitaker's political intemperance we have before remarked; and, as a specimen of his learned and philosophical language on the subject, we give the following note from vol. ii. p. 70:

'I thus speak of the *king* of France, as still existing: the republic, that production of the grossest and most pompous perjury, which has risen up like a puff-ball from a dunghill in the dark, being sure, in every historical view, to disappear as suddenly as it sprung, to spend itself in its own emissions of smoke and soot, and so resolve into its generative dung again.'

It is a risible instance of human frenzy to hear an Englishman thus dictate to France, to providence, to God; and akin with the pretence of a nation of eight millions, and those far from united, to impose a government on a nation of twenty-five millions, while all that the French desire of us is, that we would take physic, and keep ourselves cool. How different
from

from the conduct of last century, that æra of real statesmen, when the powers of Europe, far from consolidating the English republic by attacks, treated it with friendship and respect, till it fell from internal causes!

In p. 82, &c. Mr. Whitaker warmly attacks Mr. Dutens, because he observes that Hannibal could only shew Italy to his soldiers from a mountain near the Col de Fenestrelles. Here is a specimen of Mr. Whitaker's argument. 'From Col de Fenestrelles, therefore, from any hill near it, from any part of the Cottian or the Graian, could not Hannibal, or any man in his senses, pretend to shew the site of Rome. But Hannibal, or any one, might from the Pennini.' As if, from any part of the world, one could not point out with one's finger the *site* of Rome!

The atheism of some members of the French republic interrupts the passage of Hannibal, vol. ii. p. 102, both text and notes, both elephants and light infantry. But Mr. Whitaker has not candour enough to allow, that in France the corruptions of Christianity were so extreme, that it is no wonder they excited a contempt of religion in some ignorant and violent minds; as the former political oppression occasioned the present political madness. 'Surely oppression maketh a wise man mad,' says a book, which if Mr. Whitaker perused more frequently, and attended less to profane history and idle disputation, he would find replete with a spirit the very reverse of his own.

The burning of rubble-coal into lime, recommended vol. ii. p. 142, from Simler, would be a strange practice at present. We are somewhat surprised at the long discussion, whether Hannibal could use vinegar in dissolving rocks. The experiment may be tried upon an inch of granite. The passage from Appian, p. 171, is rendered nonsense by Mr. Whitaker's translation, 'he extinguished the ashes with fire and vinegar;' read, 'with water and vinegar;' *ιδανι και υδατι*. Mr. Whitaker is most severe on Hampton, and other translators, who never fell into such an error as this. In p. 197, we are surprised to find our author so ignorant as to suppose the Greek months were divided into weeks of seven days; while it is in imitation of the Greek practice that the new French calendar dividesthe month into spaces of ten days. See that trivial work, the *Antiquitates Græcæ*, of L. Bos, pars i. c. 26: 'Mensem dividebant in tres decades,' &c. Paulus Jovius, p. 217, is a writer of well-known falsehood; and Merula only follows him; so that Mr. Whitaker's argument from their testimony falls of itself: that of Luitprand, an ignorant writer of the tenth century, is equally vague. But Jovius and Luitprand are fit opponents to Polybius and Livy.

Italiam! Italiam! Mr. Whitaker at length concludes.

‘I have thus conducted Hannibal from Lauriol, on the Rhone in Dauphiny, to Turin, on the Po in Piedmont. I have taken him stage by stage, and step by step, through this long labyrinth of nations; as the concurring narratives of Polybius and of Livy have held out the clue *. Geography has united with history, the present nature of the ground with the ancient description of the sites, and the Itinerary of Rome with the traditions of the Romans, to confirm *their* narrative and *my* account. I have pointed out also the grand reasons, that actuated the mind of Hannibal, and directed the movements of the Carthaginians under him. I have thus thrown a new and strong light, I presume, upon this important portion of history. I have particularly fixed the line in which he crossed the Alps, for the *first* time in a *single* part of his course, and for the *last*, I trust, in *every* part of it. One part indeed comes in to support another; while all form such an accumulative series of proofs, as no other kind of argument can possibly boast, and as raises this (I flatter myself) into a superlative sort of demonstration. Evidence has been successively added to evidence, like hill piled upon hill, till the whole (I think) has risen into a mountain, like its own St. Bernard; towering with its head over the history, as that does over the globe; leaving all the clouds at its feet, and showing the sunshine in a burst of radiance upon its sides.’

We are rejoiced that Mr. Whitaker has satisfied himself. Had he only written a visionary and prolix book, we should have relaxed the rigour of criticism: but while he not only attacks ancients and moderns, in the most virulent terms; but even goes frequently out of his way, to spatter the doors of the most respectable writers on extraneous subjects, with the dirt of his heavy waggon, he has no title to complain of censure, though we should be sorry to imitate his scurrility. We shall be the first to applaud his talents, when better employed.

Remarks on a Book, entitled Memoirs of Gregorio Panzani. By the Rev. Charles Plowden. Preceded by an Address to the Rev. Joseph Berington. 8vo. 5s. Coghlan. 1794.

THE Rev. Messrs. Plowden and Berington are both Roman Catholic clergymen, but differ extremely in opinion respecting the jurisdiction of the church, and a variety of other particulars. The former is a strong advocate for the hierarchy, the latter is accused of entertaining sentiments unfavourable not only to that system, but to the principles and political con-

* After the preceding extracts, this must appear a strange deception, or oversight. REV.

duct of Roman Catholics, particularly the ecclesiastics, in different ages. Between disputants animated with all the zeal of opposite prejudices, and farther heated by controversies, which they have already maintained before the public, it would be in vain to expect an adherence to perfect coolness and candour of observation. The address to the Rev. Mr. Berington, which precedes the Remarks on the Memoirs, occupies almost one half of the volume, and is written with great spirit, as well as acuteness; but is so copiously blended with personal acrimony, and polemical invective, that, though it may gratify those among the Roman Catholics who entertain the same sentiments with the author, it can afford little satisfaction to the public, who are not interested in the dispute.

With respect to the Memoirs of Panzani, Mr. Plowden endeavours to evince that they are a spurious production, and could never proceed from a person who was employed in the capacity of a minister from the papal see. For the satisfaction of our readers, we shall lay before them a part of the observations adduced to establish this opinion.

‘The important report, in which Panzani communicates his own private thoughts and conjectures to cardinal Barberini, and another related by Mr. Berington, contain, in my judgment, the most intrinsic evidence of passionate folly, and therefore of absurdity and forgery. The Jesuits are here said, by a grave papal minister employed in a negotiation of charity and peace, to have a great many followers and admirers; and in order to diminish the number of these admirers, he proposes to his court, to cramp the Jesuits in their faculties: he suggests a still sharper remedy, proposed by some persons in England, to dismiss them from the government of the English college at Rome. Notwithstanding that they have so many followers and admirers, he assures the cardinal, that they do not attend to the care of souls; that avarice is their *only* motive, traffic is their concern, and they have turned the mission into a business of profit: that they persecute the bishop, and that this same avarice is the *only* motive which pushes them on to do it. “He had found, he says, by experience, that these Jesuits were for being sole proprietors of the mission (which they so much neglected), that they wormed the clergy out of their places, and obliged them to yield to the force of interest and money.” From the same report it appears, that notwithstanding the certainty of the Jesuits crimes, which Panzani had discovered by experience, the young gentlemen of the best catholic families, and even of the best wits, still had not wit enough to find them out, or else were wicked enough to partake in their enormities. “For the Jesuits, says Panzani, cull out the best wits for their own body, they daily make new conquests, and incorporate youths of the best families into their society, &c.” I am ashamed

of Dodd for having inserted such trash in what he calls a *Church History*; it is fit to figure only in the *Quodlibets* or the *Considerations* of Watson; and, until Mr. Berington shall support it by the evidence of cotemporary authors, I appeal to the judgment of every man of common sense, if it be not an indignity offered to the public, to tell us, that this is the original and authentic language of a prudent minister of the holy see, sent to compose differences between the secular and regular clergy. In the multitude of pamphlets and libels against the Jesuits, which I have read, I have almost constantly observed, that the writers of them knew little or nothing of their real merits and real faults. The extravagance and the folly of the imputations, which the writers of such libels advance, is commonly an ample and very satisfactory refutation of what they impute.

Cardinal Barberini informs Panzani, that the holy see itself was afraid that the Jesuits would traverse its design of giving a bishop to England. The cardinal had probably forgotten, that a few years before, the holy see had given two bishops to England, without the smallest apprehension of the Jesuits power, though at that very time, as we have learned from Mr. Berington, the Jesuits possessed all their usual influence in the court of Rome. In the very same letter Panzani is forbidden to insinuate the banishment of the Jesuits, or even a reduction of their number, which, by Windebank's statement, exceeded three hundred, though the cardinal, and of course, his uncle the pope, well knew, that these three hundred men were traversing the designs of the holy see, and were besides, a band of traders, who persecuted bishops *only* from avarice, and *were for being* the sole proprietors of the mission, which, however, they utterly neglected. Where is cardinal Barberini's original letter, which enjoins this wonderful policy? Where is his letter, in which he talks of the Jesuits artifices, and complains of them, for not having yet declared, "that they would move in the affair (of the agreement with the secular clergy) as the Roman see should direct." The letters of Blond give evidence, that this was the very thing, which the Jesuits had constantly done in the whole dispute; and they thereby prove this unproduced letter of Barberini to be as much a forgery, as the admirable communications of Panzani himself. The letter incautiously says, that, "moving as the holy see should direct, was a method, which the Jesuits, on all occasions, seemed prepared to embrace." If this was written by Barberini, how could he possibly apprehend, that these same Jesuits would *traverse* the design of the holy see, to give a bishop to England?

Mr. Plowden's remarks on this subject are far from being void of ingenuity; but, in our opinion, they do no not amount to such a proof of inconsistency as would infer the Memoirs to be spurious. Great allowance must be made for the political views of the writers of letters, which relate to transactions of a public nature; and, to one correspondent, they may wish pro-

propriety express a sentiment, which, to another, it would be imprudent to reveal. Even the reputed subtlety of the Jesuits would afford additional cause for such policy in letters which related to the conduct of that ecclesiastical order.

The few other observations, made by Mr. Plowden to discredit the authenticity of the Memoirs, are similar to the preceding in point of inference, and therefore contain no argument sufficient to establish the proof of any forgery.

The Remarks are succeeded by the copy of a letter from the Rev. Mr. Milner to the author: and by an Appendix, containing some papers, which have a relation to the subjects in dispute.

MONTHLY CATALOGUE.

P O L I T I C A L.

A short Exposition of the important Advantages to be derived by Great Britain from the War, whatever its Issue and Success. By the Author of the Glimpse through the Gloom. 8vo. 1s. Owen. 1794.

THAT Great Britain can derive important advantages from the war, whatever its issue or success, is a paradox which we do not pretend to explain. As far as we can understand the author's meaning, it is this: 'That we ought to seize the present moment, to wither the naval strength of France, to burn her fleets to the water's edge (and no doubt they will burn the better for being first withered), to obliterate every vestige of her commerce on the paths of the sea, to stand its uncontrolled and unrivalled master, and to bear away, for the next century, at least, the monopoly of the world, and virtually of the world's empire with it.'

The Trial of William Skirving, Secretary to the British Convention, before the High Court of Justiciary, on the 6th and 7th of January, 1794; for Sedition. Containing a full and circumstantial Account of all the Proceedings and Speeches, as taken down in Short-hand, by Mr. Ramsay, Short-hand Writer, from London. 8vo. 3s. Ridgway. 1794.

The seditious practices charged against Mr. Skirving, were, that he contributed to circulate the handbill for which Mr. Tyshe Palmer was tried, and that he associated with a number of persons, calling themselves 'The British convention of the delegates or the people, to obtain universal suffrage, and annual parliaments,' and who aped the forms of the French convention in their proceedings. After a long trial, he was found guilty, and sentenced to fourteen years transportation beyond seas. Mr. Skirving, or, as he affects to be called, *Citizen Skirving*, defends himself with a considerable portion of

shrewdness and skill, and, making allowance for the absurdity of universal suffrage, and a mock convention, appears to be an honest man, and we could have wished he had been tried by the milder laws of England. The short-hand writer has done justice to a trial, uncommonly tedious, and in some instances very uninteresting.

Observations on the Corporation and Test Acts, in a Letter to a Friend: wherein is fully proved that no Dissenter from the established Church can be admitted into any Office where the Test is required by Law as a Qualification, such Dissenter being inadmissible, though he demand the Sacrament on any Occasion whatever. To which is prefixed a short Address to the Junior Council of the Town and County of Nottingham. By Charles Heathcote, Gentleman. 8vo. 2s. Payne. 1794.

What is promised in the title of this pamphlet is duly performed. It required, indeed, no great effort to prove that a Dissenter accepts a civil office at his peril. The rest, and by far the greater part of the pamphlet, is employed in censuring the Dissenters in general, as meditating the subversion of the constitution, and extracts are given from contemporary writers, who held the same opinion. It appears that some of the corporation of Nottingham are Dissenters; but the same may be said of the corporation of London and other cities of note; yet with all this leaven of sedition fermenting among them, what bodies of men, during the present crisis, seem more decided in their support of government than corporations! How these interested Conformists reconcile the matter to themselves, we know not, but we do not hesitate to say that a Dissenter, professing to be conscientious, and creeping into a civil office, either by evading, or privately taking the test, has as few pretensions to the character of a gentleman, or a man of honour, as he, who, for the sake of a few such, publicly reviles the whole body of peaceable, loyal and useful subjects, who are above such meannesses.

A Looking-Glass for a Right Honourable Mendicant; or, the real Character of a certain great Orator; with important political Observations: in particular the Marrow of the Slave Question, and of that respecting the Laws of Debtor and Creditor, &c. &c. By an Old Member of Parliament. 8vo. 3s. Crosby. 1794.

This censure on the whole conduct, public and private, of Mr. Fox, is in some instances illiberal, in some just, but in all marked with a determined asperity. The blemishes of his public life are magnified beyond credibility; those of his private are taken for granted to be atrocious beyond precedent or denial. It may be supposed, therefore, we cannot bestow either unqualified praise or blame on this pamphlet. To sit down to vilify a character *eo animo* is not candid, nor, however apparently successful, can it be free from suspicion. Ex. gr. It is not fair to say that, in 1792, Mr. Fox left his friends, and put himself at the head of the republican party.

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The fact is, and the author of this pamphlet knows it, that his friends left him; but he made no acquisition of strength by joining any party. The party he heads are the scanty remains of near four hundred members of the two houses who acted with him formerly, and are a sergeant's guard, compared to the mighty army he once led on.

This author, indeed, while he discovers more than common ability, is often betrayed by his invincible aversion to whiggism. He says that the principles of toryism, openly cherished by the court, have been gaining ground during the present reign; and are at this hour more universally predominant in the kingdom than at any former period—Granted. But when he adds, that those principles ‘appear to reconcile and create a perfect harmony between the stability of a legal hereditary monarchy, and the divine indefeasible hereditary rights of citizens,’ we are left in a confused misapplication of terms. Nor are we much more enlightened when in another place (p. 40) he informs us that America was lost to this country ‘for no other reason in the world than that this country at that particular period did not produce either a minister of state or a general.’—In treating on the necessity of certain reforms, however, particularly in the laws respecting debtors and creditors, and in contending for the abolition of the slave-trade, our author's talents appear in the most respectable light.

An Address to the Inhabitants of Great Britain and Ireland, in Reply to a printed Report of the London Corresponding Societies. 8vo. 2s. 6d. Downes. 1794.

The report here commented upon was printed in May, 1780, and recommends universal suffrage and annual parliaments. The author of the Address answers this report, paragraph by paragraph, but displays so little ability that we cannot reckon him among the supporters of government. The only thing that occurs as new, is the defence he sets up for a noble duke's having abandoned the cause of parliamentary reform, namely, ‘that he made ample atonement when he abandoned it.’ Logic does not furnish a name for this inversion, and we must leave it as we found it.

Considerations on false and real Alarms. By Colonel Norman Macleod, M. P. Dedicated with sincere and affectionate Respect to the Earl of Lauderdale. 8vo. 1s. Debrett. 1794.

What colonel Macleod means by false alarms may be readily guessed. His real alarms respect the state of this country when France shall be established in a cheap government, and Great Britain oppressed with heavy taxes in consequence of a long war. We have heard much lately of *cheap governments*. Thomas Paine recommended that mode of going to market, but the people of this country, while they remain satisfied with their government, will not *higgle* at the

price, and the French in obtaining their *cheap* government have contracted a debt of bloodshed and wanton cruelty which ages will not liquidate.

A Letter to the Duke of Grafton, with Notes. To which is annexed a complete Exculpation of M. De La Fayette from the Charges indecently urged against him by Mr. Burke, in the House of Commons, on the 17th March, 1794. 8vo. 2s. 6d. Owen. 1794.

‘It is matter of surprise, my lord, to many, and of offence to all, that your grace should again provoke the suspended indignation of your country, and renounce that obscurity to which the universal and well-founded contempt of the world had consigned you.’

This is the first sentence of this furious attack. *Ex uno disce omnes.* The remainder is a torrent of abuse against the duke of Grafton for having spoken and voted against the war. Whatever justice there may be in the matter, we turn with disgust from the manner of such an attack, and find some relief in the defence of M. la Fayette, whose present situation, we agree, is as infamous and oppressive as it is impolitic and unjust. The author is scarcely less enraged against Mr. Burke than against the duke, and leaves the former no reason to think that he is singular in bringing in *indecent charges*. Indeed, we know not which are most indecent, the charges against the duke, or those against Fayette; but there are few who would not rather be the object than the author of either.

Considerations on the Causes and alarming Consequences of the present War, and the Necessity of immediate Peace. By a Graduate of the University of Cambridge. 8vo. 1s. 6d. Jordan. 1794.

This author enters into a long, and, however we may differ from him in opinion on certain points, an able survey of the rise, progress, and probable consequences of the present war; and from every view and consideration of that important subject, concludes in favour of an immediate peace. He denies the necessity of the war, adverts, with much justice, to the tardiness of our allies, and deplores that imbecility to conquer France, which is the consequence of our former expensive wars. He avoids any comparison between the constitutions of France and this country, and, upon the whole, leaves us no room to doubt his impartiality, or the rectitude of his intentions.

An Address to the People of Great Britain, on the Impiety and Irreligion of the French. 8vo. 1s. Owen. 1794.

A narrative, well drawn up, from the Conventional Journals of the various steps taken by the members of the convention and the people of France to dishonour revealed religion, is here followed by an exhortation to all ranks of people, to redouble their zeal in the cause of religion, and to promote its growth by example as well as precept. This pamphlet is written in a plain, unaffected style, and
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the author confines himself strictly to his subject, which can never be unseasonable.

Speech of William Adam, Esq. in the House of Commons, March 10th, 1794. On moving for the Production on certain Records, and for an Address to the King, to interpose the Royal Justice and Clemency, in Behalf of Thomas Muir, Esq. and the Rev. Thomas Fyfe Palmer. 8vo. 2s. 6d. Debrett. 1794.

In this very able and constitutional speech, Mr. Adam undertakes to maintain, first, that the crimes set forth in the indictments against Thomas Muir, and Thomas Fyfe Palmer, are what the law of Scotland terms *leasing-making*, which, by the English law, is a misdemeanor, in the nature of a public libel, tending to affect the state; and the indictments charge no other offence whatever. Secondly, that the punishment of *transportation* cannot by the law of Scotland be legally inflicted for the crime of *leasing-making*, or *public libel*. The Scots act of queen Ann (1703, c. 4.) having appropriated to that crime the punishment of fine, imprisonment, or *banishment*, under which pain of *banishment*, *transportation* is not included; and that the annexing the pain of *death* to the return from such *transportation* is an aggravation not warranted by law; the punishment of death being expressly taken away by the statute of 1703, c. 4. and no statute has passed since that time, which varies or alters that law. Thirdly, that if the acts charged in the indictments do not constitute the crime of *leasing-making*, or *public libel*, the indictments charge no crime known to the law of Scotland; because there is no such crime known to the law of Scotland, at common law, as *sedition* constituting a separate and distinct offence: and these offences do not fall within the statutory seditions. And because, if there is such a crime at common law, these indictments do not change it, and it would be contrary to law to punish that offence by *transportation*; and not warranted by law to inflict the pain of *death* for returning from such transportation.

These propositions appear to us to be very clearly made out, and the ability displayed in the proof excites some surprize at the little effect it produced. We have, however, no scruple in asserting that the sentences on Messrs. Muir and Palmer will, at some, perhaps no very distant period, be reversed.

The Voice of Truth against the Corruptions in Church and State. 8vo. 1s. Ridgway. 1794.

The ravings of Deism against priests and establishments; a panegyric upon French piety; and many a sneer at revealed religion (with which, by the bye, the author seems totally unacquainted) constitute the merit of this 'stale, flat, and unprofitable' repetition of impotent arguments. We have always observed, that those who have a peculiar *hunch* at such attacks upon religion, who are least affected by its spirit, or conversant in its history.

The whole Proceedings on the Trial of an Indictment against Thomas Walker, of Manchester, Merchant, William Paul, Samuel Jackson, James Cheetham, Oliver Pearfall, Benjamin Booth, and Joseph Collier; for a Conspiracy to overthrow the Constitution and Government, and to aid and assist the French, (being the King's Enemies) in Case they should invade this Kingdom. Tried at the Assizes at Lancaster, April 2, 1794, before the Hon. Mr. Justice Heath, one of the Judges of his Majesty's Court of Common Pleas. Taken in Short-hand by Joseph Gurney. 8vo. 2s. 6d. Johnson. 1794.

This is altogether a shameful business. We question whether so vile and so groundless a persecution ever before engaged the attention of a court. The defendants were accused of crimes which might have led to the loss of liberty, and, perhaps, of life, on the solitary, unsupported evidence of one man, who in the course of a long examination, seems scarcely to have uttered a single truth, and whom, at last, the court found it necessary to commit to prison for the blackest perjury. The jury, without hesitation, acquitted Mr. Walker; and the other defendants, who were to have been tried upon the evidence of the perjurer, were consequently acquitted. It is truly painful to read this trial. A very heavy blame rests somewhere; it is impossible, we think, that any one man could of himself have come forward with an accusation which he had no other person to support: it is more impossible that the character of this witness could have been unknown to all the parties concerned in the prosecution. The defence was conducted by Mr. Erskine with great ability and ingenuity; and we must in justice add, that Mr. Law and the other counsel for the crown behaved with great candour, and appear to have been ashamed of the necessity imposed on them to prosecute. The whole of this trial, with the documents in the Appendix, though affording a melancholy picture of human depravity, and insolent abuse of office, is highly worthy of the public notice.

Peace with the Jacobins impossible. By William Playfair, Author of the Commercial and Political Atlas. 8vo. 1s. Stockdale. 1794.

As true friends to the constitution of this country, we have sincerely lamented that the defence of government should (by any chance), have fallen into hands so extremely incompetent as those of Mr. W. Playfair. If Mr. W. Playfair is a volunteer on that side the question, our advice to the friends of ministry is, 'to give the man a dinner,' and command him 'to sit still. — In plain terms, let him have a pension for holding his tongue. If the case is otherwise, we earnestly recommend the sending him for a limited period to a good grammar-school, that he may at least acquire some of the qualifications necessary to the task he has undertaken.

NOVELS and ROMANCES.

Henry Stukely; or, the Effects of Dissipation. By William Helme.
3 Vols. 12mo. 9s. sewed. Dangerfield. 1794.

The History of Henry Stukely presents, what is by no means uncommon, the picture of an innocent and well educated youth led into vice by the temptations of a great town. It likewise exhibits him preserving the natural sensibility and goodness of his heart amidst scenes the most calculated to violate those qualities; and so much attached to his first love (a country clergyman's daughter) as to refuse the most brilliant establishment for her sake, even while he was rendering himself unworthy of her. This, perhaps, is not so common in real life, but the author has made ample use of the privilege of fiction, by abundance of recognitions and wonderful turns of fortune; by means of which, not only the hero of the piece, but every one connected with him, is made superlatively happy at the end of the third volume.—Every one who was lost is found; every one who was ruined is reinstated in the favours of fortune, to the infinite satisfaction of the good-natured reader; and nobody is left unhappy but two or three hardened villains, whom one is glad to see punished.—With regard to the execution, there is certainly nothing of fine writing in it, neither is it so deficient as many works of this class, which it has been our fortune to peruse.

The Younger Brother: a Novel, written by Mr. Dibdin, 3 Vols.
8vo. 13s. 6d. Printed for the Author.

It is usual for novels to commence with the birth of the personage who makes the principal figure in the narrative: but in the production now before us, the author has deduced the history from a period beyond this epocha. Through the extent of three volumes, and those not of a small size, it may justly be expected that a variety of incidents should occur; and in endeavouring to cater for the palate of his readers, we are ready to acknowledge that Mr. Dibdin has not been deficient. The fable, in its progress, is conducted with probability; the conversations, though not always interesting from their subject, are frequently managed with much humour; and the different persons are strongly marked, rather than contrasted by prominent features in their character. By a mixture of classical allusions and observations, the author has given the work, in many places, an air of dignity superior to the common standard of novels. But what chiefly distinguishes it, is a competent knowledge of the world; exhibited, for the most part, in delineating such propensities as have their source in the numerous modifications of vice and folly. Let us, however, observe, in justice to the author, that he recognizes no sentiments of pernicious tendency; and that immoral characters, though successful in their pursuits, are never described as objects which are worthy the esteem of the intelligent.

The Haunted Priory: or, the Fortunes of the House of Rayo. A Romance founded partly on historical Facts. 8vo. 4s. Bell. 1794.

The house of the baron de Rayo, who had served under Peter the Cruel of Castile, having been ruined by treachery, and his children scattered, he is introduced in disguise of a mendicant, wandering about the country in order to hear tidings of their fate. Directed by a prophetic dream, he arrives at the house of an old friend and fellow in arms, Don Isidor, and becomes extremely attached to Alphonso, a youth who passes for the son of Isidor, and in whom he discovers a strong resemblance to Gonsalvo his lost son.—With their assistance he penetrates to the *Haunted Priory*, where by means of supernatural appearances, he discovers that Gonsalvo has been murdered, that his body lies there; and that his wife, confined in the Priory, has been exposed to the daily solicitations of a lawless lover for near twenty years together; the patience of this lover we cannot but admire. A youth is likewise introduced to him as his grandson, and the baron being restored to his honours and fortunes, and his oppressors punished, all would go well, but for a violent passion which young Alphonso entertains for his sister, the daughter of Don Isidor. This difficulty, however, is solved by another discovery, namely, that the sons of the baron and Don Isidor have been exchanged in the cradle, which sets all matters right, except, perhaps, with the reader, who may be disposed to require a little more probability than he will meet with in this tale, which is frigid, though romantic, and does not make amends by the graces of fiction for quitting the plain and useful path of history and fact.

Sydney St. Aubyn. In a Series of Letters, by Mr. Robinson, Author of Love Fragments, &c. 2 Vols. 12mo. 6s. Herbert. 1794.

These Letters may be considered as so many epifodical productions, generally connected, in some degree, with two principal characters, the termination of whose history appears to be the object of the whole. The Letters are more remarkable for an appearance of interest, in the different correspondents, than any high degree of sympathy excited in the reader by the progress of the narrative. They are written, however, with vivacity, and, in general, with correctness of expression.

The Shrine of Bertha: a Novel, in a Series of Letters. By Miss M. E. Robinson. 2 Vols. 12mo. 6s. sewed. Scatchard. 1794.

Other literary productions are valuable in different degrees, according to the proportion of truth or of utility which they contain; but *Novels*, as their sole purpose is entertainment, must either be the most amusing, or the most insipid of publications. We cannot say that the two volumes before us belong to the *former* class.

The Necromancer : or the Tale of the Black Forest : founded on Facts : translated from the German of Lawrence Flammenberg, by Peter Teuthold. 2 Vols. 12mo. 6s. sewed. Lane. 1794.

We are assured that the strange events related in these volumes, are founded on facts, the authenticity of which can be warranted by the translator, who has lived many years not far from the principal place of action. Exclusive of the entertainment arising from this narrative, it has in view an additional purpose, of greater importance to the public. It exposes the arts which have been practised in a particular part of Germany, for carrying on a series of nocturnal depredations in the neighbourhood, and infusing into the credulous multitude a firm belief in the existence of forcery.

M A T H E M A T I C A L, &c.

The Longitude discovered, by a new Mathematical Instrument, called Graphor. 8vo. 1s. Hookham and Carpenter. 1794.

We have heard so often of the longitude being discovered, that, on reading the title of this book, we were very willing to make allowances for the author's sanguine expectations, and to be reconciled to the event, if it should be found that this grand geographical mystery had eluded his most accurate researches. With this resignation we opened the work ; but notwithstanding the positive assurances of the writer, that the secret was discovered, our natural incredulity took possession of us, when we found that the board of longitude had been applied to, but had not even deigned to take notice of the communication. How far it is justifiable in a public board to treat any application in this manner, it is not our business to decide : but though the letter, which is inserted in this volume, might not raise in them any great expectations, it is to be recollected, that every inventor may not communicate his ideas in the easiest manner, and the board may discover very useful hints from unsuccessful efforts.

From the silence of the commissioners, an appeal is made to the public, in which the merits of the instrument are naturally placed in the most favourable light ; and the errors of the nautical almanack, if they are really such, very boldly inveighed against. We are told that the tables of dip parallax, and sun's declination, as laid down in the Nautical Almanack and requisite tables, may be proved to be erroneous in a clear and evident manner, to the satisfaction of all persons conversant in astronomy and navigation. It is hinted, that the distance of the sun from the moon, or a star measured with the sextant, produces more than fifteen degrees in an hour. These errors are discovered by the graphor. One observation respecting the dip, will give a specimen of the author's style, and may lead persons, properly situated, to make the necessary experiments, whence some estimate will naturally be formed of the degree of weight due to many other assertions in this work.

‘ To prove the great errors of the lunar observations remain with the graphor only, but to prove those of the table for dip, let two observers be placed close to the sea shore, one making use of the horizon of the sea, and the other of the true horizon; on comparing both arches, and allowing six foot for that of the sea, the difference must show the error of the table. It will plainly convince at several heighths, that closet calculations are little to be depended upon at sea. On the other hand, if both observers repeat their observations to ascertain the latitude of the place, one at the true horizon and the other at that of the sea, it will be found that from the 14th to the 24th of March, the graphor and the best brass sextant will be nearly alike; but from the 28th of March to the 10th of May following, there will be a gradual difference of about four degrees from the truth, between the instruments; and about the 19th of June, the above difference will be less and less till the sun ends its declination, when both the instruments will be again nearly equal. If we should suppose an observation taken at sea from the 28th of March to the 10th of May, in using the present tables of dip, parallax, and declination: how widely distant must the observer be from his supposed latitude! The mariner, under weigh, must then depend upon the judgment of the astronomer.’

Before the public is favoured with a description of this wonderful instrument, a subscription is requested, which, when it amounts to twenty thousand pounds, is to be at the discretion of twelve able persons, chosen by the subscribers, who are to examine the merits of the instrument, and if it answers, the inventers are to call upon the subscribers for the money. In the mean time, any person wishing to have a sight of the instrument, is desired to send a letter post paid to Messrs. Peter Degravers, M. D. and Henry Ould, at the Literary Assembly, No. 15. Old Bond-street; and a few days after they will receive a letter with an appointment to see it. As the authors have thrown down the gauntlet with the board of longitude, we have our apprehensions on this mode of proceeding, and the graphor may, for some time at least, share the fate of similar inventions.

The Construction and Use of a Thermometer, for shewing the Extremes of Temperature in the Atmosphere, during the Observer's Absence. Together with Experiments on the Variations of Local Heat; and other Metecrological Observations. By James Six, Esq. F. R. S. 8vo. 4s. Wilkie. 1794.

A very proper and affectionate tribute of respect to the memory of a much beloved father-in-law. Mr. Six was well known to the philosophical world for his observations on the state of the atmosphere, and his ingenious efforts to improve the thermometer; but his philosophy was not confined to material objects; he considered religion as essential to the character of man, and dedicated a considerable

derable portion of his time to the instructing of the youth in his neighbourhood in the knowledge of their Creator. Trifling as this may appear to the pretended philosophers of the present days, who without studying, too frequently reject revelation, and laugh at what they have not ability to confute, we cannot but think it well deserving of their attention, and though we should not call on them to imitate, in this particular, so excellent an example, we might point out to them his unaffected piety, as the distinguishing feature of a true philosopher.

A great part of this work has already appeared in the Philosophical Transactions. The arrangement is altered, the whole is put together in a more complete form; and to those who have not convenient access to the Philosophical Transactions, this will be a valuable acquisition. We shall not repeat here what we said in a former volume on the merits of the instrument, but shall be happy to find that experience has confirmed Mr. Six's reasons against our objections. But, though we might state some things as objections, we conceive the instrument capable of being made very useful, and, if the utmost accuracy should not be attainable, it certainly affords the opportunity of knowing very nearly the state of the atmosphere in the observer's absence, and the conclusions deduced will not, provided the instrument is carefully watched, deviate widely from the truth.

A note to the Preface, gives a short account of the son of Mr. Six, who was distinguished for an extensive knowledge of languages ancient and modern, for poetical talents, far above mediocrity, and for that benevolence of disposition, which made him the admiration and joy of his family and friends. Death removed him from the world at Rome in the twenty-ninth year of his age, and we are told that he left behind him a translation of Wieland's *Oberon*. We understand that he had undertaken a translation of *Lycophron*, and was frequently employed in versions from the scripture. Perhaps, among his writings many other fugitive pieces may be found, and if there should be reasons against printing the translation of *Oberon*, there cannot, we presume, be any objection against a selection to be made from his other compositions; and the same piety, which has given the work, now before us to the public, may, perhaps, be induced to gratify it still more by rescuing from oblivion the remains of the son.

The Theory and Practice of finding the Longitude at Sea or Land : to which are added, various Methods of determining the Latitude of a Place, and Variation of the Compass ; with new Tables. By Andrew Mackay, A. M. F. R. S. E. 2 Vols. 8vo. 12s. sewed. Sewel. 1793.

A very useful praxis and investigation of the various modes of finding the longitude. The author first gives a concise account of the planetary system, then describes the various instruments used

in taking altitudes, and, after a sufficient number of preparatory problems, the mode of finding the longitude by lunar observations, eclipses of the sun and moon, occultations of the fixed stars by the moon, eclipses of the satellites of Jupiter, by the chronometer, and the variation charts. The praxis is in the former, the demonstrations in the latter part of the first volume; the second volume contains the necessary tables. After each rule is a sufficient number of examples, to give a perfect knowledge of the use of it. The navigator, who has mastered the problems in this work, will not, with a clear sky over his head, find himself at a loss for his reckoning; and it might be made a useful compendium in a long voyage, for, by daily perusal, the younger proficients in the art of navigation may acquire a taste for a mode of observation, which we fear, notwithstanding its evident utility, has by no means obtained general practice. In speaking thus of younger proficients, we do not mean to say, that any person, whether on land or at sea, who employs himself in finding the longitude of the place he is in, will not reap much advantage by having the rules and examples laid down in this work to guide him in his practice; for no method will easily occur, of which he will not find here an example.

M E D I C A L.

Sketches of Facts and Opinions respecting the Venereal Disease. By William Houlston, Member of the Corporation of Surgeons; Fellow of the Society of Antiquaries and of the Medical Society of London; Surgeon to the Philanthropic Reform, and to the Royal Universal Dispensary. Second Edition, with Amendments, and an additional Section on the Formation and Cure of Strictures in the Urethra. 8vo. 1s. 6d. Cadell. 1794.

This very useful manual, which is addressed ad populum, we had an opportunity on a former occasion of recommending to public notice, and we are glad to find, by the advertisement to this edition, that 'the work has found its way into many medical hands:' indeed, it is well calculated to be useful to young practitioners.

It remains at present for us only to notice the additional section on the cure of strictures, &c. which we think not less useful than any part of the work. The following remarks are deserving attention, and we, therefore, have thought it right to extract them:

'As strictures are so exceedingly gradual in their formation, and take place without pain, or indeed any symptom that attracts notice, patients seldom suspect their existence, till they find an unusual difficulty in evacuating the bladder; or till, instead of a full stream, the urine falls from the urethra in irregular drops, issues in a thread-like jet, or spurts out in a spiral direction, forking into separate currents, while, at the same time, its expulsion demands the strongest efforts on the part of the patient.

* Persons in this situation, in compliance with a vulgar prejudice, very often resort to the use of diuretic drinks, such as gin and water, &c. mistaking the difficulty of passing the urine for a defect in the secretion of it; and in the use of these means they are somewhat encouraged by a degree of present relief which they sometimes experience, from the effect of spirituous liquors in taking off spasm; a cause which interferes, more or less, with all strictures of the urethra. Not unfrequently, however, it happens, that the bladder becomes distended with water, and the power of evacuating it is no less deficient than at first. In this case, the patient's life is endangered by the suppression, and recourse is then, of necessity, had to the aid of the surgeon, who, perhaps with considerable difficulty, procures an outlet for the urine, by the united assistance of the warm-bath, opiate glysters, and the catheter.'

P O E T I C A L.

A Farewel Ode on a distant Prospect of Cambridge. By the Author of the Brunoniad. 4to. 1s. 6d. Kearley. 1794.

The author laments, but not in the strains of a Mason or a Gray, that he must quit the quiet scenes of academic leisure for the sorrows and anxieties of the world, particularly at this moment of alarm and slaughter.

* What hope for man, o'erwhelming war,
Uncommon furies in his train,
O'er heaps of carnage rolls his car,
And Europe mourns her thousands slain:
What hope, amidst disastrous days,
When freedom's temple totters to its base,
And, with earth's vilest brood, dishonour'd science strays!'

He enumerates several of the great men who have illustrated this seminary, and proceeds to advise his Alma Mater that she would encourage the future growth of such, by laying aside all bigotry to ancient systems and dispositions to persecute, referring to the proceedings against Mr. Frend. He concludes:

* Let Europe, Cam, with hideous mien,
Light persecution's frightful fire;
Amid the general storm serene,
Bid thou the new-born thought aspire.
Let not thine hand its course controul,
Unbounded bid the seas of science roll;
Nor bind, in slavery's chain, the bold, the vigorous soul.
Why should the gloom of ancient years
O'ercloud the day-spring of the mind?
In youth renew'd, dispel thy fears,
And cast the wither'd slough behind.

Amidst mortality's drear maze,
 From hope's high cliff, let virtue's beacons blaze;
 And, up perfection's steep, thine eye insatiate raise.
 Wherever truth and reason meet,
 Wherever worth, deserted, strays,
 Do thou afford a generous seat,
 And clasp them, with a friend's embrace.
 Thine be the truly liberal plan,
 And, dauntless, in the philosophic van,
 Assert, with steady zeal, the dignity of man.'

We meet with several inaccurate or quaint expressions in this little piece, such as, *carcering tempests, sheeny state, wailful woe, brawling billows, splendred ray*. We should suppose the last to be an error of the press, for *splendid*, if it were not so common a practice for verse-writers to confound all the parts of speech by illegitimate derivation of adverbs from adjectives, nouns from verbs, and particles from nouns in every mode of grammatical confusion.

Juvenile Pieces: designed for the Youth of both Sexes. By John Evans, A. M. Pastor of a Congregation, meeting in Worship-street. Second Edition, enlarged and corrected. Small 8vo. 2s. 6d. Crosby. 1794.

This is a well meant but an insipid performance. It consists of—'The Student's Dream.—The Vision of Female Excellence.—The Painter's Panegyrist.'—And two other pieces of a more serious cast. The author's attempts to entertain have certainly failed, and his admonition, we apprehend, is of too grave a nature to attract the notice of young people. An extract from Mason's 'Elegy to a Nobleman leaving the University,' and 'the Fireside' by Dr. Cotton, are introduced, and are by far the most valuable parts of the work.

The Tears of the Muse, an Elegiac Poem. Sacred to the Memory of the Right Honourable Sarah Countess of Westmorland. Addressed to and particularly intended for the future Consideration of Lord Burghursh. By Peter Alley, Esq. 4to. 2s. 6d. Debrett. 1794.

Whether this Elegy has had the good fortune to engage the attention of the family to whom it is addressed, we cannot pretend to say. It certainly has not merit enough to attract the notice of the public. It is monotonous, moralizing; and heavy. The tears of the Muses turn to gems, but these are only common water.

A crying Epistle from Britannia to Colonel Mack, including a naked Portrait of the King, Queen, and Prince, with Notes, political, philosophical, and personal, by Anthony Pasquin, Esq. 8vo. 2s. Symonds. 1794.

The exaggerated ideas, which have been formed by some, of the prowess of the gallant officer here mentioned, and the childish and unreasonable hopes by them entertained from his introduction on the

the theatre of war, have given occasion to this little squib, in which Britannia is made to lament the condition to which she is reduced by war and taxes. What wit there is, is of a very coarse grain, and the verse mere doggrel: as for example:

‘ The hair upon my head’s turned white with thinking,
My drapery’s threadbare, and my firmness sinking:
Now all my spirit’s gone, I take to drinking!

When I am muzzy, pity me, great Mack,

Lord what a way I’m in—good lack!

‘ Virtue’s denied the privilege of dining;
My shuttle’s dusty—my battalion’s whining,
All *Stock* but that of Impudence declining!

Regenerate my interests peerless Mack,

Lord what a way I’m in—good lack!’

The characters, in prose, of the king, queen, and prince of Wales, are written in a rambling, unconnected manner, and in a very bad style. In short, the whole is a very paltry performance.

Poems; by the late Mr. Samuel Marsh Oram: an Introduction, by Percival Stockdale. 4to. 2s. 6d. Cadell. 1794.

Mr. Oram, as we learn from the Preface which Mr. Stockdale has prefixed to his poems, was an amiable and promising young man, a native of Shaftesbury, in Dorsetshire, where he practised as an attorney, and died at the early age of six and twenty, in full possession of the esteem of his friends and fellow-townsmen. He was fond of poetry and the elegant arts, and sedulously devoted his leisure time to their cultivation; not without success, as is sufficiently evinced by these specimens of his abilities, which are elegant and harmonious, but, at the same time, of that plaintive cast, which suggests a suspicion that he would have been happier if he had been less attached to pursuits very dissonant from the crabbed genius of his profession. At the same time we must confess, that we see no propriety in ushering these trifles into the world, in so pompous a manner as Mr. Stockdale has done in his account, which represents the author as a genius of a superior order, whose early progress was interesting to the world. The public may have been deprived of some future gratification by the death of the poet; it would have lost nothing worth regretting by the suppression of his works. The following sonnet may shew the turn of the rest:

‘ TO THE MEMORY OF A FRIEND.

‘ Slow glides the river o’er its pebbly bed,
And slow along its lonely banks I bend
My weary way, where waving soft impend
The willow’s drooping branches o’er my head.

Oh! lower bend your weeping leaves, that while
 Life's lamp shall dimly burn beneath your shade,
 Remote from the tumultuous world's parade,
 Peace, on her downy wings, may kindly smile;
 Delusion fond with which hope's bosom glows,
 Glimmering a moment, and as soon o'ercast!
 For still her mantle memory o'er me throws,
 Wrought with the scenes of many a sorrow past;
 And with her faithful pencil paints the hour,
 I saw thee yield to Death's remorseless power!

R E L I G I O U S.

Specimens of the Manner in which public Worship is conducted in Dissenting Congregations; with a Service for Baptism; and the Celebration of the Lord's Supper, and the Burial of the Dead. By J. H. 8vo. 2s. 6d. Walker. 1793.

That a general odium has been raised against the Dissenters in every part of the kingdom, and that it is undeserved, we are ready to allow; but it does not follow that the author of these specimens has adopted the most convincing mode of refuting a calumny of this nature. These may be specimens of *his* manner of worship (if he be a minister), but they do not come sanctioned by the general consent and approbation of the Dissenters. He says, that they agree in sentiment, as nearly as possible, with those in general use among *rational* Dissenters; but who are *rational* Dissenters? Are they numerous, and what proportion do they bear to other Dissenters? Many, we know, who affect to be called *rational* Dissenters, use the reformed Liturgy, partly on the plan of Dr. Clarke. The *irrational* Dissenters, that is, the orthodox Dissenters, who, we believe, far outnumber the other kind, use a manner very different from that given in this pamphlet. In no light can these specimens be considered as speaking the sentiments of the Dissenters, unless they had issued them by general consent. They have not here even the sanction of a name. Thus much as to the intention with which J. H. has published them. As to their intrinsic merit, their character is that of simplicity, seldom rising to animation, and in no respect superior to the common forms in manuals of devotion, except, perhaps, that to some they may appear more *rational*.

A Sermon preached in Lambeth Chapel, at the Consecration of the Honourable and Right Reverend William, Lord Bishop of St. David's, on Sunday, January 12, 1794. By Charles Peter Layard, D. D. F. R. S. F. A. S. Prebendary of Worcester, and Chaplain in ordinary to his Majesty. Published by Command of his Grace the Archbishop. 4to. 1s. Walter. 1794.

After detailing, in a cursory way, the struggles of the church in the early ages of Christianity, and exulting in its final superiority
 over

over the attacks of its inveterate enemies, the author proceeds to allude to the destruction of religion in France :

‘ Ancient history, says he, affords us no instance of whole nations betrayed into acquiescence with such impieties ; it has transmitted to us accounts of the banishment of the teachers of them from the wisest states, as the destroyers of society, and the enemies of order and happiness. It would have most likely, in those days, been accounted a most injurious calumny of human nature, if any one had dared to suggest the possibility of such degeneracy, and such perversion of judgment, as could induce any number of persons, especially of persons considering themselves as a community, to call in question the very first principles to which human society is indebted for its stability. It would have been esteemed a most absurd supposition, that, after many centuries of successive improvement in arts and sciences, any people, elated with the idea of being more enlightened than their predecessors, should obstinately relapse into that barbarism, both of opinions and conduct, from whence they had been for ages gradually emerging ; that, professing a view to the security of social happiness, they should revert to notions, which savage ignorance could alone adopt, and savage rapacity could alone encourage. Such extravagance of error, far beyond the extent of human foresight, surpassing almost every imaginable probability, distinguishes, however, the modern from the ancient opposers of our holy faith.’

‘ But,’ says the doctor, ‘ let it never be apprehended, though delusions should multiply more and more ; though the profligate should endeavour to lull their consciences to rest with the opiates of sophistry, attempting to give peace where there can be no peace ; though the restless malignity of abandoned men should labour but too effectually in disturbing the present comforts, and destroying the future hopes of the innocent and unsuspecting, exciting them to violence and impiety in this life, and consigning them hereafter to *eternal sleep* ; though the infinite variety of errors should join in one last and desperate effort to overthrow Christ’s religion, and God’s dominion over the world ; let it not still be apprehended that instruments will be wanting to counteract, under His gracious protection and providence, the senseless violence of His foes. The throne that is established by righteousness, and the sceptre which is held in justice and mercy, shall still be a refuge for those, who “ are persecuted for righteousness’ sake.”

Thoughts on the Nature of true Devotion, with Reflections on the late Fast. Addressed to the British Nation. 8vo. 1s. 6d. Robinsons. 1794.

This pamphlet ought to be entitled, a Defence of the Principles and Practices of the French Nation, and a Censure of the Church

Church Establishment of this Kingdom. It is, in truth, one of those productions, which, under the mask of candour and impartiality, is written with prejudices as inveterate as those which it is intended to destroy.

A Charitable Morsel of unleavened Bread, for the Author of a Letter to the Rev. William Romaine; entituled, Gideon's Cake of Barley Meal; being a Reply to that Pamphlet. 8vo. 6d. Matthews. 1793.

This is a judicious and candid reply to an inveterate and illiberal attack on the emigrant French clergy, and Mr. Romaine, who, from the pulpit, had pleaded for their wants.—In our review of the pamphlet, to which this is an answer, we entered sufficiently into the merits of the dispute.

The Sentiments and Conduct becoming Britons in the present Conjunction. A Sermon, preached in the Church of Canongate, on the Occasion of the General National Fast, Feb. 27, 1794, from Joel i. 6—15. By Robert Walker, F. R. S. Senior Minister of Canongate, and Chaplain of the Chamber of Commerce of Edinburgh. 8vo. 1s. Dilly. 1794.

Mr. Walker expatiates upon the miseries in which a neighbouring nation is involved by its impiety, and exhorts his hearers to impress on their minds every religious acknowledgment of the Divine administration, to cultivate a reverence for the ordinances of divine worship, and to study to show a decent expression of outward manners in our present situation; to conduct themselves with a wise consideration of the circumstances which demand their chief caution in the present conjuncture, and to quit themselves like men, under the alarms sounded by that 'bitter and hasty' nation, which now sets heaven and earth at defiance. After a comparison between the government of France and Great Britain, he desires them to consider whether treasure, or even blood, can be expended in a worthier cause, than in resisting the attempts of those who would rob us of the blessings of time, and of the prospects of eternity.

A Discourse on the Lord's Day; or Christian Sabbath. In which the Points of Doctrine on that Subject, and the correspondent Line of Practice, are briefly, and distinctly stated. Published in Addition to Three Sermons, for the Festivals and Fasts of the Church of England. By Joseph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Albans. Small 8vo. 6d. Rivingtons. 1794.

This Discourse is every thing that its title expresses. It is plain and rational, and though somewhat speculative in the introductory part, which traces to an almost unnecessary length the origin of the Sabbath, this is amply compensated by the clear and rational account of its use and importance, and the exhortation to keep it holy.

The fatal Consequences and the general Sources of Anarchy. A Discourse on Isaiah xxix. 1—5. The Substance of which was preached in the Old Grey Friars' Church, before the Magistrates of Edinburgh, 2d September, 1792. By John Erskine, D. D. one of the Ministers of Edinburgh. 8vo. 6d. Gray. 1793.

The purest impartiality, and zeal for the true interests of the kingdom, seem to have prompted the venerable author of this sermon, in its composition. The miseries of anarchy are justly depicted; but not as a matter which regards France only. The errors and defects of our government, and the degeneracy of our manners, are pointed out with a bold candour. We have seldom read a political sermon with more satisfaction; and he to whom it can give offence must be pretty far advanced in that bigotry which excludes the operation of common sense.

Two Letters to the Rev. Matthew Wilks; One, on a Sermon he preached on Wednesday, July 1, 1789, from Isaiah xiv. 9; the other, in Reply to a persecuting Spirit (the Effect thereof), which he did not discover to the Author till near two Years and a Half after the above Letter.

Mr. Nash, the author of these letters attacks the doctrines of Mr. Wilks, and the dispute at length becomes personal. Preachers, it seems, like wits, 'are game-cocks' to one another, and gratify the bitterness of secret antipathy, by a continual sparring with texts of scripture. Neither the subject of these letters, nor the result of the contest, can interest any but the 'lambs,' as Mr. Nash calls them, 'the weaklings in faith,' who frequent the tabernacle.

MISCELLANEOUS.

The Life, and extraordinary Adventures, of James Moleworth Hobart, alias Henry Griffin, alias Lord Maffey, the Newmarket Duke of Ormond, &c. Involving a Number of well-known Characters; together with a short Sketch of the early Part of the Life of Doctor Torquid. By N. Dralloc. 2 Vols. 12mo. 6s. Sael. 1794.

This narrative relates to a person known by different names and titles, which he had occasionally assumed. He was alias Henry Griffin, alias Lord Maffey, the Newmarket Duke of Ormond, &c. With his conviction and fate the public is already acquainted. He is said to have been the eldest son of a gentleman who was judge advocate of the province of Virginia, in North America, about thirty years ago. To this account of his life, is prefixed a print of him; which will gratify the curiosity of those who may be interested in the perusal of his adventures.

The present State of the Thames considered; and a comparative View of Canal and River Navigation. By William Vanderstegen, Esq.
8vo. 1s. 6d. Robinsons. 1794.

The writer of this pamphlet professes himself a strenuous advocate for the improvement of the Thames navigation, in preference to the scheme of navigation by a canal. From this statement of facts, indeed, he appears to have truth on his side; but we cannot more effectually display the motives of the publication than by extracting the following:

‘My object is not opposition, but to convince all parties that the navigation of the Thames will be more certain, as safe, and cheaper than any canal; and if so, more beneficial to the two extremes, London and Bristol, and to the public at large, even if we allow that time will be saved in the upward passage; yet that saving will be much lessened by the numerous stoppages to pass the locks and bridges, in so much that the saving will not exceed six hours in a voyage. Accommodation should, undoubtedly, be promoted to individuals, and likewise to the public; the former naturally gives way to the latter, but then the benefit must be great and certain, and the injury small. In this case, if the two extremes are only to be attended to, the greatest injustice will be done, not to individuals, but to considerable towns, already possessed of great trade, and who have long navigated on the Thames, and been the means, in some degree, of enabling the commissioners to improve the navigation as it now is, and to proceed towards its completion. But when it appears, or is at least a doubt, whether it is not for the interest of all parties to continue the course of the Thames, with what pretence can proprietors of lands be requested to suffer their property to be divided, and otherwise much inconvenienced to gratify a whim?’

Those who feel an interest in the decision of this question will find much pertinent matter in these remarks.

A short Review of the principal Events of the Campaign 1793.
8vo. 1s. Owen. 1794.

If we were to give credit to this pamphlet, in opposition to our senses, we should see nothing but victory and success attending the arms of Britain.—France prostrate at our feet; her armies dissolved; her marine annihilated.—But, alas! how different is the real situation of affairs!



A P P E N D I X

TO THE

ELEVENTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

FOREIGN ARTICLES.

Collectio Nova Numorum Cuscorum seu Arabicorum Veterum, CXVI. continens numos plerosque ineditos e Museis Borgiano et Adleriano; digesta et explicata a Jacobo Georgio Christiano Adler, Tb. D. et Prof. &c. 4to. Hafniæ. 1792.

A New Collection of Cusic, or ancient Arabian Coins, containing CXVI, from the Borgan and Adlerian Museums, most of them unpublished; arranged and explained, by James George Christian Adler, Doctor and Professor of Divinity.

THE title here given is evidently designed by Dr. Adler to comprehend in one volume, as well the *Museum Cusicum Borgianum Velitris*, printed at Rome, 1782, as the publication now before us; inasmuch as the latter is styled, in a second title-page, *Museum Cusicum Borgianum Velitris. Pars II.* On this ground, therefore, we shall consider the two parts as a whole; and since no notice was taken of the former in our Review, shall present to our readers a retrospect of it.

Few, if any persons, conversant with letters, can be ignorant of the obligations which the literary world are under to Cardinal Borgia, not only for his munificence in collecting whatever is valuable and rare, that can contribute to extend the knowledge of antiquity in its several departments, but also for his solicitude to render universally useful the various acquisitions he hath made. Nor hath he shewn less judgment in respect to the persons selected for the latter purpose, than liberality or skill in the former.

In an address to the reader, which opens the first part of this work, Dr. Adler hath briefly stated the occasion of his undertaking it, and the plan he proposed. The former proceeded from a desire not only of displaying the treasures of this kind which he found in the Borgian Museum, but also from motives of gratitude to its illustrious possessor, for the friendship experienced from him. In prosecuting the work, it was made a principal object to prefix such general information as the materials might afford for a history of coinage amongst the Arabs; and, next, to explain the coins themselves, with as much brevity as the nature of the subject would allow. Accordingly, this part will be found to contain a variety of coins before unknown, not only of the class properly Cufic, but also of Arabic-Greek, and Arabic-Latin; likewise Arabic-Armenian, and Arabic-Georgian; to which are added Arabic seals; a delineation, from an ancient patera, of the celebrated *Caba*; a remarkable monument of the Druses, and a new dissertation on the history of that nation.

The preliminary dissertation on the Cufic coins, sets out with shewing what had been already done towards explaining them, and an illustration of the plan which the author had proposed.

The first notice taken of Arabic coins that Dr. Adler has been able to discover, is in the *Museo de las Medallas desconocidas Espanolas* of *Vincenzio Juan de Lastanosa*, who, in 1645, published engravings of eight, but without any explanations, and so inaccurately, that not one word on them all can be read. The next was *John Henry Hottinger*, who in his book *De Cippis Hebraicis* in 1662, inserted various observations on Arabic coins, and copies of some Cufic, but in so rude a style that *Löfcher*, in his work *De Causis linguæ Hebraicæ*, has copied one of them for Samaritan. (See tab. p. 201. fig. 19.)—*Elias Brenner*, in his *Thesaurus nummorum Sueco-Gothicorum*, 1691, inserted one Cufic coin from a wood-cut, ill executed. In his *Specimen universæ rei nummarie antiquæ*, 1691, a single coin of brass was given by *Morel*, and from him by *Gobert* (*Jobert*) in his *Science des Médailles*, but by both erroneously explained. *Hadrian Reland*, in 1705, published a dissertation, intitled *De nummo Arabico Constantinii Pogonati litteris Cuficis signato*, which was inserted by the authors of our Modern Universal History in their first volume, and likewise described by *Abbé Barthélemy* from the specimen in the royal cabinet. Amongst the Neapolitan coins illustrated by *D. Cesare Antonio Vergara*, in 1715, are some ill engraved Sicilian, with Latin and Arabic inscriptions. One of these in gold, for its scarcity, merits attention, having on its face WR (that is, *Wilhelmus Rex*) with DVCAT. APVL. PRINCIPATVS CA, on its cir-

conference: on the reverse, APVLIE H. . . . —Philip Paruta and Leonardi Augustini, in a work intitled *Sicilia Numismatica*, 1733, have cited many Cufic coins, but they are badly copied and worse explained. Olaus Collinus the elder, in the same year, published one ancient Cufic coin in the *Upsal Transactions*, and Birgerod another, in a work *De prælo Septentrionalium in Alexandria mercatu*; but this book Dr. Adler had never seen. Amongst the *Numismata quædam cujuscuque formæ et metalli, Honorii Arigonii*, 1745, are several Arabic coins engraved, but not explained. Father Frölich, in his *Annals of the Kings of Syria*, hath published a coin of the first king of the Turcomans; but a more faithful copy of the same from the king of France's cabinet, was communicated by abbé Barthelemy to our author. Two very ancient Cufic coins in gold, which were dug up at Venice in repairing the church of St. Laurence the Martyr, are engraved amongst the ancient monuments of the Venetian churches, published by Flaminius Cornelius. The first of these appears to be older than any hitherto noticed. In the *Pembroke Collection*, 1746, are several Cufic coins, but worse executed than almost any of the rest. Among the coins of the *Bodleian*, one Cufic only has been published by Wife, 1750. In the emperor's cabinet at Vienna, some Cufic coins, but not very ancient, were carelessly published, 1753, in the *Leipfig Weekly Commentaries*.

To this account it is added by Dr. Adler, that of all who have gone before him in the same walk, there are but five persons deserving of notice: these are George Jacob Kehr, whose golden little tract, *De statu monarchiæ Asiaticæ-Saracenicæ e nummis Cuficis prope Germaniam effusis*, printed at Leipfig, 1714, and in which various coins of chalifs and princes of the Samanidæ, are admirably delineated and learnedly explained, ought to be in the hands of every one who attends to the palæography and history of Arabia. To him succeeded the illustrious Barthelemy, once the glory, but now the disgrace of France, who in a dissertation, amongst the *Memoirs of the Academy of Inscriptions* for 1759, on the *Figures with which the Arabic Coins are sometimes ornamented*, hath elucidated fifteen of the royal cabinet. Olaf Gerhart Tyeßen, so well known for his oriental knowledge, hath communicated to Dr. Adler several Cufic coins, chiefly of the Samanidæ, engraved by himself. Fifteen Cufic coins have been given by the celebrated traveller Carsten Niebuhr, in his *Description of Arabia*, 1782, and others in his voyage, well copied and explained by Reiske. Besides these, the late learned Aurivillius, in the *second Volume of the Upsal Transaction*, 1775, inserted a dissertation on certain Arabic coins, found in Sweden, which are finely copied in four tables. Supplementary to these may be

mentioned, a disquisition concerning the history, coins, and seals of the Arabians, in the German language, by *Christopher de Murr*, printed at Norimberg, 1770, though no Cufic coin is explained in it.

Having brought down this account to his own undertaking, and mentioned the advantages which suggested the enterprize, he adds, that every Cufic coin in the Borgian collection, hath been most carefully and exactly copied, and that nothing in the illustration of them hath been assumed, without the fullest authority.

Dr. Adler now proceeds to discuss the history of Cufic coins, their origin, antiquity, the various alterations they underwent in their inscriptions and devices, and the means of their dispersion in the North.

Under the denomination, he observes, of Arabian coins, are included all such as exhibit Arabic inscriptions, whether coined in Arabia, Persia, Africa, Spain, or in any of the provinces whither, with the arms and religion of Mahomet, the Arabic language had reached. The most ancient of these are intitled Cufic, from having their inscriptions in that character. This style of writing, which hath been long obsolete, took its name from Cufa, a city of Mesopotamia, conspicuous for the beauty of it, and especially after the time of Mohamed, when the Coran, from being written in that character, rendered it common. On this ground it continued in vogue for *three hundred years*; and on monumental inscriptions and coins, to the *thirteenth or fourteenth century* of the Christian æra, and indeed are even still had recourse to in Africa, inasmuch as the bolder lines and turns of these letters are deemed more fitting than the modern to metal or stone. The Arabic coins, therefore, inscribed with these characters, may be considered as including the space of seven centuries, commencing with the seventh of the vulgar æra.

To the time of the chalif Abdolmalek, son of Mervan, who was elected successor of Mahomed in the year of the Hejra 65, (of the vulgar æra 684) the Arabians made use of Parthian and Grecian money, inscribed partly with Greek, partly with Parthian, or ancient Persian, which to this day have remained unexplained; but upon the differences that arose between Abdolmalek and the Greek emperor, the Grecian money was rejected, and by the assistance of a Jew, whom the Arabians called *Samir*, being prevailed upon by Hegias, son of Joseph the commander of his troops, this chalif is said to have first coined in his kingdom Arabic money, in the year of the Hejra 66; of Christ 695. This is asserted on the authority of Elmakin, a celebrated Arabian author. Of these coins, however, none have been found. From the same historian it

is also inferred, that the first coinage took place, not at Damascus, but in the Irak and at Waset.

After tracing the progress of coining in Abasia, Cusa, Anbar, Bagdad, and other places, Dr. Adler passes on to Spain, Africa, Egypt, Transoxana, and Persia, observing, that almost all the specimens of these coins which have occurred, with others of earlier date, were dug up in the northern regions; are rarely found in the east; and even the Cusic less often than the rest. In the year 1654, a large quantity was turned out by the plough at Volini, a village in Pomerania, and many of them melted. In 1663, many were discovered near Colberg in the same country; as were more in 1733, and about the same time in Sweden, Prussia, and other provinces; but how or when they found their way thither, since none of them have been found in Italy and France, countries so much nearer, is a question hard to be solved. Kehr supposes those discovered in Prussia, were carried thither by some knight of the Teutonic order, on his return from the Saracen wars. Barthelémy conjectures that they came thither with the Tartars and Moguls, some from the holy wars, and others from the incursions of the northern nations in Africa. Dr. Adler, however, thinks it more probable that this dispersion originated from commerce; and proceeds to observe, that as Samarcand and Bochara were in the middle ages renowned for the extent of their traffic, so it has happened that the greater part of the coins found, were coined in these cities. He further cites *HUET Histoire du Commerce et de la Navigation des Anciens*, to shew that there was not only an yearly resort from the cities of Persia and India, but that merchants came thither from Muscovy, as well as that ships were sent with merchandize to the ports of the Baltic, through the Oxus * from the Caspian sea, and thence by the Wolga into Muscovy. The distribution afterward from the Baltic ports into the interior countries, is what would follow of course.

From this digression, Dr. Adler returns to Persia, and, commencing with its conquest by the *Buidi*, in the year of the Hejra 321, (of the vulgar æra 932) marks the districts into

* MILTON, every where learned, in describing the prospect set before our Saviour by the Tempter, hath particularly marked such cities and regions as were connected by traffic; and instances, amongst others:

‘ —*Samarcand by Oxus, Temir’s throne;*

and thence

To Agra and Labor of great Mogul,

Down to the golden Chersonese; or where

The Persian in Echatan sat; or since

In Hispahan: or where the Russian czar

In Moscow, or the sultan in Bizance, &c.

which it was divided by them, one branch of whom were masters of Persia, the Arabian Irak, Cuzistan, Oman, Musul, and Diarkeber; a second governed Bagdad, and a third Irak-Adgemi. The prince of Bagdad obtained from the chalif leave to establish public prayers and to coin money. They were succeeded by the descendants of Selgiuc, who first came as shepherds under the conduct of Michael, his son, into Persia and Corasan, with their flocks, and subjected all the provinces from Syria to Cansegar. Togrul-beg, son of Michael, their first prince, having married the chalif's daughter, was saluted sultan at Bagdad, (in the year of the Hejra 448) but his family, unmindful of the kindness, ravaged Bagdad itself. From this time (497) the kingdom was split into five parts, which formed the kingdoms of Persia, Kerman, Iconium, (called by the Arabians, *Coni*) and the other cities from Laodicæa to the Hellespont, Aleppo, and Damascus. The third king of Persia, Malecschah, (elected 465, year of Christ 1072) first assumed the title of *Prince of the Faithful*, which till then was peculiar to the chalif.

By this race money was coined. Giateddin, in particular, furnamed Kaikofru, who died in the year of Christ 744, having married a daughter of the king of Georgia, was desirous of impressing her figure on his money, but was advised to prefer the figure of a lion with the sun upon it, as expressive at once of his own horoscope, and the honour he meant to confer on his wife, the lion being the known symbol of valour, and the sun of perfect beauty. From this circumstance, Dr. Adler goes on to consider the various ornaments of these coins, and after several acute and pertinent observations, remarks that, all of these coins having figures, hitherto found, are of brass; as also that the custom of impressing figures, ceased, after two or three centuries at most. Hence, an important rule is deduced, by which the antiquity of Arabic or Cusic coins may be judged, inasmuch as the oldest and most numerous coins of the Arabians have, on either side, verses from the Coran, to which the names of the king and city, with the date, are added on the circumference. Those, however, struck by the chalifs whilst the empire flourished, have neither name nor city, but only their dates. On the other hand, all coins which exhibit another name in addition to that of the chalif, either on the same or opposite side, were stricken by governors formerly subject to the chalif, or in general such princes as acknowledged the chalif for the true successor of Mahomed; whilst those, which have the name of the prince alone, are of such as disputed the chalif's title, or for the most part belonged to the barbarous Turkish kings. The Fatemidan princes assume not the title of chalif, but only of *Prince of the Faithful*.

Faithful. Other kings take the title *malec*, (that is, of king) but seldom that of sultan. The coins of the descendants of Saladin, who reigned in Egypt and other provinces, are easily distinguished by the various lines, like stars, by which they are adorned. Coins of later times, with figures and images, are of Selgiuc or Turcoman princes.

In respect to the metal of these coins, the most ancient are of gold and silver; seldom in the first centuries of the Mahomedans, were there any of brass. Those of gold were called

دنانير *denarii*, and of silver دراهم *drachmæ*; but the

former not being uniformly of the same purity, were further distinguished by the addition of the chalif's name upon them. From the twelfth century of the vulgar æra, brass coins became common, and those of gold and silver rare. In the Borgian collection, are five coins of glass; whether, however, they were considered as money, Dr. Adler justly doubts. To us, Mr. Tychsen's conjecture in respect to them (see our last Appendix, p. 488.) appears highly probable.

As to the use and value of the Cufic coins, which is the next object of inquiry, Dr. Adler remarks, that though discussions like his should be productive of no benefit to letters, this advantage would result, at least, from them, that others would be saved a repetition of the labour; at the same time that the voyager feels pleasure, and, on returning to his native country, will receive praise, though the island he hath discovered should never be tilled.—In respect, however, to the coins in question, it may be said that there is scarce one which does not clear up some mystery in the Arabian history. The inscription exhibits the time and place of coinage, with the name of the prince. But beside these general uses, it is evident that much light is reflected by the Cufic money on manners and customs. From the present collection, it will appear that the Aiubite princes that governed at Aleppo, were not, as De Guigné, in his *Histoire des Huns*, asserts, absolute; but, on the contrary, were subject to the kings of Damascus. Vestiges of the commerce that anciently subsisted between Bochara and other cities, with those on the Baltic, the Cufic coins, ploughed up in the north, point out. They shew also that the emperors of Africa, Egypt, and Sicily, descendants of Fatima, who assumed the title of chalifs, were not like those of Damascus and Bagdad, Sunnites, but Schiites; and thence evince the enmity of the first against the chalifs of Bagdad, to have proceeded from religious zeal. They strikingly confirm the custom of the Turks, so learnedly explained by abbé Barthélemy, of transferring the figures and devices of the Greek and Latin coins of Christians to their own, subjoining certain

marks and signs of computation. Lastly, they shew that those princes of the Arabs who did homage to the chalifs, were not content with naming them in their prayers, but by the inscriptions on their coins, testified whose authority they admitted as chalif.

To the geographer, the ancient coins of the Arabians will be of material importance, since from them the proper names of places may be learnt, as well as the divisions of districts and their principal cities. Nor will the epochs of them and of kingdoms be any longer unknown, as the times of their becoming seats of governments, and being furnished with mints, will obviously be gathered from them.

Nor are these coins of use only in respect to history, geography, and chronology; for it will be easily perceived that the paleography of the Arabians, and philology in general, will be greatly benefited by them.

As to the origin of the Cufic character, it is known from Arabian authors whose works are unpublished, that *Marar*, *son of Merre*, *مرارة ابن مزر* a little before the

time of Mohamed, began to write the Arabic language in Syriac characters, or to change the ancient Arabic into a resemblance of the Syriac. This custom began to prevail first at Hirta, a city of Mesopotamia, near Cufa; whence it passed to Mecca, and at length, the Coran having been written in these characters, they were diffused through all Arabia, and all the provinces conquered by the Arabians. Their use being first established at Cufa, they thence obtained the name of Cufian, or Cufic. These characters, it is observable, were gross and large, written by a style or point, instead of a slit pen, wide, angular, distinguished where they resemble each other by diacritical marks, and at length ornamented by red points, which served for vowels. But as use in all alphabets introduces variations, so this has not retained its original forms. The Arabians, from too scrupulous an attention to the beauty of writing, by various little lines and ornaments, made such additions as disguised the character so much, that at first view, it assumed the appearance of a new one, and became greatly inferior to the simplicity and majesty of the genuine Cufic. This style of writing has been named by Europeans *Carmatic*, but inaccurately, since in the manuscript Lexicon of Firusabad, the Carmatic characters are termed *thin* and *fine*. The ancient Arabic coins are chiefly adorned with the Cufic; whilst sepulchral monuments, and the like, exhibit the Carmatic: this rule, however, is not universal. As, however, the finer strokes of these letters cannot be formed in metal or stone, it became necessary to introduce such variations as were compatible with

both, and thence a slight difference arose between the characters of inscriptions and books, which, in exploring the Cufic coins, has been the source of considerable perplexity. After a digression of some length hence resulting, Dr. Adler goes on to observe, from a Borgian coin, that the first evidence of the use of ciphers, or numeral notes, by the Arabians, is referable to the year 1189. Now, as in all the other Cufic coins, the date is expressed by words at length, and it being the practice of later times with the Arabs to date by numeral notes, a probable conclusion is drawn as to the time of the change. The vulgar tradition states that the Arabians learned this practice from the Indians, in their wars of the eleventh century. This opinion, however, has no other support than the admission of the Arabians, that these numerals were of Indian origin. To the Indians, as their inventors, they are ascribed by *Al Sephadi*. *Kircher* represents them as so many sections of the circle invented by the Brachmans; and *Maximus Planudes*, who lived in the thirteenth century, intitles his *Arithmetic* (of which the MS. is in the Vatican) Πλανυδης Ἀριθμητικὴ κατ' Ἰνδοὺς—according to the INDIANS. When, however, the Arabians adopted them, is not absolutely certain. The coin of the Cardinal is, nevertheless, of the utmost value, as retaining the earliest evidence of their use.—Observations follow on the use of these signs by the Romans, Greeks, and Egyptians.

From this subject Dr. Adler reverts to the Arabic alphabet, and presents some general observations upon it, which have much more than their novelty to recommend them. The various changes which this alphabet has undergone, he divides into three periods, with respect, indeed, not to the changes of the letters as to form, and the time of them, but as to their number and order.

The remotest origin of these characters is enveloped in darkness; but Dr. Adler is induced to suppose that they were seventeen only in number, without any marks of distinction, but pronounced with a variety of accents as circumstances required; and of the same number will the present alphabet be seen to consist, if the diacritical signs be removed:

ا ب ح د ر س ص ط ع ف ك ل م و ه ي ن

Yet what was the original form of these letters, must remain for ever unknown.

In later times, inconvenience having been experienced from this simplicity, additions were made to favour pronunciation, and the first augmentation of this kind, was that which preceded the Cufic, called by the Arabians *Mejad*.

Hence

Hence began the second period, probably comprehending the first age of the Cufic, of which it is doubtful whether any genuine monuments remain. The Arabians at that time began to dispose of their letters, which corresponded in number, in the same order with the Hebrew; yet so as not to add new forms to the characters of the alphabet, but only new signs to some of the letters. Thus arose a series of letters conformable to the Hebrew, and which on that account was styled *Abgad Heves*, a word expressive of the six first letters of the alphabet arranged in the Hebrew order.—

The third period extends from the Cufic to our own time. The Arabians having applied themselves, before the birth of Mohamed, to the improvement of their language, introduced a variety of superfluous rules and subtle distinctions of grammar, and added new signs to their alphabet, for the purpose of accenting every modification of the voice, and determining the articulation by a written distinction. Hence arose an alphabet of XXVIII letters, disposed according to similitude of figure, and as they occur in present use. The signs added *ث* *ts*, pronounced like *ts*, *خ* *cha*, somewhat stronger than the Arabic *ha*; *ذ* *dsal*, like *ds*; *ض* *dad*, like *d* hard; *ظ* *dsu*, almost in the same manner as *dsal*; and *غ* *gain*, which before *a*, *o*, *u*, answers to *g*. These niceties, however, of pronunciation, are only observed by the more learned grammarians, and that chiefly in reciting the poets. In familiar conversation some (as *ث* and *ذ*) are never distinguished, others (as *ظ*) are seldom or but obscurely (as *خ*) accented, *dad* and *gain* excepted, which seem to be generally received.

To the foregoing remarks, Dr. Adler has annexed a philological and critical observation on the Cufic coins, which is of too much importance to be entirely omitted.

It is well known that the Arabian grammarians prescribe it as an inviolable law, to write an *aleph* quiescent in the participle of verbs (for instance *قاتل*), in the third conjugation (*قاتل*), at the end of the third person plural of the preterite (*قتلوا*), and apocopated future (*يقتلوا*); likewise in the plural of feminines, (as *قاتلات*), and in *سلام*, *مايه*, *دينار واحد*, with some others. These rules have been adopted in all our present grammars. It is, however, evident from

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ABET taken from **COINS**, compared with
ABET as found in **MANUSCRIPTS**.

Ornamented Letters of the Common Carmatic	From Coins Finals	Initials	M S.
ا	ا	ا	ا
ب	ب	ب	ب
ج	ج	ج	ج
د	د	د	د
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
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ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
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و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن
هـ	هـ	هـ	هـ
و	و	و	و
ز	ز	ز	ز
ح	ح	ح	ح
ط	ط	ط	ط
ي	ي	ي	ي
ك	ك	ك	ك
ل	ل	ل	ل
م	م	م	م
ن	ن	ن	ن

from the Cufic coins, that the quiescent letters were added or left out at pleasure. The traces of this custom are observable in an Arabic-Samaritan MS. of the Barberini library, containing the text and versions of the Pentateuch, for the use of the Samaritans. More frequent instances of such omissions occur in Cufic MSS. and from some of these coins the time may be found when the custom of adding the quiescent letters began to prevail. Till 1030 of the vulgar æra, the quiescent *aleph* was omitted. The first instance of its being expressed, is in 1203. It is known from the history of Chalican, that the Arabic grammar was reduced to form by Abulassuad al-Dauli, in the beginning of the eighth century, and at that time the orthography of the Arabians was free from these subtleties. How far this observation may contribute to a more perfect insight into the genius of the Arabic language, which has a much nearer affinity to the Hebrew than is commonly supposed; how far it may aid the grammar of the Hebrew language in reference to such arbitrary changes of orthography; of what use it may be to Biblical criticism, and what an abundant crop of various readings thus originating from the insertions of transcribers may be removed, every competent judge may decide.

From these examples and others, Dr. Adler appeals to the public, whether he hath too highly appreciated the worth of the coins he hath here undertaken to publish.

The copious account we have thus given of the introductory part of this work, precludes us from expatiating in the manner we could wish on other topics interspersed; but having here submitted to our readers what appeared to us most generally interesting, we must be brief in our notice of the rest.

The coins, gems, and seals, with the monument of the Druses, occupy more than twelve quarto plates of the first part, and above seven plates of coins, &c. are subjoined to the second.

For the dissertation on the origin and history of the Druses, and the other incidental disquisitions, we must refer our readers to the work itself. — As the former part, however, was printed in Italy, and the latter in Germany, the difficulty of procuring them has induced us to copy the fac-simile collection of alphabets, which will be found of considerable use. See a copper-plate engraving annexed.

Bildnisse, &c.—Portraits of illustrious Germans. (Continued from Vol. IX. p. 552.)

THE next portrait is that of Bodmer, one of the most copious writers of his æra. He was born at Zurich in 1698, and seemed, from his infancy, born for the sciences, and particularly the belles lettres, to which his sequestered life probably led him. A wretched translation of the *Metamorphoses* of Ovid, early filled his mind with poetical images. Bodmer, with little information respecting science, and little opportunities of forming his taste, except from reading the ancient classics, like the younger students of that period, began to make Greek and Latin verses, at twelve years, without knowing the graces of his own language. He studied philosophy in Bayle and Montaigne. Grave and concentrated, as it were, in himself, he was old, even in his youth, and less sociable, as well as less gay, than at the age of eighty.

Few poets escape the shafts of love. Bodmer loved in the gallant, romantic manner of his age. If his young companions spoke licentiously of the flame, he blushed like a virgin, and, with the most intemperate, drank water only. His love of study kept him at a distance from business, and the professorship of history and politics, was the only public office that he thought suitable to his character and pursuits. It must be however remarked, that the peculiarity, probably the eccentricity of his customs and doctrines, rendered him a teacher, by no means popular. He seems to have taught no consistent system. His pupils were allowed to think for themselves: he taught them to examine the human mind, and this science he applied to historical investigations. He brought back the ancients from their tombs, to examine their manners, their laws, their genius, and their language. His historical works were few, for, instead of moral and political reflections, he was required to be a mere annalist, while in his opinion, the historian should be a man of the world, a statesman, a politician, and a philosopher; impartial and cold as a judge, ardent and eager as an advocate. He wrote the history of his own country, in the form of a play, as Haller and Rousseau have treated of politics and philosophy in the form of romances. Indeed his play may be styled political dialogues; calculated for reading, rather than representation; estimable for the genius and the judgment, rather than for the manners and the imagination. There were, in these, some pathetic scenes and dramas on different subjects, but they were the fruits of his latter labours: his early works were didactic or critical.

In his time, barbarism yet kept the world in chains of darkness and ignorance; but the reign of Gottsched was near its termination; and Cramer, Gostner, Giseck, Klopstock, Gellert, Sclegel, Rabener, &c. with whom Bodmer was secretly connected, succeeded. Our author was fifty years old, before he became a poet; and the circumstance which roused his genius, was the death of his son. Rhyme, and the burthen of Alexandrines, were insupportable; and it was only when Klopstock had introduced the hexameter, that his principal works were composed. The examples of Milton and Klopstock seem to have led him to sacred poetry, assisted indeed by some other German attempts. His chosen hero was Noah; and his machinery, like that of Milton and Klopstock, good and bad angels. The time, when the patriarch was supposed to be confined to the ark, is employed in conference with an angel, who explains to him the revolutions of future ages. Bodmer's critical talents prevailed over his self-love. He owned, that he had not sufficiently proved his hero, and allowed that the Abbaddonah of Klopstock was of more value than all the ideas of the Noachide.

The other poems of Bodmer have been collected in a large volume, under the title of *Calliope*, or the *Apollinaria*. The titles of some of these are, the *Deluge*, *Dinah*, the *Return of Jacob*, *Jacob and Rachael*, and *Joseph*. *Zilla* is wholly original: the subject is the fall of a man to another planet: there the woman only errs; the man continues faithful to the injunctions, and God gives him another *Eve*. In the *Columbina*, the Spaniards are represented as gentle and humane, while the Americans are supposed to receive them with the most innocent hospitality. The rape of *Helen*, the rape of *Europa*, *Parcival*, *Inkle*, *Monimia*, the *Hermite*, &c. are only translations; but they are not servile copies, for Bodmer has added much of his own. He also translated Milton, and joined to his poetry a critical eulogy.

When Bodmer read the first Canto of the *Messiah*, he was unacquainted with the author, but he thought him almost an angel, communicating a celestial vision. When he discovered Klopstock, he brought him to Zurich, and to his own house. The old man, who loved a tranquil and a retired life, trembled at seeing his young friend surrounded, and happy, with the lively and the gay. He thought the poet of the *Messiah* a celestial being, and was jealous at seeing the young angel familiar with the sons of men: every pleasure seemed a transgression against his noble and poetic calling; and the patriarch, whose manners were truly patriarchal, felt great pain when he saw his young pupil yield to terrestrial pleasures.

amusement: he composed verses and epigrams, in different languages, and even made an epic poem of 4000 verses. Of this attempt, however, we have no remains. Haller was afterwards as indifferent to the amusements of his youth, as he was then enthusiastic in their pursuit. When a fire happened once in his neighbourhood, he left his whole property to save himself, with his poetical treasure. This attention greatly affected his character. He would not come out of his chamber, for some months, and was considered as a poor creature, capable of no useful attempt. Having visited Holland, England, and France, he returned to Switzerland; and had made so great a progress in mathematics, under Bernouilli, that, on the day of his marriage, he was engaged in a fluxional calculation. He travelled through Switzerland with Gesner, canon of Zurich, and increased his passion for botany. It is to his botanical excursions that we owe his poem on the Alps, published in 1729; a poem, says his biographer, 'as sublime and durable as the mountains it celebrates.' He has mixed occasionally, in the picture, the magnificent scenery of nature, and has painted the most sublime philosophy in the most brilliant colours. He can give importance to the smallest objects, for he thus describes the Gentian; and it must not be concealed, though we do not mention it disrespectfully, that we here trace the prototype of the 'Loves of the Plants.'

'The noble Gentian raises his lofty head above a crowd of vulgar, creeping plants; a whole tribe of flowers ranges under his standard: even his brother, covered with his blue mantle, is prostrate in honour and adoration. The dazzling gold of his flowers creeps in radiant streams, embraces his stalk, and crowns his robe of sober grey. The polished whiteness of his leaves, radiated with a deep green, shines with the splendor of a liquid diamond. With the strictest justice, it combines virtue with beauty, and this charming form contains qualities yet more delightful.'

How noble is the following character! 'Soon after, an aged sire began: his grey hairs added a new energy to his words. Our eyes have known him: the enormous weight of a whole century has bent his body, but added vigour to his soul—a living example of the heroes of our ancestors, who carried thunder in their hands, and God in their hearts. He talks of war; numbers the standards taken from the enemy; draws the outline of the camp; and recollects the name of each brigade. The young men, full of admiration, hearken with attention, while, in their gestures, may be read a noble impatience to emulate and excel him.'

In the same year, he published his *Epistle on Reason, Superstition, and Incredulity*. Haller observes, in his preface, 'that this piece was a kind of trial of skill, to shew, that the German language was as well adapted to the composition of a philosophical poem, as the English. In this work, he has inserted a greater number of historical anecdotes than any other. Piqued with his bold invectives against superstition and fanaticism, some zealots have charged him with incredulity.—Haller accused of infidelity! he who had superintended an edition of the Bible!—Haller, who, in his religious works, has deserved the reproach of a too timid orthodoxy!

In 1730, Haller dedicated to professor Stakelin, a second work, on the *Fallacy of human Virtues*. In 1734, an excellent poem appeared, on the *Origin of Evil*. Haller preferred it to his other works. How beautifully the scene opens! The most abstract truth shines with its most brilliant lustre, under the creative eye of the poet: the night of chaos disappears, and becomes the brightest day!

In 1731, he wrote the *New Cato*, a satire against the corruption of manners. What fertility of invention in his portraits! what truth in his description of customs! We shall quote only the character of Appius.

'Who will unite science with truth? who will follow the footsteps of those great men, whose loss is most severely felt, in the cause of virtue?

'It will not be Appius, who, in his pompous deportment, in his discourse and his looks, seems intent only to display his greatness and his power. His gate is not open to every one; he deigns not to look on the world in general. Right must yield to his authority; his orders must be laws; master of his fellow citizens, he is not master of himself. But, take away this borrowed lustre, and the hero disappears: he is no longer different from us. Internally, he is but a common mind, supported by pride; a superb palace, whose apartments are empty.

'Will it be Sicinus? this dabbler in politics, who believes that he deals out wisdom, and alone possesses common sense; who thinks nothing reasonable that he has not suggested, and would disapprove of his own sentiments, in the mouth of another. Sometimes he complains that punishments are too severe; sometimes that the course of vice is unrestrained. He compares our state, one day to that of Zug; the next, to Venice. Who can be sure of his approbation in matters of government, who finds always rewards misapplied, and refusals unjust?'—We shall add only the beginning of the satire, on the *Man of the Age*.

‘Tell me, O——, why our hearts are become so cold, and so insensible? The name of virtue is forgotten: it is an idle tale among the fashionable. Morality and Quixotism are on a level, and those are laughed at, who refuse themselves any pleasure, or love any one but themselves.’

Such was Haller the poet, who, as an anatomist, a physician, a physiologist, and a botanist, possessed more extensive erudition, and has written more works of labour and genius, than one man seems capable of completing.

Frederick Hagedorn was born at Hamburgh in 1708. His father was minister from the king of Denmark to the circles of Lower Saxony, and was a man well informed, capable of giving an excellent education to his son. He was also rich enough to keep an open table for men of letters, and his own taste led him to prefer poets. Young Hagedorn, therefore, breathed the air of poetry, and soon discovered an admiration of the beauties of nature, and a fondness for a country life, so seductive to a poetical mind. His fondness for rural scenes had once nearly cost him his life; but the ruin of his father, from an inundation, and too imprudent zeal for a faithless friend, were subjects of greater importance in his early years. He died, when our poet was only fourteen, and his affectionate mother tried to repair the loss, by a careful education, and repeated examples of virtue.

Frederick was placed in a college of Hamburgh, in a state very different from that he had experienced with his father, and was sometimes as poor as a poet need be. To the delicacy of feeling he inherited from his parents, he added a firmness, derived from misfortune. However gloomy the future appeared, he never lost his gaiety. Poetry was still his mistress, and he read the ancient, as well as the modern poets, with eagerness and assiduity. Without the help of a master, or the salutary assistance of criticism, he drew from his own stock the power of dissipating the fogs of dulness in the north, as Haller had done in the south of Germany.

Besides his early poetry, Hagedorn published, in 1728, some other pieces much valued.—‘An Ode on Wine,’ another entitled, ‘the Young Man,’ ‘the Apotheosis, or Russia Triumphant, &c.’ The last was collected in the Miscellany, consisting of his earliest works. In the preface to this collection, his style seems not sufficiently formed. His modesty however, requires the warmest commendation. ‘The most careful inquiry has,’ he observes, ‘taught me, how much labour is requisite to render a work perfect. It must be remembered, that we are to appear before the tribunal of posterity, an inexorable judge, whose opinions are more uncertain than those of our contemporaries. I perceive that it is
neces-

necessary to unite softness with depth ; animation, with arrangements and reflection ; language, select and expressive, with new thoughts ; in fact, nature with art. I have consequently grown more dissatisfied with my works, and have frequently resumed the file. In the dearth of my invention, my muse has often envied the ready prattling of many German pelletiers, who produce, without pain, their unripe fruits, which cost more ink than time or reflection. Those of my friends, who have excited me to publish my works, I regarded as seducers, and, two years since, I wanted courage to comply with the request of a philosopher, who joined in the same request.'

Hagedorn next proceeds to scatter his praises a little injudiciously, so as to show that he had no taste for true poetic beauty. Yet his satire, entitled 'The Poet,' displays a correct taste, but a mind not yet free from prejudice. He there puts Pietsch by the side of Virgil. Indeed, in his first attempts, we generally perceive the author to be very young : though his versification be free, his language often very pure, the thoughts are frequently cold, and the expression too concise. In subjects which require little taste and philosophy, he has succeeded better than in works of sentiment and imagination. In 1729, he composed, without printing them, some excellent songs.

About this period, he came to London, with the Danish ambassador, baron Stoeletthal, but he was not seduced by an English muse. He here composed some of his most beautiful odes, and his best songs. In 1732, he lost his other most valuable parent. Frederic, at his return from England, not finding his brother, a most able cultivator of the fine arts, in Hamburgh, followed him to Italy. They were together at Genoa, where they embraced for the last time. The conclusion of a Moral Poem on 'Friendship,' is a true monument of their fraternal affection.

In 1733, Hagedorn was appointed secretary of the English factory at Hamburgh, which united him with our countrymen, whom he always esteemed. He expresses with a philosophic content, and a masculine energy, his happiness in his poem of the 'Wishes.' In 1734, he married an Englishwoman of the name of Butler, whose chief fortune was an amiable and a good heart. Frederick esteemed her virtues, but regretted that he could not make her happy. His poetical epicurism, and his love for liberty, were almost incompatible with the marriage yoke ; and yet he still admitted more lively deities.

In 1738, he published the first volume of his Fables. This work is original. He was no longer a servile copyist, trifling, M m 2
prolix,

prolix, and monotonous. His narrative was indeed sometimes extensive, but never tedious. His manner is declamatory, rather than dramatic or epic; and oratorical, rather than picturesque. He is often sententious, his moral is pure, and his irony truly Socratic. He is not, in general, an original; and the authors quoted are seldom the true sources, but objects of comparison.

In 1740, he composed the beautiful Satire of the Philosopher; in 1741, the sublime picture of the 'Sage;' in 1742, the Universal Prayer, from the Paraphrase of Pope; and, in 1743, his celebrated poem on 'Happiness.' This last piece is equally favourable to his opinions and his poetical talents. His modest muse does not succeed in sublime descriptions, or the didirambic flights: it has more of the elegance that pleases, than the splendor that dazzles; more Socratic wisdom, than oriental sublimity. His Moral Poems are like the Sermones of Horace. His 'Considerations on some of the Attributes of God,' contains the sublimest passages of Scripture: 'The Prattler,' is a dialogue, full of familiar descriptions of human life: 'The Letter to a Friend,' is an instructive commentary on the 'Nil Admirari' of Horace. Various other pieces followed; but, in 1750, the sage Moral Poet first excited the gaiety of his nation, by mixing sports and graces with the solemn poetry of the Germans. His odes and songs are highly pleasing. Nature, sprightliness, simplicity, enthusiasm, and harmony, unite to render them seductive: for spirit and elegance, he may be said to resemble our own Prior. The preface contains a sound and judicious criticism on his predecessors. He is often indeed too mild; but he was too great himself to seek to humiliate others.

The second edition of his 'Moral Poems' appeared in 1752, with a considerable supplement, and many new epigrams. In 1754, was published, an enlarged edition of his songs, with a translation of two discourses, on the songs of the Greeks, by Ebert. In this year, he died of a dropsy; and, in his greatest torments, he consoled himself with the muses. 'Once, says he, it was friendship that drew tears from my eyes: it is now my own pains, which makes me shed those of affliction. Wisdom will not disapprove of them, for we may be allowed to be friends to ourselves.'

In another place, he observes, 'nothing, my dear Sophron, is made in vain; adversity renders us wiser, and exercises us in the moment of affliction. Our soul cannot yield without a contest, and though we should not gain the victory, misfortune is always of use, since it teaches us the most difficult of lessons—it teaches us to die.'

Observations sur la Nature et sur le Traitement de la Phtisie Pulmonaire, par Antoine Portal, Professeur de Médecine au Collège de France, d'Anatomie et de Chirurgie, au Jardin National des Plantes, des Académies des Sciences de Paris, de Bologne, de Turin, de Padoue, de Harlem, de Montpellier, et d'Edimbourg. 5 liv. Paris.

Observations on the Nature and Treatment of the Pulmonary Consumption, by Anthony Portal, Professor of Medicine, at the College of France, and of Anatomy and Surgery, at the National Botanic Garden, Member of the Academy of Sciences of Paris, of Bologne, of Turin, of Padua, of Harlem, of Montpellier, and of Edinburgh. 5s. Paris.

IF medicine has made considerable progress in this age, it is chiefly indebted for its advancement to particular treatises; and among the most effectual means of promoting the science, is that of attending closely to the nature and theory of some one disease.

M. Portal, well known by his History of Anatomy and by other works, has given, in the work before us, a new proof of his indefatigable zeal and correct investigation. Amongst the authors who have written on the pulmonary consumption, none has appeared who has been sufficiently attentive to the various forms which are assumed by this fatal disease. Hoffman, Van Sweiten, and Lieutaud, have spoken of the pulmonary consumption; but their theories have little corresponded with the symptoms; and they have only presented dark ideas and general principles. Let us attend to our author in the introduction to his work. It is to Morton, and to the modern nosologists, to Sauvages, that we owe the most important observations on the different species of this disorder; but even this judicious writer has scarcely been sufficiently attentive to the pathology, and has not made a sufficient use of the lights which dissection might have afforded. Chemistry, moreover, had not as yet opened the eyes of physicians on the trifling remedies with which they fatigued their patients; and from this circumstance Morton himself had but vague ideas, and those commonly erroneous, on the action of those numerous remedies which he has prescribed. The formulas with which his work abounds, offer frequently only a monstrous collection of drugs, whose effect ought mutually to destroy each other, or to produce very different results from these which were intended. This present work is divided into two parts; the first contains fourteen sections, and treats of the various kinds of pulmonary consumption. The first of these has for its object the scrophulous and hereditary consumption.

sumption. On the opening of subjects who have fallen under the hereditary or scrophulous consumption, the author has almost universally found tubercles of different sizes in the lungs. These tubercles were in general more or less advanced towards inflammation and suppuration. They form tumours, the ichorous, and the purulent. Sometimes the small tumours participate of the nature of scirrhus, and their existence is manifested only by a dry cough. They commonly terminate in ulcers, which corrode and destroy the lungs. In the hereditary and scrophulous consumption, considerable induration is also frequently found in the lungs. The air vessels, as well as the blood vessels, are so much narrowed that it is not easy to discover the cavity. The exterior conformation almost always bears the sad prognostic of this fatal disease—a delicate and slender shape; the dimensions of the breast narrow, and the shoulders raised and almost compressed together, are commonly the external signs of an hereditary consumption. These defects of conformation have often very quick and fatal termination, even before the body has arrived at maturity; whilst the second kind of consumption attacks indifferently all ages. The characteristic symptoms of the original consumption are, a dry cough, accompanied with a slow fever, and more or less oppression at the breast; a purulent expectoration, and an enlargement of the lymphatic glands. The author afterwards enters on a digression very interesting, upon this question, Is the pulmonary consumption contagious? After having noticed the opinions of several physicians who have been afraid to open the body of a consumptive person, he confesses having hesitated a long time to make a similar experiment; but his indefatigable zeal for the progress of the healing art, his ardour for the advancement of the sciences which have an immediate connection with the animal economy, besides the conviction of the utility of the undertaking, induced him to surmount his natural repugnance; and he has never experienced any symptom of this disorder. He has therefore destroyed the opinion that the contact even of persons cloaths was sufficient to communicate this complaint, and attributes, with reason, this contagion to a vicious organic disposition already pre-existing in the system. The method of cure adopted by M. de Portal, has always been conformed to the indication, and his means have been exhausted in the vegetable kingdom. He has advised the juice of aperient plants, soft and refreshing drink, and proscribed milk and all inflammatory food.

The object of the second section of this work is the plethoric consumption. We may easily discover in this disease, that the vessels of the lungs are obstructed by an inflammatory diathesis

diathesis which determines them to ulceration and suppuration. This disorder is very common. The excess of blood, which ought to be carried off by the menstruation in female patients; difficulty of breathing, swellings of the lower parts, are the most usual symptoms of this consumption. Men are not exempt from this superabundance of blood; but nature, always provident, assists them frequently by piles. Excess in regimen or exercise will occasion this consumption; and as its proximate cause is the enlargement of the blood vessels, its fatal consequences may be prevented by bleeding in the beginning of the disorder. The author forbids hot remedies, nourishing food, and ferruginous waters. He orders very light food, refreshing vegetables, and acrid drinks, if the cough does not oppose it.

Under the third section we find the consumption, which succeeds exanthematous fevers and other cutaneous eruptions, comprehending those in consequence of bad agues, or irruptions of the skin, as the small-pox, the measles, the erysipelas, the miliary, scarlet, and other exanthematous fevers. At the opening of the body in these kinds of consumption, the lungs are found swelled, and as it were injected with a black blood, they adhere to the pleura: there are neither tubercles nor pock-marks, but often redness, lividness, and even a gangrenous inflammation. In this case our author advises to have recourse on the first symptoms, to bleeding; and as a means of prevention, blistering, or the cautery; gentle sudorifics, water, beef soup, and milk, constitute his principal remedies.

The catarrhal consumption is the subject of the fourth section. After having explained the different alterations of the bronchial and lymphatic glands found in the subjects he examined, such as ulceration, more or less, scirrhus, abscesses on the organs of respiration, &c. M. Portal proceeds to state some general facts. Children and phlegmatic persons are often affected with catarrhs or colds; the pituitous membrane then strains out a quantity of pituitous matter. This excretion intercepts itself, and from it results the enlargement of the glands, and thence the bronchial consumption. The author advises in this case ipecacuanha in the beginning. He prescribes also mineral and sulphureous waters, and asses milk.

In the fifth section, the author treats of the consumption which succeeds inflammatory disorders of the breast. This consumption is very common, especially when the peripneumony has not been skilfully treated. The remedies ought to be directed according to the nature of the pulmonary congestion, indicated by the constitution of the body. If it is plethoric, it is necessary to destroy the inflammatory dis-

positions by letting blood, by attenuant drinks, relaxing and light refreshments. If it is in a state of languor, or a relaxation of the solids, it is necessary to employ stimulants and blisters, in order to extract the morbid humour which corrupts the lymph.

The sixth section treats of the consumption which succeeds the asthma. After giving some advice, not according to Sauvages, upon the characteristics of the asthmatic consumption, our author founds his theory upon the facts stated in his Memoir to the Academy of Sciences, upon the bronchial glands, in the year 1781. He denies in some measure the irritability and the contractility of the lungs, which is admitted by Morton, and states many anatomical facts and experiments upon living animals.

In this complaint he thinks a phlogistic regimen is to be avoided, and recommends farinaceous fruits and milk, also attenuant drinks and fluids rendered gently stimulant, according to circumstances. Consumptions he also thinks may be sometimes avoided by diluting or dissolving the stagnant humour in the lungs. The state of the pulse ought not to be lost sight of through the whole of the complaint.

The seventh section treats of the arthritic or rheumatic consumption. Experience has convinced M. Portal of the extreme mobility of the arthritic and rheumatic humour, retained, as he supposes, in the mass of blood. It is always, he imagines, a burden to nature, when the excremental matters have not been evacuated. It ceases not to disturb the harmony of the natural functions, and it torments them by its abundance or by its morbid qualities. Our author is of opinion that this disease may be considered under the character of a true inflammation, of which the issue is often fatal, and the progress so rapid, that all the assistance that art can bring is often insufficient to retard it. We are far from having a positive knowledge of the nature of this humour. It is, he observes, by considering the different excretions, by observing the phenomena it produces, the alterations it undergoes, that we can acquire exact ideas upon the treatment which is proper for it. Our author has always had regard to the weakness or irritation of the lungs in adapting his prescriptions. The juice of succory plants, rendered stimulant by kermes; the oxymel of squills, in case of an œdematous swelling; the extract of aconite; the mineral waters of Barges, of Bonnes, of Cauterets; white meat, when the enlargement of the breast no longer exists; are all recommended by our author, according to the nature of the case.

The eighth section considers the different nature of the excretions found in the organs of respiration. The pneumonig

monic stone, in persons who appear little disposed to a consumption, is, perhaps, concomitant of this disorder, though it may not have been preceded by spitting of blood. The introduction of a foreign matter, dust for example, mixing with a glutinous humour, forms concretions, obstructs the air-pipes, and disturbs the respiration.

The ninth section treats of the scorbutic consumption. After having detailed some observations which appear to him of particular note, relative to the successful treatment of this disease, the author proceeds to some very important remarks upon this kind of consumption. The scorbutic affection announces itself in different parts of the body, by the swelling of the gums, of the tongue, of the upper part of the palate. These symptoms are often succeeded or accompanied by swellings at the extremities, and the face, by extreme lassitude, and at length by leanness and atrophy; the cough is less ardent than in other cases, and not continual; the matter expectorated is marked with bloody streaks; the pulse is weak and a little inflamed. The disorder is tedious, and does not propagate in families. In the breasts of persons who die scorbutic, an overflowing of water is often found; the breast is swelled, flabby, and impregnated with a bloody and serous humour. The muscular system has in these cases a weak texture, the heart is softened, the substance of the brain is filled with serous matter, the bones often of the roof of the mouth, and of the inferior jaw-bone, are affected with rickets, and the teeth are black, rough, and apparently increased in bulk.

Change of air is good against the scurvy; the bitter extracts of plants, of elicampane, of fumitory, of cresses, of trefoil, hydromel, oxymel, and acids in general, are indicated.

The tenth section comprehends the venereal consumption. The lungs are very susceptible of alteration from the action of the venereal virus, because of the great number of lymphatic vessels in that organ. The venereal contagion not only originates, but often accelerates the pulmonary consumption. The suppression of gonorrhœa, by styptic injections in the urethra, has often given rise to this disorder. The expectoration is then viscous, and often purulent; and if this matter proceeds from the lungs, the complaint is then dangerous. The author relates, that having been consulted respecting a child, the presumptive heir of a kingdom, which was infected with the venereal poison by his nurse, he advised, in concert with other celebrated physicians, to administer to him mercury, having previously approved its effects upon the nurse. The antivenereal treatment, administered in too strong doses, occasions a ptialisme, followed with cough, difficulty of
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breathing, and, in short, all the symptoms of a true consumption. M. Portal has opened several bodies affected with the venereal virus. The lungs adhered to the pleura, and were full of concretions, of a viscous humour, thick and whitish. The vessels of this viscus were loaded with blood, the bronchia, the windpipe, and the glands of the larynx, were inflated with a reddish matter.

The pulmonary consumption which succeeds fevers, constitutes the subject of the eleventh section. Continual fevers, as well as intermittent and malignant, degenerate sometimes into a consumption; a deposit or congestion in the lungs produces this dreadful affliction, of which M. Portal describes the symptoms, and relates some important observations. The lungs are commonly hard and enlarged; their surface is unequal and embossed, and their internal substance full of concretions, and in such a state of suppuration that the viscus falls away in actual rottenness. The obstruction of the breast terminates itself by suppuration, if art does not operate towards its resolution. Jesuits bark ought not to be given in this case; but relaxants and aperients.

The twelfth section concerns the nervous, the hypochondriacal, and hysterical consumption. The extreme sensibility of the nervous system, our author says, produces a tension in many viscera. The animal functions are deranged, and local ruptures are the common consequences of this disorder in the animal oeconomy. The hysteria is also often the prelude to a consumption; the lungs in this case are contracted and confined, and there is a congestion in the vessels of the chest, whence an inflammatory disposition and suppuration of the thorax. The melancholy attendant on this complaint often produces a short respiration, painful, interrupted, and a stagnant humour in the lungs. Circulation becomes more difficult and less active, from the spasms of the diaphragm. The texture of the viscera is then enlarged, indurated, and becomes compact, and the morbid affection spreads itself upon the lungs. Refreshing fluids, aperients, bitters, seconded by a careful regimen and exercise, are the most efficacious means the author has employed.

The thirteenth section has for its object the consumption in consequence of parturition. Pregnancy has often retarded the progress of a consumption; but commonly, after lying-in, the symptoms return with violence and produce death in a short time.

The fourteenth section contains some observations upon those consumptions which succeed contusions and wounds of the breast. This section terminates the first part of the work, and in it the author has made a judicious applica-

tion of the principles which he has developed in the preceding.

The second part is divided into five sections. The first treats of the symptoms of consumptions in general, and of those appearances which serve to determine the species. He has noted three degrees in the pulmonary consumption. It is essential to know the symptoms well, in order to establish a diagnosis which cannot be equivocal. The first state is indicated by spitting of blood, dry cough, frequent yawning, glutinous spitting, the body becoming emaciated, slow fever, heat, and dryness of the skin. The face is commonly pale, except in the time of paroxysms, when we perceive upon each cheek a distinct spot of clear vermilion. In this stage, the urine is clear and abundant. The sleep is interrupted, the voice is rough, sometimes almost extinct, and there is a heat in the breath. In the second stage these symptoms augment. The expectorations are more viscous, copious, and bloody. The cough is more obstinate. The difficulty of breathing greater. The urine less abundant and of a deeper colour. The patient is subject to frequent nausea and afterwards vomiting. In the third stage of the disorder, the fever is stronger, the leanness and delicacy augment; perspiration becomes painful; the nocturnal sweats are viscous and foetid: these are succeeded by diarrhoea: the urine is scarce and very red. The feet, the hands, the face, &c. are affected with œdematous swellings. The hair falls, and the nails assume a hooked form, and a bluish colour. The expectorated matter resembles polypuses; it is tough and membranous: death often comes suddenly upon the patient in this state.

The author indicates afterwards the variety of modes in which the consumption may fatally terminate. It may exist without ulceration of the lungs; the abscess, without expectoration of pus may occasion death; and there have been patients who only spit at this fatal moment. The physician ought to establish his diagnostic, his prognostic, and his treatment, from observing the general symptoms, the complex of which furnishes indications more certain of the complaint than the existence of any one alone: so variable and uncertain is this disease.

The author also indicates the difference and the effects of hemorrhages in consumptions: sometimes, says he, the openings of the smaller vessels occasion a frightful hemorrhage; at other times the greater vessels have been destroyed as well as a great part of the lungs, without almost any hemorrhage; which sufficiently proves that the prognosis of these sort of ailments cannot be the same in all cases.

Our author afterwards speaks of the consumption which is
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connected with disorders of the liver; and as this is very frequent, he bestows particular attention on it. The swelling of the right lobe, gives occasion to an extension of the right wing of the diaphragm and the compression of the lungs. An effusion in the right cavity of the thorax produces equally this effect. The liver protrudes considerably above the false ribs in these consumptions; when the right lobe is every day enlarged, says the author, we are apt to suspect from the feel, obstructions in the hypochondria of those who have an enlargement in the liver, which induces physicians to neglect the real disorder, while they attempt to treat another which does not exist. The works of Baittew, Bonnet, Morgagni, and Lieutaud, have sufficiently exposed these errors.

In the second section, the usual duration of the pulmonary consumption is discussed. There is considerable difference in the progress of consumptions according to its species; to the age, to the constitution, to the sex of the patients, and of course according to the different accidents which may happen. The scorbutic, scrophulous, catarrhus, rheumatic, and gouty consumptions, are in general the longest in duration. The exanthematous are more rapid. That which comes after suppressions of blood, are the soonest mortal. The rapidity of this disorder is much greater when the subjects are young.

In the third section, our author communicates the researches that he has made upon the blood of consumptive patients. The mass of blood diminishes very soon in all these cases. The author says that he has found a very small quantity in the bodies of those who have died consumptive. He has neglected nothing to throw light on this object. He has also made some experiments, by mixing the blood with the pus, in a vase, and he has been able in a little time to dissolve it, and to annihilate all the red globules. Bile produces the same effect. Lime-water diminishes the density. The tartar of potash produces the same phenomena, but with less efficacy.

The fourth section is the result of repeated dissections, and we are able to pronounce of this part, that it is anatomy usefully applied to medicine. This, however, does not admit of analysis.

In the fifth section, M. P. makes some observations upon the treatment of the pulmonary consumption in the last stage. Divers causes may produce this complaint, consequently it is necessary to vary the treatment, and to combine the following circumstances, the age, the sex, and the constitution. When the organic rupture is such that it leads to the last degree of consumption, there is no other than the palliative method left to follow. The use of attenuant drinks, barley-water, chicken and beef broth, light emulsions and juleps are recommended,

mended, with waters distilled from lettuces, purslain, and other similar plants mixed with syrup of orgeat, of gooseberries, &c. by extinguishing the heat and lessening the systaltick force in the vessels, the suppuration he conceives is diminished. Heating and stimulant remedies he considers as fatal at this epoch of the disorder: though with some inconsistency he excepts the preparations of opium, which when there is not an habitual disposition to sweat, he has found to succeed very commonly.

In speaking of fumigations, the author has not been seduced by the eulogium that some physicians have passed upon them. Travelling, on the contrary, and the respiration of the pure air upon the mountains and in the woods, he considers as very salutary. With all kinds of consumptions, however, the same air cannot agree. The sea air succeeds with hereditary and scrophulous consumptions. It is injurious to the scorbutic consumption, which commonly finds relief in the southern climates.

Stimulant remedies, which are found so useful in the beginning of the illness, would be very injurious in the last period. Sudorifics in particular ought no more to be employed. The author opposes strenuously a phlogistic regimen in this state. The lightest nourishment, ripe fruits, and light acid drinks, are the only modes of affording relief in this fatal state.

Such is the best analysis which our limits permit us to present of this interesting publication, which on the whole is well deserving the attention of the young practitioner. The work is certainly highly useful, considered as a history of the disease; and the anatomical researches evince equally the attention and ability of our author—But when we have said this, we have said all we can in commendation. From what has been exhibited in this sketch, the reader will perceive that our author is a theorist, and his theory, we will venture to say, is the worst that ever degraded and perverted medicine; the *humoral pathology*, we repeat, has done more injury to mankind, and afforded more scope to quackery, than all the other dreams of physicians and nosologists. It is long and justly exploded in the British schools, and we are surprised to find the physiologists of the continent still labouring in the trammels of this absurd system. The simple vegetable remedies which our author prescribes are trifling, and must be ineffectual; and though he recommends stimulants in some of the early stages of the disease, they are evidently such as can produce no salutary effect, but must rather increase that debility, which it is the great object of the physician to combat and to overcome.

We have our doubts whether even his treatment in the latter stages, is at all judicious.—From our own experience we
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can say, that the palliative system recommended by M. Portal, can only contribute to the momentary ease of the patient, or perhaps to protract existence for a few days or weeks at the farthest.—But surely if there is a time when experiments are warranted, it is in this hopeless state; if there is a time when the physician is warranted in departing from that cautious practice which in all cases, where there is any promise or expectation, he ought steadily to pursue, it is this. In a word, it is a melancholy truth, that almost the whole of the usual practice is found to be inefficacious in this deplorable disease; there is none therefore which calls more urgently for the attention and investigation of ingenious and scientific men, and to these the work of M. Portal, though far from perfect, will doubtless afford considerable assistance.

Dissertation sur les Variétés Nouvelles qui caractérisent la Physiognomie des Hommes des divers Climats, Ouvrage de Pierre Camper.—(Continued from Vol. VII. New Arrangement, p. 487.)

A Dissertation on the Natural Varieties, which characterise the Physiognomy of Men in different Climates, &c.

WE return with pleasure to our very ingenious author, after an interval longer than we intended should have intervened. To the first part of our article, we must refer the reader, for the general remarks, the design of the author, and the advantages that may attend his profound and judicious researches. We shall now proceed without any farther introduction.

The first chapter of the second part contains ‘Observations on the Features of Infants viewed in Profile.’ The objects of comparison are, the head of an infant just born, one of a year old, another of an adult, and another of a very old woman who had lost her teeth. From the time of the birth, the forehead projects, and the back part of the head enlarges, so it rests on a more horizontal basis. The upper jaw is wider and more forward. The chin enlarges and projects. The ancients usually, in their sculpture, made the chins of their infants too long. The little distance between the jaw and the bone of the nose, always makes the faces of infants flat. The heads of new born infants are always longer than they are high: the children of the Low Countries have their heads longer than others, as Vesalius remarks; but, in the antiques, the head is more shortened, as the facial line falls farther forward. J. de Wit, however, though greatly celebrated for
having

having painted infants very gracefully, does not attend to this peculiarity: he has only shortned the back part of the head, in raising its upper part. If the facial line is thrown a little forward, the center of motion changes, and the heads, a little more inclined, seem more graceful. Albert Durer makes the facial line form an angle of 95° ; Quesnoy and De Wit bring it forward so as to form the angle of 100° ; and, in this position, the height must necessarily be greater. The mastoid apophysis also changes its situation in different periods; but this is a circumstance of less importance.

In the adult, the nose is more prominent; and our author chiefly notices the projection of the nasal bones, which forms the aquiline nose; a construction that gives an agreeable form to the face, though neither the Negro nor the Asiatics can boast of it. For this reason, it is never seen in the antiques, nor could the Grecian artist give it to his figure, as the nose is always perpendicular. As the anterior part of the nose of Europeans is wider than in other people, it seems longer than it really is, particularly in those who are thin. The nostrils are usually visible, because the base of the nose is in an horizontal direction.

In old age, the teeth and the sockets both decay; and the palate, instead of an arch, forms a plain surface: the lower jaw is not equally high, and the capacity of the mouth, which usually contains the tongue, is greatly diminished. The nose, losing its support, becomes more aquiline; and the enlargement of the frontal sinus adds to the sinking of the eye. The distance from the chin to the nose becomes one-sixth shorter, so that they appear to touch each other; a circumstance, that even Rubens and De Wit have not preserved. Bloemaert followed nature, but had no idea of the physical changes: the French painter, J. B. Greuze, seems to have been equally careless; while Laireffe, P. Testa, and Raphael, have attended to these circumstances with the exactest care. The raising of the lower jaw draws down the angle of the mouth, and makes the flat muscles of the neck more conspicuous. The direction of the folds or wrinkles are always at right angles to the muscular fibres: they are consequently horizontal in front; diverging in radii round the mouth and eyes; horizontal in the neck, and almost parallel to the contour of the lower jaw. The original changes, are, however, in the bones, and these form the real character of old age.

The chapter 'on the form of infants' faces, seen in front,' is short, but curious. The eyes of infants are large and distant, but not so distant as to admit of another eye between them. In well-formed heads, the horizontal space beyond each eye is not more, on each side, than half the diameter of the eye;

eye; but, in rickety children it is greater; a proof of Buffon's observation, that not only the nature of the climate, but local diseases often change the features of men. The head of an infant then, in width, ought to be four times the diameter of each eye; in other words, capable of containing four eyes. Yet De Wit and Albert Durer make it of the width of five eyes, and this rule every painter has followed. A. Van Dyk, for instance, has given five times the width of the eye to the head of a Christ he painted, as an infant. All the heads of *Quefnoy* are in the same proportion.

The first chapter of the third part is on the beautiful, particularly on that which results from the features of the face. The general observations we shall not transcribe: we did not take up M. Camper's work for that purpose. His first object is to show, why a man, whose stature is eight times the length of his head, is more beautiful than another but six times as high. 'A Laplander, for instance, is more ugly than a Persian, or a Georgian: is it owing then to this circumstance? By no means; for a child, whose stature is but five times the length of his head, may still be beautiful.' This however is fallacious reasoning: those who are fond of children, see in them grace and beauty: those who are not, find them disproportioned, weak, and unpleasing. It is more to the purpose, when he observes, that the beautiful consists rather in a suitable proportion. In the head of Apollo, of Venus, and of Laocoon, the eyes are placed exactly in the middle of the head, and the distance from the nose to the ear, not exceeding half the length of the head; proportions the ancients always observed, and in these instances pleasing. We know they are so, before we discover, that, in these same proportions, they have corrected the apparent deformities occasioned by vision. This our author has shown at some length; and it is sufficient to give an idea of his reasoning to remark, that, when we look on a level at a face, the lower extremities are fore-shortened:—when we look at a statue on a pedestal, the face is the same: consequently, some statues are eight heads and a half high. Vitruvius found the proportions of the human figure so perfect, that he takes it for the model of buildings, in which all authors have followed him. De Wit, in his copies, which are not indeed faithful, and, in his original drawings, has given the length equal to eight times the head; but, in his figure of the woman, prefixed to his work on designing, nine times that height. The proportions of Rubens are less, and this gives his figures a heavy appearance. In general, the Italian masters make their figures too low; the French much higher; and our ladies seem to agree with the latter, by adding to their heights in the ornaments of their heads, and the dimensions of their heels.

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The real reason of the eight heads being more pleasing is that the height is about double the bulk. The most pleasing column also, the Corinthian, is eight times the height of its capital: the Ionic we like, because it combines the idea of strength; and the Farnese Hercules is, for the same reason, pleasing, though its bulk is more than half its height.

The Laplander, the Tartar, the Hottentot, and the Brazilian, have their heads too large in proportion to their heights: they are Doric columns. The Europeans are Corinthian, and the antiques seem a mean between both. Beauty, as the ancients by their practice seemed to think, depends on rather a lengthened face; for, when looked at sidewise, as it is foreshortened at the top, it should not be square, since, if it *really* was, it would not *appear* so. The ancient heads are also less behind, and seldom wider than four times the diameter of the eye. In us, the distance of the eyes does not exceed the diameter of an eye: in a negro, they approach nearer, and, in a Kalmuck, still nearer.

The form of the nose is suitable to the distance of the lateral prominences of the maxillary bones: in a negro, the distance is too great. With us, the nose is usually larger than the distance of the eyes: the ancients make the distance and the size of the nose the same.

The mouth should at least cover the incisores, and consequently is larger in proportion, as these are more distant. The mouth, in the antiques, appears smaller, because the chin is more pointed: it is but very little larger than the extent of the nose. The projection of the nose renders the upper lip smaller: in a negro, and a Kalmuck, it is the contrary. The ancients have given twice the length of the nose, for that of the neck. It is certain, that the Apollo has but one and a half of that length; but, as the nose is larger than usual, had the common rule been followed, the neck would have been the same. De Wit makes the measure of the neck, in infants, one third of the measure of the nose: Quesnoy makes them nearly equal. Another error of De Wit is, his having neglected the double chin, which children constantly have.

The third chapter of this part is entitled 'how the proportions of the head should be established.' Our author's advice is to select the projecting points, where the bone is only covered, and thus to make the bony cranium the foundation of designing. But for the particular management, which can scarcely be abridged, we must refer to the work.

"If any one should now ask, what constitutes a truly beautiful face? I reply, such a disposition of the features, that the facial line shall make an angle of 100° with the horizon. The ancient Greeks gave also the preference to this angle, though

their reasons, it is not easy to determine. Certainly such a head has never been discovered. I do not believe it was ever found among the ancient Greeks, among the Ægyptians from whom they are descended, the Persians, or the modern Greeks; for, when such faces are spoken of, no medal has ever been mentioned, no example has been produced."

"The beautiful antique then does not exist; but is something purely imaginary. It is what Winkelman calls the beautiful ideal, of which the Grecian artists, in their medals of the emperors, took care to preserve some portion, while they kept as close, as they were able, to the features; and this character will always distinguish a Greek from a Roman medal."

"As there is a maximum, or a ne plus ultra, on one side, there is also a maximum, or a ne plus ultra, on the opposite side. When the facial angle sinks to 70° , we have the features of a negro; if lower, those of an ape; if the angle is lost, it is the face of a dog."

"The maximum of the facial line among Europeans, is 10° before or behind the perpendicular line: on either side, is deformity. It is, however, probable, that a negro has his kind of beauty, his maximum and minimum; but these I cannot ascertain, as I have not a sufficient number of heads of this race, nor opportunity to compare them with others. If, however, the facial line fell back to 65° ; the resemblance would be too near the ape: were it to fall farther back, the ape would come too near the dog."

The ears, in general, are about the size of the nose, that is about one-fourth of the head. They are generally near the middle, and the lobe usually descends a little lower than the line of the nose. De Wit makes the ears too narrow: they vary from a third to a half. The ancients generally conceal the ears: they cannot be made pleasing, and they are seldom drawn correctly; for it is a difficult task, and one generally neglected.

The fourth part is on the principles, by means of which a head may be properly drawn. He here speaks of the oval, the triangle for profiles, and his own method, already hinted at, by means of the skeleton. All these, however, require plates to render them intelligible.

To the translation, which we have preferred, is added, as we formerly observed, a dissertation on the most convenient forms of shoes, of which we shall subjoin a short account. It originated from an observation of Possidonius, who observed, that shoes were probably invented and brought to perfection by philosophers. Our author is of a different opinion, and apologizes for his attempt, by observing, that we attend minutely to the shoes of animals, and neglect our own. 'We
lament,

lament, with reason, the misfortunes of a Chinese female, whose feet, by a barbarous confinement, are dislocated; and we submit, even with satisfaction, to a punishment scarcely less cruel. This has continued for many ages, since Celsus and Paulus of Egina speak of diseases of the feet, from the pressure of shoes and sandals, improperly made.' .

M. Camper remarks, that good shoes are very uncommon; and that shoes should be adopted to the pavement of the city, where the wearer lives. The evil is deeply rooted, for the measures, taken by the shoemaker, are usually defective, since the foot, in walking, lengthens, and again shortens from rest. Experience has also proved, that the heel should be brought farther forward, so as to support the center of gravity. This, however, is a deviation from nature, who has placed the center of gravity on an arch.

Men, it is observed, do not all walk in the same manner; and women, from the difference of their forms, do not walk like men. Children walk in a still different way; and old men, from the body falling forward, are obliged to bend their knees, to preserve the center of gravity on the instep. In the latter stages of pregnancy, women, for a similar reason, throw the upper part of their bodies backward, and generally walk on their heels. The heel of a shoe should be always under the center of gravity. When placed too far under the instep, the center falls behind it; too forward, it throws the weight on the toes. No bad custom prevails in Holland, viz. to make a different shoe for the right, from that destined for the left foot.

The best position for the buckle is on the instep, exactly where the triangular ligament connects the tendons of the extensors of the toes, to the bones of the foot. When they are too large, their figure does not answer to that of the instep, which is not circular, and may produce inconveniencies, if there is not a right and a left buckle; and their curvature is not particularly adapted to that of the instep. Fashion is not always convenient; but we may add, that the present shoe-latchet answers every purpose here mentioned, and is not attended with any of the disadvantages noticed by M. Camper.

Mémoires du Comte de Grammont, par Le C. Antoine Hamilton. Edition ornée de LXXII Portraits, gravés d'après les Tableaux Originaux. A Londres, chez Edwards, 4to. 1794.

Memoirs of the Count de Grammont; by Count Anthony Hamilton: ornamented with Portraits, &c.

TO this edition is prefixed the advertisement subjoined.
“Le public a si favorablement accueilli ces Mémoires, que nous avons cru devoir en donner une nouvelle édition,

avec tous les agrémens dont l'ouvrage fût susceptible. Ce livre unique n'a pas besoin d'éloges ; il est, pour ainsi dire, devenu classique dans tous les pays de l'Europe.

Outre les aventures du Comte de Grammont, très piquantes par elles mêmes, ces memoires contiennent l'Histoire Amoureuse de la Cour d'Angleterre, sous le regne de Charles II. Ils sont d'ailleurs écrits d'une maniere si vive, si ingénieuse, qu' ils ne laisseroient pas de plaire infiniment, quand même la matiere en seroit moins interessante.

Les portraits dont on a enrichi cette edition ont été gravés d'après les originaux conservés dans les familles de leurs descendans qui les ont communiqués avec beaucoup d'anecdotes particulières. De plus, on a puisé dans tous les ouvrages historiques contemporains pour donner des notes aussi essentielles à l'histoire du temps, que nécessaires pour jouir pleinement de l'esprit de l'Auteur."

There cannot perhaps be another instance produced in which the talents of a writer are more in unison with his subject, than are those of the celebrated Count Hamilton with the scenes of intrigue he paints. Infomuch, that he might pertinently address the curious in the language of Shakespeare :

Dost thou love pictures ?—We will fetch thee straight
Adonis, painted by a running brook,

And Cytherea all in sedges hid,

Which seem to move and wanton with her breath,

Even as the waving sedges play with wind.

—We'll show thee Io, as she was a maid,

And how she was beguiled and surpriz'd,

AS LIVELY PAINTED AS THE DEED WAS DONE.

Whatever the moral tendency of such pictures may be, they are not without their political use ; since they exhibit the abandoned profligacy of courts and courtiers, and too strikingly confirm the retort, from an handsome emigrant to the heir of a throne : " It is such princes as you, that make DEMOCRATS." Well will it be if the mirror here held up, and the justice of the lady's remark, should open the eyes of those who are most deeply concerned.

The portraits of the most distinguished personages in the court of Charles now first introduced, make a very interesting as well as elegant addition to the memoirs themselves, and the collection of anecdotes contained in the notes leave nothing to be desired that can gratify the curious.

It remains only to notice that the work is finely printed upon the best of paper, and the portraits are executed with fidelity and taste.

It will be proper to observe that a translation of these Memoirs and the notes is printed in the same size and manner, accompanied with the same engravings.

Saggio sulla Storia Naturale della Provincia del Gran Chaco, &c.

An Essay on the Natural History of the Province of Great Chaco, with an Explanation of the Method of Living, and the Customs and Manners of the Inhabitants, Journals of three different Journeys to the internal Parts of this barbarous Country, by the Abbé Joseph Jolis. Faenza, 8vo.

WITHIN a few years, we have received two accounts of this almost unknown country, the one by M. Dobrizhoffer, entitled the History of the Abissones, a warlike nation of horsemen, in Paraguay, which we remember formerly noticing very shortly; and the present attempt, of which we have here only the first volume. We must indeed regret, that neither of these authors are sufficiently acquainted with natural history, to give us satisfaction; a deficiency which Mr. Dobrizhoffer modestly apologizes for, but which the abbé Jolis considers as of little importance. It is enough, he says, if we know, that plants of particular qualities are found in a given place: and the botanical descriptions of the cincona have not increased its febrifuge virtues, and an enthusiast only would neglect objects of importance, to waste his life, like Plumier, in verbal disquisitions. He owns, with little regret, that many vegetables and animals have escaped his memory. His chief objects were to refute the assertions of some celebrated authors, who have accused the climate of a malignant effect on men, as well as animals; and to defend the natives and the European inhabitants from the calumnies published against them, which he thinks he can effectually do, in consequence of his having spent nine years among them. The whole work will be completed in four volumes. In the present, He treats, 1st, of the name and the geography of Chaco; 2dly, its vegetables; 3dly, its quadrupeds; 4thly, its birds; 5thly, its reptiles, fish and insects; 6thly, its nations and inhabitants; 7thly, its colonists.

The name Chaco is derived from the Peruvian, and signifies a variety of animals, and seems to have been applied to this province, on account of its plentiful stock of game. In size, it exceeds Italy, and is placed partly in the torrid and partly in the temperate zone; from eighteen to thirty-one degrees of north latitude, and from 314 to 320 degrees east of Paris. The province chiefly consists of an immense plain, is in some places covered with the thickest woods, sometimes only with scattered palms. On the west, its pastures are fertile, green, and well watered; on the east and south, the grounds are dry, and feel neither the influence of rivers nor rain. On the banks of the rivers, reeds and horse-tail grow in great abundance.

dance. The whole province contains strictly only one mountain, which extends from west to east, is very high, and covered with immense trees, chiefly cedars. From this mountain, the rivers are wholly derived. The other mountains are branches of the Corderillas, one of which is said to contain a large quantity of alum. Another mountain is called, by the Spaniards, Cerro Colorado, from its containing some singular trees, which afford a red paper, of which some account is promised in the second volume.

In a note, the abbé refutes the account of M. Dobrizhoffer, who attributes the saltiness of a rivulet to a plant (probably the *salsola fativa*) which, when wetted, contributes a saltiness to the waters that pass over it. The real cause of this change is, he thinks, vast strata of a saline substance, whose peculiar nature he does not ascertain, but which gives a white appearance to the country at a great distance, and, from its quality, the district is styled Saladillo. He calls it common salt or nitre; but it seems to be fossil alkali. In the mountain Chiquioca, on the east, there is sulphur and talc; in the district just mentioned, the salt; and, in other places, gypsum. Some black, white, and red earths are found in this country, which give their respective colours to cloths and skins, by covering the substance, to be dyed, for a little time with each. Of the rivers in this country, he treats at length. The Rio Ondo is of a red colour, but not so intensely red, as it has been described. Another, from its colour, is called the black river. The waters of the Ledesma are said to occasion strumous swellings in those who drink of them; even in animals. Another, called Dorado, (our readers will recollect the El Dorado of Voltaire) is so styled from the numerous fish of the same name, which it contains, and is of a petrifying quality. A small rivulet is mentioned in the south, which is said to preserve its water untainted, though it runs through a country of saline strata!

There are two lakes, whose effluvia are malignant, described by our author from the relation of others: two other inland lakes, one of which is on the top of a mountain, resembling in appearance the crater of a volcano, are said to contain crocodiles: these are idle stories unworthy the notice of a man of education, as we must suppose our missionary to be. The colour of the green river, whose waters, Lozana says, are sweet, seems probably to arise from copper; and the abbé properly suggests the necessity of caution in their use. The water of another river, which ran through a salt lake, and became useless, was rendered wholesome, by one of the missionaries, who changed its course. Another inconvenience was however found from it, for it produced strumous swellings.

The tumours, we are told, the natives cure with salt mixed with tobacco leaves, which are masticated, and perhaps swallowed. The Tucumani, it is said, cure these swellings with the '*lignum strumarum*' or salt roots taken from the sea, *because salt kills toads, snails, and other animals containing glutinous matters.* The lake of pearls, so called from its being supposed to produce pearls, has now lost its credit, for they are found to be small eggs. A warm sulphur water, whose vapours are supposed to be inflammable, and many other mineral waters are mentioned; but no satisfactory information is given of either. The waters of this country are chiefly salt, selenitic, and petrifying.

The country, though in the torrid zone, is not intensely hot, nor indeed so warm as many provinces of Africa; for, in the east and north, it has periodical rains, which sometimes last three or four months; numerous rivers pass through the province; the lakes and marshes are numerous; and the neighbouring Corderillas are often covered with snow; the woods are thick; the grass luxuriant, and a cool northern wind blows regularly at stated hours, through the day. The winter is often warmer in the southern district, than the summer in the northern, on account of its not possessing these advantages; but the heat is not unpleasant. Snow occasionally occurs in the mountains. A hoar frost is sometimes seen in the night, but scarcely any ice: dew is copious and common. Thunder is most frequent in the winter; hail is very common; earthquakes seldom and slight. The earth is fruitful, producing of wheat from eighty to an hundred, and there are often two harvests, without a second sowing. Zea, maize, produces from five to six hundred, and ripens at farthest in forty days: of this, there are sometimes three or four harvests in a year.

This general account of the country fills ninety-three pages, and is followed by a second book on plants. Of these, we shall notice a very few only. Indeed his work is, in this part, often only a catalogue of the names in the language of the inhabitants, and contains only forty-three pages.

Pepper is cultivated, he tells us, to excite thirst, which the natives quench with copious draughts of beer, of which they are very fond. Among the alimentary plants, there is a species of nettle, with a simple, tall, large, hollow stalk, bearing white pellicid grains in bunches. The milk of figs is innocent, and used to curdle milk. A countrymen of our own, Thomas Falconer, a missionary to this country, whose botanical knowledge Dobrizhoffer warmly praises, informed the abbé, that the herb paico was the same with the oriental tea, and it is said to be of use in urinary and calculous complaints.

The use of rhubarb is less common, but their rhubarb is the *rumex alpinus*. A more common purgative, with them, is two or three kernels of the *ficus infernalis* (*Jatropha Curcas*) toasted, and macerated in wine. At the end of this part, which, in our author's hands, is short and uninteresting, indeed much more so than the narrative of Dobrizhoffer, we are informed, that the medical, and otherwise useful, plants of this country exceed 4000.

The part which relates to quadrupeds, is much more extensive, but, in this also, we shall select only a few of the more important observations. Cats, swine, dogs, rats, and mice are certainly indigenous animals, as they have names in the language of the country. The dogs are wild and extraordinarily fierce. Of the mice, the larger species inhabits the trunks of old trees; the smaller are variegated in their colour, with short tails, and esteemed a delicious dainty. Horses have not degenerated; and, like the asses and mules, are fleetier than those of Spain, from whom they are derived. The flocks are numerous and flourishing; but the natives will not eat their mutton, lest their children should be born covered with wool. The horns of the oxen are so large, that the natives carry water in them, to supply the wants of a long journey. The lions, that is the *pumæ* of the Peruvians, the American lions (*J. Onca Linnæi*) except in the hotter provinces, are less than the African, more apprehensive, more crafty, and less fierce. They are also less generous, and kill whole flocks, merely from the malicious cruelty of the cat-race. The want of a mane, the smaller tail, and the darker colour of the skin, seem, in the abbé's opinion, to justify the opinion of Pliny, that this is a mongrel race from the leopard and lioness. This opinion is however without foundation, and Buffon has fully shown, that it is an animal very different from the lion. The American tyger, in the language of the country, Jaqua or Yaguaretè, the true tyger, is described at length. In ferocity and magnitude, it exceeds the eastern tyger; and the other species are also added. Bears are uncommon, except on the western mountains, and the skin of the black bear has a finer fur than those of Russia. Wolves, foxes, moles, rabbits, and hares, are common. The smaller rabbit is peculiar to this country: it is of the size of a mouse; its colour a greyish brown, sometimes white, with black spots; and its flesh of a delicious flavour. If the *viverra putatorius* is found sleeping, he is caught by the tail, and raised up, to prevent his evacuating the foetid fluid, which forms its chief defence. Its flesh is then found to be excellent, and its liver is used by the natives as an efficacious remedy in pleurisy.

The flesh of the opossum is so foetid, that it cannot be eaten,
except

except in the utmost necessity; yet it is said this is corrected, among some American nations, by burning off the hair, before the animal is opened. To correct the foetor of some of these animals, the Americans employ the excrements of a wild cat, that inhabits the more mountainous districts, resembling, in odor, musk. They throw this substance on the coals, when a person has the small pox, or an epidemic fever, and when any one dies: this may be either a superstitious practice, or more probably designed to purify the air. The myrmecophaga is very fond of honey, milk, and mead, in its wild state, but loses the inclination for these substances, when fat and tame: one of the species, the *M. tetradactyla*, can fix itself to a tree so strongly, that three men, though they have secured him with a rope, cannot pull him away. There are seven species of the *Dasypos*, the Armadillo, which are described particularly. These animals do not confirm the opinion of Buffon, that, when they have not a coat of mail, they are covered with scales; nor is it true, that they sleep in the daytime, except it be one species. We add from Dobrizhoffer, that the Abissones, from the tails of these animals, make greaves for the legs, instead of boots. He observes too, that they have an articulation in their armour, on each side of the neck; that the coat of mail is conspicuous even in the young, previous to the birth; that the larger kinds live on the flesh of horses and of mules, which the lesser abstain from. Their flesh is said to excel that of a chicken, and their fat to be useful for medical purposes.

There are four species of swine, of which one has, on its back, a cyst, containing an excrementitious fluid so foetid, as to be smelt at the distance of an Italian mile, which must be taken away as soon as the animal is killed, if it be designed for food. The stags are larger than the European stags; the goats not very different. The camel is a very different species from the Llama, as is the kengna from the alpaca, in its habitation, covering, manners, and voice. The other quadrupeds deserve no particular notice.

The account of the birds is also extensive. The abbé first notices those, whose song and plumage are pleasing and beautiful: afterwards he examines them in their order. The meleagris, our author does not consider as a native, on account of his wanting a name in the language of the country, which the fowls possess: yet he remarks, that these are generally procured from a distance. The struthio rhea is adduced to weaken the assertion of Buffon, that all the American birds roost in high places. On the same authority, it is true that the male covers the eggs, and drives away the female; but why he breaks some of the eggs with his bill, is not known.

There

There are two species of eagle, and four of vultures: the difference between the eagle and vulture is supposed, by our author, to consist in habit, sight, and food. The flesh of the fourth species of vulture, the condor, is hard, black, and of a disagreeable taste; but it forms the food of the inhabitants. The Spaniards use its heart as a remedy against the disease, which they call the disease of the heart, probably fainting. But neither the condor nor the eagles eat exclusively their own prey, so that Buffon's characteristic mark taken from this circumstance fails. The owls, the falcons, the partridges, and the peacocks, do not greatly differ from the European birds of the same kind. The latter roost in trees, are roused by torches of guaiacum wood and taken: their flesh is said to be tender, spicy, tasty, and fat. The pheasants are kept tame in the house to eat up the ants, but, in the milder seasons, they go away, nor are they ever afterwards to be tamed. Of the lesser birds we find nothing to notice particularly. A small bird of the passerine tribe is generally found alone in the most craggy mountains, and, on that account, called *Guacho*, the orphan: it is principally sought for on account of its excrements, which, diluted in water, form an useful application in contusions. This seems to be nothing very peculiar: the excrements of pigeons and many other birds are alkalescent, and form a moderately stimulant and resolvent application. The distinction of the jays is not easy, because the natives have the art of changing the colour of the feathers: they instruct them also in the notes of other birds, and employ them as decoys. The account of the web-footed birds is short and superficial.

The sixth book contains the reptiles. The crocodile (alligator) is said to equal, in size and ferocity, the African crocodile; yet we recollect, that Dobrizhoffer remarks he never heard, during a residence of twenty-two years, of any one bitten or injured by this animal; and this led us to distrust a little the warm colouring of Mr. Bartram. Numerous tribes feed on the alligator, yet for this purpose, some glands, situated under the jaws, and the genitals of the male, must be cut out, as soon as the animal is dead, on account of the strong odour of musk. It seems not to be true, that the Iguana is injurious to the venereal passion: the little stones in its head, as well as in the head of the alligator, are used as lithontriptics and diuretics. The skin is employed in mechanical purposes. The salamander, when irritated, becomes of a very bright yellow, so that the black spots disappear. A viscid bluish fluid runs from the mouth, which is highly septic, and immediately kills cats and dogs: the water salamander is more innocent than the terrestrial animal. The frogs are numerous; their note

the same as the European, and they are used both as food and medicine. One species of a leaden colour, with black spots, is so poisonous, as to be soon mortal, unless warm sudorifics are taken, *and a frog of the same species bruised and laid on the navel*. Toads are also numerous: one species, called by the Spaniards, Esquerzo, has teeth, sharp and serrated: unlike other toads, it bites violently, and its froth, if it touches the body, is equally mortal with its bite, *unless the animal is killed and laid on the wound*. Some tribes use this animal in powder, as a poison, and it is given in the drink of the destined victim. Our author describes the boa constrictor and its chase. These animals, he tells us, put their mouths against the openings of the dens of wild beasts, and draw them out, and attract sheep, by the same means, suspending themselves from the tops of trees—But enough of these idle fancies.

The number of venomous serpents, he observes, is considerable; and they are in general distinguished by rattles in their tails; a silvery hue, resplendent through the grass and thick woods, or a fiery red colour, like coals burning in the dark. The abbé seems also to support the equivocal generation of serpents, but he adduces no argument of greater importance, than the *tænia cerebrialis* worms in the abdomen of a species of locust, perhaps the *filaria grylli*, which, on that account, the inhabitants are afraid of, and abstain from. These facts have however been often noticed, and satisfactorily explained. We omit some idle tales of the rattle-snake, and the means of curing its bite; but may mention from Dobrizhoffer, that a root, in every respect but in size resembling that of the white lily, called by the Spaniards *nardus*, cut in slices, macerated in spirit of wine, and applied to the wound, while at the same time some of the spirit is taken inwardly, is an infallible cure for the bite of every serpent, except the rattle-snake. The manner in which this receipt is given seems to support its utility; and we would suggest, for many different reasons, a trial of the white lily root.

Insects, it must be supposed, are very numerous. Bees, flies, beetles, &c. are found here. Locusts are less than in the old world, and considered as a dainty by the inhabitants. Their return is therefore sought for; they are hunted with ardor, and carefully preserved with pepper. The lepidoptera are very numerous, of a size and colour which claim attention and admiration. Ants are frequent, and their habitations are large and pyramidal; in this description, we seem to recognize the termites of Africa. At the extremity of the abdomen, the largest kinds have a cyst full of a white or yellow matter, resembling batter, much in request among the natives, and Europeans. The latter employ the pyramidal nests for
bakers'

bakers' ovens; and, when reduced to powder, the materials form a very durable cement. The aranea avecularia spins a very firm thread, highly useful. Other insects, and the superstitious fancies related of them, are too inconsiderable to detain us.

Of the fish, he says nothing very interesting. The eels are numerous, and much larger than our own. The inhabitants, however, refrain from eating them, as they suspect that they are connected with serpents.

The manners and the customs of this race, we have given some account of in our description of the productions of their country. The small-pox and the plague make frequent devastations. One singular disorder we shall mention. The colony, or the city of St. Philip, built in a moist situation, in the neighbourhood of Chaco, has been afflicted, ever since the year 1730, with a singular disease, denominated from St. Lazarus. In some part of the body, a small spot sometimes breaks out, which increases slowly for many years; some livid maculæ generally surround it, and, together, they spread over the whole body. The limbs then fail, and the patient dies dropical. The disorder is not contagious; but it extends farther every year. In this account, we recognize the pian of Amboyna, a species of elephantiasis.

On the whole, this is an interesting volume, and we could wish that some judicious natural historian, would combine our author's account with that of Dobrizhoffer. This we have, in some measure, done; but, if the whole of each was given in a connected form, it would, we think, be very interesting to the English reader.

Mémoires, ou Essai, sur la Musique. Par M. Gretry. 8vo. Paris. 1793.

Essay on Music, by M. Gretry.

THE author of this entertaining work has acquired so great celebrity in the musical line, that his observations deserve great attention, as uniting practical skill with theoretical knowledge. When the French were accustomed to hear nothing at plays, or concerts, but a lamentable psalmody, which was called music, there was reason for the laughter of other European nations; and the satire of the author of the *Drain du Sillage* was received with malicious satisfaction. His well known definition of 'Genius,' in the *Dictionnaire de la Musique*, thus concludes, 'Vulgar man, do not profane that sublime name. To what purpose would thou know it? Thou canst not feel it. Compose French music.'

Yet

Yet how many musicians still compose in that drawling style, in France, and even in Italy, after a conviction that imitative music is the only kind proper for the theatre, because it expresses all the passions, and represents all objects, and, of course, has no other bounds than those of nature. How much has the face of music changed in France and Italy within these twenty years! In the latter country, says a French critic, the composers offer nothing but combinations of melodious sounds; in the former they endeavour to apply harmony and melody to dramatic poems, as the painter applies the colours to a previous design: in Italy the passions are sung; and in France they are expressed.

To unveil this great truth, is to inspire the artist with a desire of knowing how this indispensable expression of the theatre may be acquired. M. Gretry is about to unfold it to us; and his observations and experience may be trusted, for he is one of those who first felt its necessity, and who have enforced a happy theory by a yet more happy practice.

‘At the theatre, says this celebrated man, the expression of the music must exactly correspond with the situation and words; because they have a determined sense, and the truth of the expression of the music strengthens the situation, and gives full intelligence to the words, amid the accompaniments. This rule I observe as much as possible in my theatrical compositions. I begin almost every piece by a declaimed chant, that having a more intimate connection with the drama, the commencement may be impressed on the attention of the audience. I, in like manner, declaim all that constitutes the characters of the persons; I abandon to air all that is only ornament, or poetical phraseology: melody would injure *technical* words; it embellishes all the rest. If there be occasion that a word be well understood, that the phrase may be clear, let it be supported by a clear note. If you establish a *forte* of one or two measures in your orchestra, let it be upon words already understood; for a necessary word, lost in the orchestra, may entirely destroy the sense of a passage. If the author of the drama, misled by the necessity of a rhyme, has given you some useless verses, or such as hurt the expression; if you suspect a verse of bad taste may disgust the pit; serve the poet, in covering the words with a *forte*. It is difficult, I confess, to apply these precepts by reflection alone; nature must teach us simplicity, richness, and truth, in the practice. But if, after reading an art of poetry, any one might commence poet, who would not be a Boileau? It is not sufficient for the theatre to make music *for* words; the music must incorporate with the words.

‘I often heard discourses on music; and as most commonly
I was

I was singular in my opinion, I resolved to be silent. Meanwhile I asked myself, if there was not a method of pleasing all? It is requisite, said I, that there be truth in the declamation, to which the French are very sensible. I had remarked that a dreadful loudness of tone did not affect the pleasure of the audience, while the least false inflection occasioned a general rumour. I sought therefore for truth in the declamation; after which I believed that the musician, who knew the best how to change it into air, would be the most skilful. Yes, it is not at the French theatre; it is in the mouth of great actors, that declamation, attended with theatrical illusions, causes in us ineffaceable impressions; which can never be supplied by the best written precepts, or the most complete analysis.

'It is there that the musician learns to interrogate the passions, to scrutinize the human heart, to account to himself for all the emotions of the soul. It is in that school that he learns to know, and to express, all their shades and limits. It is useless then, I must repeat it, to describe here the feelings with which the action has struck us; if sensibility do not preserve them in the bottom of our souls, if it do not there excite its storms, or produce its calm, all description is vain. The cold composer, and the man without passions, will ever be a servile echo, which only repeats sounds; and real sensibility will never be affected by them.

'Persuaded that each interlocutor has his force, his manner, I studied to preserve the character of each. Soon I perceived that music has resources, which declamation alone has not. A girl, for example, assures her mother that she is a stranger to love; but while she affects indifference by a simple and monotonous chant, the orchestra expresses the torment of her amorous heart. Does a fool wish to express his love, or his courage? If he be truly animated, he ought to have the accents of his passion; but the orchestra by its monotony will whisper the truth. In general, the sentiment ought to be in the air: the wit, the sense, the gestures, the behaviour, ought to be in the accompaniments.'

M. Gretry makes the application of these valuable remarks to his own works: of each of which he gives us the history; and he extends his love of the art he professes, and of sincerity, so far as carefully to point out the faults which he ought to have avoided: and, what is still more, he tells us the causes of their being committed. But, besides this advantage, the memoirs of this author possess also that of offering on the musical drama observations no where else to be found; so that this original and interesting work becomes peculiarly valuable to authors as well as to composers.

We shall terminate this extract (for any defect in rendering

ing the French musical terms of which, we must apologize, at being not completely in our province) with an anecdote, which shews how much the success of a piece depends on the representation. 'The drama called Sylvain had much success; the catastrophe produced a strong effect; and an accident which happened to Cailleau, the actor, contributed to that effect. In throwing himself at the knees of his father, he wished to embrace them; but the father awkwardly drew back, and caused Cailleau to lose his equilibrium, who, feeling himself falling, drew advantage from the incident, by throwing himself with his face on the ground. The attitude appeared natural, and the situation deeply affecting. The effect was complete: but it would not have been felt, and, perhaps, laughter would have been substituted for applause, had it not been for the actor's presence of mind.

'The same actor, who played the father of Sylvain at Paris, afterwards in the country represented Sylvain himself: to imitate Cailleau, he threw himself on the ground; but so awkwardly that he overturned his father, who drew Basil along with him in his fall. They nevertheless made a shift to get up; and the father of Sylvain, continuing his part, said,

'De quinze ans de chagrin voilà donc la vengeance!'

Recherches sur les Costumes, & sur les Théâtres de toutes les Nations, tant anciennes que modernes: Ouvrage utile aux Peintres, Statuaires, Architectes, Decorateurs, Comédiens, Costumiers, en un Mot aux Artistes de tous les Genres. 2 Vols. 4to. Paris.

Inquiry concerning the Costume, and the Theatres of all Nations, ancient and modern; a useful Work for Painters, Stationaries, &c.

THIS singular and splendid work merits considerable attention, not only from those connected with the theatre, but those who study the customs and the dress of other ages. The dress is, in some degree also, connected with the manners, occasionally with the laws, and almost always with the customs: so that the study is not only useful to the manager of the theatre, but it is a minuter, and almost a supplementary part of history. If the theatre can ever be the school of morality, through the medium of amusement, the mind must not be disgusted with absurdities of appearance, inconsistent with the period of the drama, as on our own theatre, where the dress of the persons, at the same time present on the stage,

stage, is of different æras. In Shakspeare's tragedies, the dress of the king, the general, or the hero, is generally antique, sometimes characteristic, while the subordinate actors strut in a modern uniform. We have seen Macbeth and Banquo in their tartans, while the good king Duncan 'bears his faculties so meekly,' as to be contented with an old English dress. The mad knight Falstaff keeps always his characteristic habiliments, while the prince of Wales, Poins, and Gadshill, are usually beings of as many different ages. But we need not multiply instances to render the present work of importance: we only meant to show, while our author's instances are confined to his own national theatre, that our stage can furnish improprieties still more glaring. The ornaments of these volumes consist in the printing and plates: they are both superb. The plates are washed etchings, fifty-five in number, of which forty-four are coloured.

'If, says our author, an attention to proper dresses is indispensable to a painter of history, it is no less so to the tragic author. To represent the heroes of antiquity with propriety, the dramatic poet must enter into their genius and character, and cloath them in dresses either civil or military, suitable to their situation, their country, or their particular fancies, if any such are recorded. The theatre is a picture, which can only deceive by the happy agreement of all its parts. Can the deception then exist, if, conveyed to Corinth or Rome, we see the Greeks and Romans dressed in robes of brocade, with a laced turban, or decorated with all the effeminacies of the drawing room? What, therefore, ought to have been a spectacle for a scholar, becomes only the pastime of the idle, or a magic lanthorn for 'children of a larger size.'

Such, however, has been the French stage, and such our own.—Cato's flowing wig, gilt robe, and lacquered chair, is handed down to posterity, inshrined in the language of Pope; and, at this moment, we look at the royal Dane, and young Hamlet, in English dresses, and sometimes in the order of the garter. After having established his principles, and shown the necessity of attending to the proper ornaments, our author points out the dresses which ought to be allotted to the characters of the five tragedies of Racine, viz. *Andromache*, *Esther*, *Britannicus*, *Berenice*, and *Iphigenia in Aulis*; and, in this discussion, he finds means to explain all the necessary parts of the theatrical dress, as well as enables us to combine those, of which we have no idea from historical monuments. He informs us that *Pyrrhus*, and many other heroes of Greece, whom we have generally seen in helmets, coats of mail, in all the 'pomp, pride, and circumstance of glorious war,' ought, unless described as in the field, to be dressed in the civil mode;

for, in times of peace, defensive armour was never worn in Greece, in public places, nor in the private apartments of the house or palace.

He observes too, that Orestes, even in the most regular theatres, is dressed improperly in the military habit; for he is represented as an ambassador, at this time, in history and even in the play. It would not, however, be easy, adds the author, to reconcile this dress with what Orestes says and does in the course of the drama. The dress of ambassadors was long and cumbrous: it was very unsuitable to his design of carrying off Hermione, or to what passes in the temple, when Pyrrhus is assassinated; yet Orestes must have worn his civil habit, for in the third scene of the fifth act, when telling Hermione what had passed previous to the death of the king of Epirus, he says—‘The sight of me seemed to increase his audacity, as if insulting the Greeks *in the person of their ambassador*, would have added splendour to his nuptials.’ If then he had changed his dress, and put on the military habit, Pyrrhus would not have seen, in him, the ambassador: on the contrary, he might have suspected the design, and the project would have been abortive.

If our limits were not too confined, we might add some similar observations. When the author can find no authentic standard of dress, as for instance in that of Esther, he steers his course with caution, and, resting on invariable principles, his decisions are at least probable, if not true.

In the tragedy of Britannicus, our author digresses to the oriental dress, from considering that which is suitable to Antiochus. But the greatest erudition is displayed in the remarks on Iphigenia; and, if he can establish with so much probability, the proper ornaments in the heroic ages, we may more securely trust him at a later period.

A very important part of this work is what relates to the proper form of the pallium and the chlamys, and many other ancient dresses, which the author has represented in the plates, in their proper forms and folds. He even points out the manner of arranging the garments on the body, and, to show that his ideas are not arbitrary, he has engraved numerous figures from ancient monuments. His figures also are accompanied with the buildings, or the furniture which ought to surround the stage. In this he has rendered the greatest service to the art, for the buildings around are usually imaginary ones, and the apartments are always empty. If a chair or a table is brought in, it is decidedly modern, and not always in the best state.

There are numerous digressions, some of which are useful only to the actor, as pointing out the proper look and deport-

ment, or explaining the designs of the different personages. Some other dissertations are less apposite, particularly that on the ancient papyrus, and the critical examination of the Book of Esther. Voltaire displayed his wit on that subject, and, perhaps, our author, following the delirium of the moment, might have thought to secure a good reception, by the help of the seasoning of infidelity. We shall not, however, dispute on religion or politics with a Frenchman, but turn to the work, once more to collect two or three anecdotes.

A young actress of the French theatre, whose talents were moderate, and figure disagreeable, played Andromache. She played very ill, and her form did not apologise for her other faults. One of the spectators, passionately fond of Racine, was highly disgusted at hearing his lines so cruelly mangled, and sought for some method to express his disapprobation. When she came to the following line, (we must preserve the French)

Seigneur ! que faites vous ? & que dira la Grèce ?

he could contain no longer, but immediately added, in the same dull tone,

Que vous êtes, madame, une laide—

We have some similar anecdotes of our own stage. Thomson's Sophonisba, it is well known, had nearly failed from a wag echoing—

Oh ! Jimmy Thomson ! Jimmy Thomson, oh !

Near the end of some play, is the following line :

To you, my sons, I here bequeath my crown.

to which was immediately replied :

Why then, ye gods ! there's half a crown apiece.

In the repetitions of Racine's Andromache, the author gave frequent advice to the actors—' But, as for you, said he, to the celebrated Baron, who played the part of Pyrrhus, I have nothing to say : your heart and your judgment will inform you better than I can.'—Baron, in Pyrrhus, excelled his usual acting. He varied his action and his expression, every time of representing. One day, in the scene, where Pyrrhus says to Andromache—' Go see your son,' and concludes with the following line :

Madame, en l'embrassant, songez à le sauver.

instead of a threatening tone, he assumed the most pathetic expression of interest and affection. He even seemed, by the affect-

affecting manner with which he spoke these words, 'while you embrace him,' to hold Astyanax in his arms, and present him to his mother. The person, who has preserved this anecdote, remarks that the spectators burst into tears, and that they were disgusted, for a time, with Andromache, for her refusal of Pyrrhus.

We shall add another anecdote, though not a singular one, of a different cast. 'A grave magistrate, who had never been at a play, was induced to go, by an assurance that he would be highly pleased with the Andromache of Racine. He was very attentive to the play, which concluded with the farce of the "Lawyers."—On his return, he met Racine, and said with a great deal of simplicity, "I am much pleased, sir, with your Andromache: it is a very entertaining play; but I am astonished at its ending so happily. I had, at first, some inclination to cry; but I could not contain myself at the scene of the little dogs, and I laughed in spite of myself."

We have brought forward this volume, not only for its own merit, but to bring it to the notice of the English managers. As we have now one of the first theatres in the world for dramatic representations, it would be a subject of regret, if the illusion of the scene was defective, from a want of due inquiry and reflection.

Reponse du Comte de Lally Tolendal, à M. L'abbé D——, Grand Vicaire, auteur de l'écrit intitulé: Lettre à M. le Comte De Lally: par un officier François. 8vo. 1794.

The Reply of the Count Lally Tolendal to the Abbé D——, Grand Vicar, and Author of a Publication, entitled, A Letter to the Count de Lally, by a French Officer, &c.

IT is no small aggravation of the misfortunes of the French emigrants, that, in addition to the proscriptions which their country has pronounced upon them, they experience from one another mutual contempt, hatred, and distrust, according to the subdivisions of party, and the different æras of their exile. As the labourers, who had worked but one hour in the vineyard, received an equal recompense with those who had borne the burden and heat of the day; so, in the eyes of the true aristocrates, those who, in the earliest dawn of the revolution, have in any manner or degree co-operated with the friends of liberty, are held guilty of all the violences which accompanied the later periods of the democratic administrations.

Mr. Tolendal, in this small pamphlet, endeavours to exculpate himself from the charge of having deserted the cause of the king, brought against him by Mr.—le grand vicaire, his

antagonist. He professes himself a firm friend to monarchy, to nobility, to an establishment with full toleration, and to two houses of parliament. He assimilates his cause to his adversary's, by reminding him, that the same party by which *he* had lost a brother, had likewise set a price upon his own head; and he concludes with saying, 'May the day be hastened, in which we shall at length find the necessity of uniting, and not of opposing one another, in the name of Louis the XVth; the day when the testament of Louis, that gospel of clemency and peace, of justice, and of liberty, written entire upon a sacred orisflamme, shall be a rallying point for good Frenchmen of all ranks, and good men of every party.'

The pamphlet is written, as a gentleman and a man of letters may be expected to write, but is too personal to interest the public.

Rapport sur les Cercles de Reflexion, & à deux Lunettes, de M. Borda : par Jean Perny.

Memoir on the Circles of Reflexion, &c.

WE have selected the present Memoir, from the Journal de Lycée, the only one, which our limits can admit in the present number. The importance of the instrument, the precision of its results, both in astronomical and geographical inquiries, and the facility with which it is employed, render its invention an epoch in astronomical history. Mayer first suggested the hint, which Mr. Borda improved and carried into practice. We must trace, however, the advantages of the circles from their source.

Astronomy furnishes many methods of ascertaining the longitude, that is the difference of time between the place of the observer, and that from which he came. The means of ascertaining this difference, is by eclipses of the sun, moon, the satellites of Jupiter, and the occultation of stars by the moon. Eclipses of the sun are preferable, on account of the distinct termination of the moon's disc. These methods succeed on shore; but at sea, the motion of the ship prevents an accurate examination; and the sea chairs of Mr. Irwin, and M. Fyot, have not answered the public expectation. The distance of the moon, from a given fixed star, in successive evenings, with the assistance of a well regulated watch, will give the difference of meridians; and we now consequently find, in the ephemerides of different nations, the distance of the moon from the principal stars, calculated for places of known longitude, at any given time. The height of the moon, and its distance

distance from the stars, have been consequently the methods preferred. Pingrè, in his voyage to India, used the former ; but the calculation is long and tedious : the second requires, at present, little more than a quarter of an hour, even in an unexperienced hand. The marine instruments are catoptric ones ; and, in M. de la Lande's *History of Navigation*, which we have mentioned in the present Number, the twentieth chapter is destined to the description of those hitherto employed.

Suppose a circle, to which a moveable ruler is adapted, fixed to the center, and equal to the diameter of the circle. On this is placed a telescope, and, at the extremity of the ruler, opposite the telescope, is placed a mirror, one half of which is coated, the other not ; so that, looking at a star through this telescope, it is seen through the part of the mirror not coated.

Suppose another ruler, equal to the radius of the circle, attached also to the center, and moving on it, carrying another mirror placed in the center, on which the other star is seen, whose distance you want to determine, from that seen through the telescope. In using it, the ruler, which has the second mirror, is placed at O : the other ruler is directed to the star on the right, till the image of the other star, at the left, is reflected on the mirror of the ruler that carries the telescope, and coincides, in the telescope, with the image of the star seen directly. The ruler of the telescope is then fixed, and the circle is turned on its plane, till the telescope is directed to the star on the left : the ruler, which is at O, is next moved to the right, till the two images are in contact : the arc described will consequently be double the angle of the distance of the two stars. This is nearly the description and use of the circle of reflection of M. Borda ; and, by repeating the operation from the last point, where the ruler is, the angle may be quadrupled, sextupled, &c. and any error, in the graduation of the instrument, of course avoided. This cannot be done by the octants and sextants, so that the whole circle is much more advantageous ; nor is it necessary, as in these last instruments, to verify the parallelism of the mirrors, when the operation is repeated. Mayer, we have said, first suggested the idea ; but the plan was only completed in 1775, and first published in 1787.

M. Borda has rendered his instrument equally useful on land, and to determine the principal elements of astronomy, as the obliquity of the ecliptic ; the height of the sun, from which that of the equator is known ; the declination of the principal stars ; the particular motions observed in some of these ; the differences of reflection, &c.

The structure of the second instrument is very simple. It is a circle of six radii: one of the sides of the limb, called the upper, is divided; the other not: on the upper divided limb, a telescope, with a vernier, slides; and, at each extremity of the telescope, is a microscope to read off the divisions. On the lower limb, another telescope slides, and the whole instrument is so constructed, as to be placed, at will, in an horizontal, oblique, or vertical position.

Suppose two points in the horizon, and we want to know the angle they form. We place the instrument horizontally, fixing the telescope of the divided limb at 0: we then move the circle, so that the object, at the right, shall be in the telescope: the circle is fixed, and the telescope of the undivided limb directed to the left object. The circle is next rendered moveable, and the operation reversed, directing the telescope of the undivided limb to the right. The angle on the limb will be double the angle of the object; and the same advantages, in repeating the operation, will be found as in the circles of reflection. In the French operations, relative to the respective situations of Greenwich and Paris, this instrument appeared very correct: the greatest error, in the sum of the three angles of each triangle, not exceeding 1'. 9.

To determine the height of the sun or stars by this instrument, they put a spirit level on the undivided limb, and place the circle vertically: the observations are consequently made with the telescope of the divided limb. It may also be employed to verify the division of quadrants, by comparing the observations with each instrument.

Nouveau Siècle de Louis XIV. ou Poësies—Anecdotes du Regne & de la Cour de ce Prince, avec des Notes Historiques &c. des Eclaircissements. 4 Vols. 8vo. Paris.

A New Age of Louis XIV. or Poetry, Anecdotes, &c. of the Court during that Reign; with historical Notes and Illustrations, &c.

NOTHING new must be expected in this collection. It is a compilation of all the memoirs, all the writings, and even all the fugitive pamphlets of the period. Nor must the reader look for the spirit and dignity, which the historic muse imparts to the events she transmits to posterity. Sometimes a fatal defeat, or a distressing catastrophe, if it supplies an epigrammatic point, becomes the subject of a song, and enlivens a satire or a ballad. The most celebrated generals do not escape the poignant remark, which raises a laugh at their expence. The weakest commanders, those whose only merit it has been

to have fixed the choice of a titled mistress; the most insignificant ministers; all the weak agents; the ambitious, who, from an eager desire to rule, precipitate every thing to ruin, do not excite indignation, but ridicule. They do not seem to merit reproof: it is enough to treat them with ironical sneers. In a word, when we hear these songsters string their couplets on national misfortunes, we are tempted to repeat a French bon-mot— 'It is impossible to lose a kingdom with more gaiety.'

We mean not to say, that this collection is only a trifling miscellany of ballads and jests. Some memorable circumstances, some interesting scenes, prosperity which flatters self-love, and misfortunes to excite despair, also occur. Such is the singular complexion of this prince's reign, a prince who has exhausted the quiver of the satirist, and the praises of the wildest panegyrist. We see always round his couch a woman and a priest, each a foreigner, who govern in his name. Their despotism was insupportable: the noblemen resisted, the parliament published arrêts, the Parisians, commanded by another priest, barricaded the streets. Twice a reward was published for the minister's head: twice he yielded to the storm, and retired from public view. He still, in effect, governed and returned triumphant; every party was at his feet; the parliament forgot its arrêts; and the princes, kept in prison by this stranger, forgot the insults, and married the nieces of their jailor. At length he died: a song followed, and every poet cast his arrow at the carcass. He left, however, 200 millions, equal to 500 at this period, the fruits of his rapine.

The lawyers, the ennobled rich men, gave Louis, Louvois for a minister: another party offered another, in the person of Colbert, who sullied his ministry by the inveteracy he entertained against Fouquet, and the shameful violence with which he pursued his ruin. Louvois reanimated in his master's breast the fatal passion for conquests. A less calm look, and an absent manner in the king, was the signal of war. The commencement was successful, and the desire of glory succeeded his principal passion, or rather united with his chief wish, that of being feared. Louvois only wanted to be thought necessary; to make Louis think, that he owed the conquests to his minister's talents; and thus sacrificed the treasures of the state, and a million of Frenchmen, to his love of power, and to the insatiable demands of ambition.—It is a dreadful picture! and a current, like this, should have been checked; but the building should have been repaired, not razed to the foundation. Honour, humanity, sound policy, and religion, should have presided over the reform.

Colbert took another road, which, from the account before us, seems not less fatal, notwithstanding the assertions of his

panegyrist. By animating arts and manufactures, by fostering taste, and expanding ideas of elegance and design, he inspired Louis with a fondness for pleasure and magnificence, particularly buildings. He buried 300 millions in the palace of Versailles: numerous lives were sacrificed in hollowing the canal, which was designed to carry the whole river Eure to ornament its environs. It was forbidden to speak of the diseases and death resulting from the exhalations: 'It is of little importance, says the minister, whether they die in moving the earth against an enemy's fortress, or in the plains of Beauce: it is still in the service of their king.' The labours were abandoned for the war of 1688, and have not been again undertaken: the remains only continue, the proofs of this excess of folly and inhumanity.

The death of these two ministers was the bounds of their master's prosperity. Satiety followed enjoyment, but his heart, though no longer eager, was not empty. A female devotee reigned in it, and gave it a new direction. Pleasure was attended by reformation: love assumed a serious, circumspect air; opinions were no longer free; and punishment was the argument, which was to prevail on the whole nation, to be of the opinion of their king.

Five hundred thousand people, escaping from the sword of persecution, carried arts, industry, and riches, to foreign countries. An unsuccessful war followed; the frontiers were no longer in a state of defence; Louis was scarcely secure at Versailles, while a destructive famine desolated the provinces, and death left him only one single twig, too weak to support the hope of posterity. A little change of fortune made his last moments more fortunate; but he died, detested by his subjects, whom he left overwhelmed with the weight of taxes, and plunged in the most profound misery. The body of a king, praised with so much eagerness during his life, scarcely escaped insult: such should be the lot of kings who live only for themselves!

This is nearly the outline of a history, given in a manner so abrupt and desultory, collected from songs, epigrams, and satires. Some of these we might select: but to an English reader, much of their spirit, their ease, would be lost, even if they were acquainted with the French language: to enjoy them, they should have French feelings and French minds. One or two anecdotes may be more acceptable.

Colbert, we have said, was one of the greatest enemies of Fouquet. Seguier was scarcely less so. The chancellor Seguier, the president of the commission, treated him with considerable harshness: the other ministers were scarcely more favourable. Some one, in the presence of marshal Turenne, blamed the

the violence of Colbert, and the moderation which Tellier affected. 'In truth, replied the marshal, I believe Colbert has the greatest wish that he should be hanged, and Tellier is most apprehensive that he will escape.'

When Achille de Harlai was first president, a certain marchioness, who had an important trial, suspected the president to be prejudiced against her, and always called him the old monkey.—She gained her cause, and went to thank the president, who had heard of the appellation. 'You owe me no thanks,' says Harlai. 'It is natural that the old monkeys should love the young ones.'—When the lawyers came to ask his protection—'My protection,' says he, 'the rogues shall not have, and the honest men will not want it.'

Lettres Américaines, dans lesquelles on examine l'Origine, l'Etat civil, politique, militaire, et religieux, les Arts, l'Industrie, les Sciences, les Mœurs, les Usages des anciens Habitants de l'Amérique, la grande Epoque de la Nature, l'Ancienne Communication des deux Hémisphères, et la dernière Revolution qui a fait disparoitre l'Atlantis : pour servir d'une continuation aux Memoires de D. Ulloa, par M. le Comte J. R. Carli.

American Letters, in which is examined the Origin, the civil, political, military, and religious State, the Arts, the Industry, the Sciences, Manners and Usages of the ancient Inhabitants of America, the great Epoch of Nature, the ancient Communication of the two Hemispheres, and the last Revolution which has occasioned the Atlantis to disappear : intended to serve as a Continuation to the Memoirs of D. Ulloa, by M. le Comte J. R. Carli.

THESE letters, the author of which, already known by many esteemed works, is one of the most learned men of modern Italy, have two principal objects; the first to resolve the historical and physical problem of the origin of the Americans, a long time agitated amongst the literati of Europe; the second, to prove against M. Paw, that the great states of America were arrived, at the time of the conquest, at a very high degree of civilisation, and that there is no appearance in them of that state of degradation and natural inferiority, which he attempts to shew.

The author appears to have very happily fulfilled these two objects, the importance of which demands, that we should enter into some details.

It is necessary to set out with some essential and established facts, which the author establishes as the basis of his system.

First,

First, there exists a marked resemblance between the civil and religious customs of the Peruvians, and the Chinese: between the Mexicans and the Egyptians, there is also an analogy of language, not less striking. Secondly, it is quite impossible that those people should have communicated one with another, to traverse the extent of the sea, which separated them for so many ages previous to the epoch of the discovery of the new world; the ancient navigation, which was never far from the coasts, was too imperfect before the invention of the compass, and necessarily too timid and too feeble to traverse the ocean.

Thirdly, the testimony of all antiquity is unanimous upon the existence of an ancient land, called the Island of Atlantis, situated in the middle of the Atlantic ocean, which was greater than all Asia, and Lybia, and which had disappeared at a very remote period.

This tradition, universally received in the ancient world, certainly cannot be revoked: many authors have spoken of it in the most positive manner; amongst others Plato, and Ammianus Marcellinus. The following is a passage from Plato. 'The island was opposite the entrance, which was then distinguished by the name of the Columns of Hercules, [the Straits of Gibraltar]: this island was greater than Lybia and Asia altogether; one passed from this island to others, and from those to the continent: the power of the kings, who reigned over this island Atlantis, was very great, which extended also upon many little contiguous islands, and over a great part of the continent; these people having made an irruption in our country, conquering Lybia, and Europe, even to the Mediterranean.' If Plato (says the author of the letters) had had under his eyes a map, which represented the ocean with the two actual continents, would he have designed the Atlantic better?

'It is sufficient to look at a chart, and to have some knowledge of geography, to feel how complete this conclusion of the author is.

'Still more it is obviously to this tradition, so generally agreed upon, concerning the existence, and disappearance of the Atlantic island, that we must ascribe the idea, clearly announced in many authors, both ancient and modern, of another continent, of a western world opposite to ours, and separated from us by the ocean.

'In fact, well informed people know well, that the glory of Columbus is not in having first had this idea before him, but in having borrowed this lost idea, submitted to a calculation as just, as it is bold; in having affirmed, that this would be found in sailing constantly to the west; and in having dared to seek and traverse an immense and unknown sea.'

Now

Now what conclusions are made by the author from all these acknowledgments which we cannot contradict? That this Atlantic island was formerly the point of communication between the two worlds, as it reached on one side to Asia and Europe, and on the other to the Antilles, the first land that we discern in sailing upon the Atlantic ocean from east to west: that this Atlantic was ingulphed in the waves by one of those great revolutions, of which it is demonstrated, that this globe has been and may still be the theatre. We may perhaps infer, that these successive revolutions, which have, after long intervals, overturned and renewed the globe, are the probable cause of the bounded progress which the human race has made in every species of science and knowledge, which ought to be much greater, considering the antiquity of the globe attested from our days by discoveries, and the conclusions of philosophy.

These vast inundations which have changed the face of it, and convert by turns a sea into a continent, and a continent into a sea, are no longer an hypothesis, but facts physically demonstrated by a number of united observations; above all, by the immense beds of shells, and zoophytes, deposited in the bosom of mountains.

The ancient poets, who have ever been the echoes of received opinions, Virgil, Ovid, and others, report in good verse, how an irruption of the ocean separated Sicily from Italy: and no person now doubts that the greatest part of the Mediterranean, though under different names, were invasions of the same ocean, which has produced these archipelagos interspersed with so many islands, which are no other than the tops of mountains which the sea has usurped, and covered; that the Baltic is a branch of the north-sea, which has separated some country formerly united, such as Denmark, Sweden, and Norway, which appears to have been but one continent: that France and England which are now separated by the Channel, have been formerly joined, as the skilful geographer, Bouchin, has indicated by the shallowness of places, by the analogous nature, the sameness of the soil, and the continuation of the mountains.

Such is a part of the reasoning of our author on his first proposition; specious, but not conclusive; rather founded upon conjecture than fact. We have taken this opportunity of announcing this curious publication to the public, though we have neither leisure nor limits to give at present a complete analysis; but shall resume the subject in a future Number.

Voyage en Guinée, & dans les Isles Caraïbes, en Amérique; par Paul Edman Isert ci-devant medecin-inspecteur de sa Majesté Danoise dans ses Possessions en Afrique; tiré de sa Correspondance avec ses amis: traduit de l'Allemand.

Travels in Guinea, and into the Caribbee Islands in America.

PERHAPS no species of publications have been so much multiplied in our time, as travels; he who has seen wishes to relate, and he who relates what has been seen at a distance, makes himself heard very readily.

History always amuses, says Cicero; no matter how it is written; and this remark may be equally applied to travels.

The author of these letters, concerning Guinea, has travelled through the Danish territories on the gulf of Benin, in the countries of Akra and Popo, on the borders of Juida, which he calls Fida; for the names of these countries vary according to the different pronunciation of Europeans.

He had occasion to make a journey of mere curiosity in the kingdom of Juida, which lies more inland than the country which he was to inspect: and this kingdom has often been described by travellers, in a manner much more extended and methodical than the Danish physician has been able to perform in a correspondence, written apparently in such haste, and at different intervals.

A great part of this correspondence is, indeed, employed in mentioning all the events of a little war between two petty negroe tribes, the Adeens, and the Augueens.

But although this account might be abridged without inconvenience, it furnished the author always with some particulars, which confirmed the observations of other travellers, concerning the negroes, their character, their manners, and their abilities.

The author informs us in his preface, that he was particularly desirous to write the natural history of man: this is an excellent object, but the execution has not been always answerable; and botanists, who seek the nomenclature and description of foreign plants, will, perhaps, be more satisfied with the author, than the philosopher who seeks the knowledge of man.

Those who have afforded us the best accounts of the country watered by the Niger, the Senegal, the Gambia, and by the different channels which are the branches of these great rivers, agree in thinking that the negroe is generally courageous, that he is neither deficient in abilities nor industry; and that he is endowed with a prodigious memory.

Superstition and despotism blait the fruits of these natural
qua-

qualities; and, in the frightful servitude to which they are reduced in our American colonies, often substitutes in their place all the vices of slaves.

When they have acquired from us these vices, the greater part of the colonists have represented the negroes, under colours extremely unfavourable; and we have frequently believed this account, without remembering that the negroe, of whom they speak, is a being of their own creation, the child of slavery, and not of nature.

Sensible travellers, who have however observed him in his natural soil, have drawn a different portrait of him; and the Danish doctor, in the scattered traits which we can collect from him, agrees with them. No one is ever stupid, who possesses a great memory; and that of the negroes is so faithful and certain, that it serves them in the place of registers and annals. At the end of forty years, they remember what has been deliberated in their assemblies, that which has passed in a combat, or has been regulated in a treaty; as if the transaction had taken place the preceding day. The old men are the depositaries of these traditions, and are considered by their nation as living books.

With regard to the despotism which crushes them, if we knew not the pride of men, of whatever country or colour they may be, we could not conceive that in a country, where the enjoyments are necessarily, throughout the whole, as bounded as the knowledge, men could be as jealous of power as in those fertile countries of Asia, where the opulence of nature seems to exhaust itself for certain despots;—that a miserable chief of some villages, formed of huts, whose principal riches consist in a bad European hat, a scarlet cloak, and some toys, should sport with the inferiority of his neighbours, as insolently as the greatest Mogul, or the Padishack. Nothing is, however, more certain, than that adoration is quite as humble, and tyranny as cruel, amongst the negroe nations, as in the palaces of the eastern monarchs.

The barbarous custom of immolating a certain number of slaves upon the tombs of the kings, is from time immemorial established in Guinea: they renew this massacre every year, to celebrate the birth-day of the reigning king.

‘If any one demands of the king why he does not abolish so shocking a practice, which is even injurious to his finances, since he could derive much wealth for the slaves who are executed; he replies, that it is not in his power to abrogate a custom as ancient as the monarchy itself, and that an innovation of this nature would probably produce a rebellion of his subjects.’

This is then the state to which ignorance reduces men. They would

would revolt if they were not sacrificed! alas! such is the dominion of early prejudice, strengthened by superstition and habit. The whole world, ancient and modern, abounds with similar examples; the Spaniards would rise if one took away their holy inquisition! and shall we be astonished that in all times, and in every place, the first desire, that is to say, the instinct of tyranny, is to brutalize men, to consecrate ignorance, and to proscribe instruction? This instinct is strengthened by the stupidity produced by tyranny: when it arrives at the highest degree, it proceeds so far as to say, whoever possesses more knowledge than myself, shall be put to death.

The author cites, as a proof of the arbitrary power of the king of Dahamay, a fact which will appear monstrous, but which is common both in Asia and Africa, two parts of the world where despotism has been naturalized from the remotest antiquity.

‘In one of those annual feasts, of which I have spoken above, the king passed before the unfortunate people, who were tied to the bottom of the royal scaffold for execution that day. One of them could not console himself, and uttered lamentable sighs. O! how happy, exclaimed he, is this person, whilst I am plunged in misery!— The king asked what the malefactor said: they related it to him; the king, turning himself, replied: this comical creature is not certainly a fool; and immediately raising him, he commanded that his cords should be untied, and ordered that they should give him some cloaths and money, to enable him to return home. But it was necessary he should replace the victim he had liberated; and he performed this duty, by seizing, from among the surrounding croud, the first whom he saw, and immediately had him bound with the others, and executed that day.’

With regard to that species of courage which despises death, the following is a fact among many others, which demonstrates that the negroes are as capable of it as any other people.

‘The king of Akim, a tributary of the king of Assianthy, requested permission from him to make war upon a smaller nation, and obtained it upon condition that he should, after the victory, share with him the booty. He put himself at the head of his troops, and obtained the victory; but as he got very little plunder, he conceived he might reserve it to his own use. Some time after, he learnt that the king of Assianthy intended to send to demand his head; and as he knew that this sentence, once passed, would never be revoked, he summoned his principal ministers; related to them the misfortune which menaced him; and added, that he could devise nothing better, than to expedite his own retreat to the other world. His ministers

did

did not think it proper that he should make this journey alone, and therefore insisted upon accompanying him.

‘ For this purpose, they ordered as many barrels of gunpowder as there were persons: every one seated himself upon his own; they placed in the midst of them a barrel of brandy, and tobacco, with the head of each open: they smoked and drank reciprocally to their good journey, till the king gave the signal, upon which every one was to thrust in his lighted pipe in his barrel of gunpowder. All these heroes acquitted themselves of their commission, and thus put a glorious end to their existence.’

The account, given by all travellers, of the worship rendered by the negroes of Juida, to the innocent kind of serpents called fetiches, is confirmed by this Danish author. He represents that ‘ the serpent fetiche, is the first divinity, and is here in the highest veneration.’

‘ It would not be well for an European to attack or kill it. I have seen it many times, and it is really a beautiful creature: it is the length and thickness of an arm. The under colour is grey, intermixed with streaks of yellow and brown. One would think it possessed a consciousness that nobody dared to injure it, for it goes boldly into all houses: it is not a hurtful creature; it harms nobody.

‘ Walking one day in a garden of the fort, I saw one coiled up, sleeping at the foot of a tree; I was infinitely pleased at this discovery, and considered it some moments with satisfaction: but as I was upon the point of getting a vase to preserve it in spirits of wine, a negroe, who worked in the garden, unfortunately perceived my intended prey, and I was soon deprived of my booty: he went out of the garden in great haste, and returned quickly with a priest, who, at the sight of the serpent, threw himself prostrate on his face against the ground, kissed the serpent three times, muttered some words, prepared his girdle to wrap it in, took it from the ground with such precaution, that it did not even awake, and carried it into the temple, where there is always meat and drink prepared for these creatures, whether they come to enjoy it or not.’

It is clear that the most happy condition in Africa is, to be the serpent fetiche, at least if one has not the misfortune to meet one of these European doctors, who would have very little scruple in killing the best and most harmless creature, because it had a beautiful skin, in order to preserve it in spirits of wine.

Our Dane, so evil intentioned against the good fetiche, embarked in a slave ship for the American islands, to be an ocular witness of the cruelties which are exercised in the voyage over these unfortunate people, destined for slavery; and mentions them with that indignation, which is natural upon seeing a fel-

low creature unworthily treated. It is unnecessary, in this place, to distinguish the instances: they are already too well known. All the powers of philosophy and eloquence have been employed to denounce, in the most energetic terms, the oppression and avarice of the Europeans. The author now before us was himself, in some degree, a victim of these crimes. In one of those revolts which frequently arise in the negro vessels, that in which he was, incurred the greatest danger. The unfortunate slaves were fastened in pairs by iron collars, and crowded together with no weapons but those of despair. In this situation, by their united efforts, they loosened their shackles, broke with the rapidity of lightning upon their oppressors, tore their arms from their hands, and destroyed many of them. Two similar instances of vengeance, which occurred in 1788, are recorded by Mr. Isert; the first in an English, the latter in a Dutch vessel. In both, all the whites were massacred; and in one, the blacks seeing some coasting vessels coming towards them, leaped overboard, and perished, to the number of five hundred. The unfortunate adventurers were less happy in the second instance: after the destruction of their tyrants on board, they were retaken by the negroes on the coast, and once more reduced to slavery. In the revolt, which took place in the vessel in which Mr. Isert himself was, he was the first person whom the negroes attacked with a razor, the only weapon in their power. In their efforts to destroy him, however, they did not succeed: he was rescued from the assault: a great number of the blacks were killed, and the remainder put into chains.

As far as these letters may be judged of through the medium of a translation, the style does not appear very excellent. The familiar and poetical ingredients are not well incorporated. Shades so different demand the hand of taste, to select and blend them agreeably. The phraseology of the translator is remarkably incorrect in several instances, and we have much hesitation in conceiving that the Danish author is so little informed in natural history, as to call a serpent an *insect*.

Ferdinand et Constance, Roman Sentimental: Par Rhenois Feith: traduit du Hollandois. 8vo. Paris.

Ferdinand and Constance, a sentimental Romance.

WE thought, that the peculiar nature of this work would apologize for our introducing it, though occurring to us only through the medium of a translation, and, so far as we can collect, neither an elegant, nor a faithful one. The style of

of the original author is, we apprehend, full of imagery and imagination : it is the style of Fenelon, perhaps of Mrs. Robinson. This seems to be the charm that has contributed to its success, and this charm is here lost. But a Dutch novel is a curiosity, and we shall give a short account of it.

If examined by the perfect standards of the comic epopee of our own country, we shall find the present novel very defective. It has no complication of incidents ; curiosity is scarcely raised, and the violation of all probability, if our own manners were to be the standard, would be highly disgusting. The details of our author are, however, as animated and passionate as his events are insipid and uninteresting : it seems to be called a *Sentimental Romance*, because it contains nothing but sentiments.

Ferdinand and Constantia, a protestant minister, and his daughter, are all the personages of the drama. The form is epistolary, but except five or six letters, Ferdinand bears the whole burthen of the correspondence ; and to judge of the author with propriety, we must recollect, that the persons are recluses, possessing honest and sensible hearts, with a romantic imagination. The letters are moral and passionate essays, and the passions of the personages are subservient to the most pure and delicate virtue. We shall add the outline of the story :

Ferdinand is passionately fond of Constantia, and is beloved by her with equal tenderness. They were soon to be married, when he suspected himself betrayed by a train of circumstances which appeared to justify the suspicion. ' Could Constantia betray me ? ' cries he ; ' Why does this dreadful thought appear so revolting ? Had a thousand witnesses attested it, I would not have believed them : I would not have even trusted your protestations, my friend. Alas ! Why should I have heard and seen it myself ! ' He supposes, that a meeting between Constantia and her lawyer, their common friend, who was sent for to make the will of Constantia, a testimony of the generous tenderness of the future bride, was an amorous rendezvous. This is the hinge on which the whole turns. Strange, that a woman who was going to bestow herself, should have thought the giving of her fortune an additional proof of tenderness ! The whole was the contrivance of a perfidious friend, and is explained in a long letter to Ferdinand, of which we shall give a short abstract, with some quotations.

While the wedding day was fast approaching, Constantia determined to make this will, and, while her instructions were executing by the lawyer, she received the following letter, in consequence of Ferdinand's mistake, from the treachery of his friend.

' The connection of the most tender love, which united us

to each other, has been cruelly dissolved — and it is you, faithless and perjured Constantia, it is you, who have resolved to destroy it. Oh heavens! what will be the misery of my future life? Was it necessary, that this fatal stroke should be given by her whom I loved to the utmost pitch my soul was capable of? — But I will not reproach you — no, not once. Enjoy, if you can, that happiness which my heart, whose affections had no limits, was incapable of giving. My presence shall not occasion any remorse. ‘When you read this letter, I shall have left the city, to finish my life in some distant solitude!’

The will was neglected; but Constantia, feeling most painfully the loss of Ferdinand, resolved to spend her life on a retired estate. Previous to her going, she completed the fatal will. ‘My only design, says she, was to contribute to the happiness of the only man I ever could love. I cannot accomplish this purpose myself, or by the exertions of an affection which occupies my whole soul. Ferdinand despises me and my love. My fortune however remains, and I shall not live long: by its means I can only now render him happy; and to whom can I leave it with more satisfaction, than to the man, I shall love to the last moment of my life! He possesses it already, by a sacred right. I once promised to unite his fate to mine, and I did it without any view of interest. Though he has forfeited his word, I will religiously preserve mine, and heaven knows, I do it with the greatest satisfaction.’

In a subsequent conversation with the lawyer, he found that Digby, the friend of Ferdinand, plausible and apparently sincere, had lately offered Constantia his hand. The circumstance is related with a tedious formality; but we shall hasten to the discovery. The lawyer, in the evening, was sent for to Digby, who was said to be very ill. ‘I flew, says he, in a moment to his house: the wretch was at the point of death. Oh! sir, how dreadful does vice appear, at its last moments? A cold sweat, excited by cruel remorse, ran down his face. I was scarcely in his chamber, when wringing his hands, he began to accuse himself. How wicked was the soul of this traitor! With a voice hoarse, and hesitating from despair, he gave me the history of his life, which was a series of impostures and crimes; but this unfortunate villain is now before his supreme judge. May he find mercy!’

The imposture of Digby differs only in words from that of Iago, and a hundred other villains: the meeting about the will was the foundation on which he completed his villainy. The billet of Constantia to her lawyer fell into Digby’s hand, and he conveyed it to Ferdinand. Ferdinand also heard the last words of Constantia. ‘No, said she; I have reflected ma-

tutely : dispose of all that I possess : I shall in no respect alter my intention.'

After this event, we have said, Ferdinand leaves her : his abrupt departure appears a little extraordinary : it would not have been the conduct of a modern man of fashion ; but it must be remembered, that Constantia is represented as Virtue personified ; that, in her, he adores irreproachable virtue, and from the moment, he believes her perfidious, his adoration ceases. When the villainy was discovered, Ferdinand writes to Constantia, confessing his fault, and imploring her pardon ; but, in the same moment, Constantia is informed, that he is on the point of marrying the virtuous and too sensible Cecilia, daughter of the protestant minister, near whose habitation he had retired. It is true, that Cecilia, so interesting by her virtues and her charms, has the most romantic passion for him ; a passion equally invincible and disinterested. It is true also, that, touched with compassion for this unfortunate girl, who was daily pining, while he thought Constantia unworthy of his love, he offered her his hand : but Constantia did not know, that Cecilia, acquainted with his former connection, had refused his offer. Constantia not having been told of the refusal, thought his penitent letter an insult ; but, in a few days, she heard of the death of Cecilia, and every thing that had passed between her and Ferdinand. At the same time, she knew that every one spoke of the unchangeable fidelity of a man who had resisted the most delicate proofs of affection, and preserved his first attachment inviolate. Constantia does not, however, yet yield ; she sent a faithful confidant to examine every action, every step of Ferdinand, in the solitude where he wept for Cecilia, and regretted Constantia. The emissary found means of seeing and hearing every thing. Ferdinand breathes but for his Constantia : it is her that he adores, that he calls upon, when weeping on the tomb of Cecilia, and pining with his grief he seems hastening to his last hour. Constantia yet hesitates : she will see with her own eyes, and follows him in his nocturnal walks, unseen. Concealed in the wood, she hears the tender complaints of the unhappy Ferdinand. After a soliloquy which marks the most fatal despair, he seizes a pistol, and, in the moment he was about to discharge it, Constantia starts from her concealment and saves him. The consequence is easily seen.

The story, though not uncommon, is simple, and, in some of its parts, interesting. The catastrophe is too studied, and Constantia appears like the goddess in a Grecian drama. For the language, the best apology is, that the personages are recluses, and that, in retirement, the imagination is always more alive, passions more violent, and the expressions warmer, more

pointedly from the heart. A few friends too secluded from the world, are detached as it were from it: they are every thing to each other, and the whole world is the spot they inhabit. To be characteristic then, they should be singular; they should feel and speak in a manner different from the rest of mankind. But, with every apology we can make, the present novel would not, we fear, be generally interesting; and our sentimental translators will scarcely pass over to the United Provinces for the ornaments of our circulating libraries.

Historia Litteraria et Critica Forcipum et vectium Obstetriciorum, auctore Johanne Mulder. 1794.

THE construction of the obstetric forceps, and other instruments to facilitate labour, is a subject which, of late years, has greatly occupied the attention of midwifery practitioners; and the present will doubtless be a welcome publication, to such of them as think, that there is room for farther improvement. By looking back to the inventions of those on whose ideas we are supposed to have improved, some new thought may strike the mind, some error may be retrieved, or some obstruction removed.

Candidly speaking, indeed, this is the most favourable view in which the elaborate, and seemingly accurate publication before us, is to be considered; nay, we are perhaps justified in apprehending, that the very extensive display we here find, of the different inventions which have succeeded each other, may prove a farther temptation to the capricious alteration of an instrument, which cannot be equally good in all the variety of shapes in which it is used and recommended at present. If every accoucheur who aspires at a name in his profession is to set about improving the forceps, we shall, ere long, be unable to distinguish which of them deserves a preference, and society will wholly lose the benefit of the invention.

In the work under our consideration, Dr. Mulder has very minutely investigated this subject, and after successively describing the form and manner of applying the forceps, and vectis from the earliest period of their invention to the present day, enters into a critical examination of the principles on which these instruments ought to be constructed. In this inquiry, though pursued with considerable ingenuity, and supported by the testimony of actual experiment, we do not think it advisable to follow him, convinced that a partial display of the author's sentiments would prove little satisfactory to our medical readers. For these therefore we refer to the work, of the style and manner of which the following extract, on the utility of the vectis, will be a sufficient exemplification:

‘Forcipis utilitatem capite praecedenti pertractantes, in
omni

omni partus casu, versionem non admittente, atque in quo parturientis pelvis diameter conjugata superior 3 poll. minor non est, illius ope partum absolvi posse vidimus;—an igitur vectis instrumentum obstetricium est superfluum?—Hoc non videtur: sua quoque Vectis est utilitas, quin imo eidem sua prae Forcepe praestantia: non tamen in omni casu, sed tantum in nonnullis magno quidem encomio dignum vectem censemus, videamus igitur in quibusnam hoc valeat, ut simul, indicatâ vectis utilitate, terminum ponamus illius usui.

‘ Ubi defectus dolorum ad partum, vel partium mollium Parturientis nimia siccitas, similiaque in causâ sunt retardati partus, vectem eundem usum cum forcepe praestare posse statuimus; ubi vero partium parturientis adest nimia rigiditas in magis successivam dilatationem forceps adhibenda videtur.—In relatione caput inter foetus & pelvim parturientis iniquâ non indiscriminatim adhibendum esse vectem censemus, sed quando tanta hoc respectu remorae causâ est, ut capitis compressio requiratur, forceps eligenda videtur, cum vectis ope non nisi inaequalis & incondita compressio possit institui.—Ad iniquam capitis foetus positionem emendandam, praecavendamque egregius erit vectis usus.—In haemorrhagiâ denique uteri, convulsionibus, syncope similibusque ubi versionem instituere ratum non duxerit obstetricator, pro variâ indicatione, urgente vel minus, alterutrius instrumenti usus aut vectis aut forcipis potior habenda ratio est.

Nunquam igitur, nisi causâ leviori partum retardante vel accelerandum jubente, vectis est applicandus, atque hisce quidem in casibus vectem forcipi praeferrem, cum instrumentorum quam minimum apparatus ostendere semper consultius videatur, &, si vel fieri possit, nullum; hoc autem requisitum in casu levioris retentionis ope vectis impleri posse certum est; absque enim ut parturiens, vel adstantes, de instrumenti adplicatione quid percipiant, vectis in usum vocari potest, forceps non item:—atque hoc quidem vectis esse praerogativum existimamus.

Caveat interim quivis ab usu vectis in casibus, ubi graviori de causâ retineatur caput: tunc enim illius actio nimium esset intendenda, eâque parturienti & foetui mala quamplurima insequerentur, quae quidem quam maxime evitanda sunt.

Determinatis itaque sic adhibendi vectis terminis, concludimus vectis usum concomitantia mala non adeo instrumento, sed obstetricatoribus in genere tribuenda esse.

Atque hic subsistimus:—ut forcipis sic & vectis epicrisin aequo animo accipiant eruditi, juvenique errores ignorent hoc forte in capite subreptos, melioraque si noverint, minus recte dictis substituant.

We shall conclude this article with observing, that the

plates, which are eleven in number, are sufficiently well executed to afford the reader an accurate idea of the instruments represented, and that these are accompanied with a series of tables which place their relative dimensions in a comparative point of view.

Olai Gerhardi Tychsen Elementale Syriacum sistens Grammaticam, Chrestomathiam et Glossarium, subjunctis novem tabulis ære expressis. Rostochii. 8vo. 1793.

OF professor Tychsen's abilities, and of his attainments in oriental learning, we have already produced some valuable proofs. Our last Appendix contained a Review of his Treatise on *Arabic Coins*, and we have now the pleasure to bring forward two other of his works, which have just claims to attention. That an acquaintance with the oriental dialects in general, is of considerable importance to the understanding of the scriptures, no person will presume to deny; and that the Syriac, in particular, has been successfully applied, an abundance of examples will prove. To furnish then an elementary digest of the rudiments of the language, and at the same time a judicious selection of passages to facilitate the acquisition of it, together with the addition of a glossary in grammatical form, is an undertaking entitled to praise. The grammar itself is drawn up with much brevity and precision; as the annexed plan will evince. After having given the alphabetic characters, with their names, numerical value, and correspondence with the Hebrew, the rules for reading are subjoined. The properties of *nouns* are next discussed, as are those of the different *pronouns*. The nature of *suffixes* is then explained, a paradigm of the *perfect verb*, the accidents of the *verbs imperfect* ܠܐ, ܐܝܢ, ܡܝܢ, ܝܢ, ܥܢ, ܐܝܢ, ܐܝܢ; and after the *syntax*, follow *tables of numerals*, and the *names of the days of the week*, and the *months*.

II. Specimens of the language properly pointed, are then annexed; and a variety of curious extracts, of which a list is subjoined.

1. Ordo dominica, Matth. vi. 9.
2. Specimen versionum Simplicis, Heracleensis, et Hierosolymitanæ. Joh. I. 1—5.
3. ——— Simplicis, et Hexaplaris. Psalmus I.
4. De dictionibus ܐܝܢܐ varia explicatione.
5. De navibus Salomonis Indiam proficiscentibus.
6. De ruinis Heliopolitanis Ægypti.
7. Jacobi Edeseni judicium de versionibus SS. Syriaca et Græcis.

8. De ficta tempore Theodosii M. apocalypsi S. Apost. Paulli.
 9. Initium codicis mei (i. e. Auctoris) Ordinem baptismi apud Jacobitas exhibentis.
 10. Ritus consecrationis aquæ baptismatis ex eodem codice.
 11. Ordo baptismi parvi a S. Basilio Episc. Cæsar. constitutus ex eod. cod.
 12. Initium codicis mei, ordinem lampadis describentis.
 13. S. Ephræmi precatio solennis ex eodem codice.
 14. Imperatoris Justiniani II. hæresis Phantasiatarum de corpore Christi et Mariæ.
 15. Epochæ celebriores.
 16. Causa cur Hebræi, Syri et Saraceni, noctem die priorem faciunt.
 17. De causis defectus solis et lunæ hujusque phasium, nec non iridis.
 18. Censuræ capitalis ab Abdolmalecho Syris primum impositus.
 19. De initiis monetæ Arabicæ.
 20. De Porphyrio philosopho ejusque itinere Ætneo.
 21. Ingeniosum lotricis Edessæ responsum, quo S. Ephræmi increpationem elusit.
 22. Excerpta e libro facetiarum Barhebræi.
 - A) e capite XI.
 - B) e capite X. Parabola: Passer et Auceps.
 23. Sententiæ Syriacæ et Carschunicæ.
 24. Epitaphia.
 - I) Patriarcharum Nestorianum.
 - II) Monialium Monasterii S. Sergii.
 - III) Platonis.
 - IV) Palmyrenum bilingue.
 25. Inscriptiones æri incisæ,
 - 1) in statua b Virginis Mariæ e Palæstina Drepanum in Sicilia advecta.
 - 2) Palmyrenæ bilingues literis Syriacis transcripta A. B. C.
 26. Specimen linguæ et scripturæ Mendæorum in Chaldæa.
 27. Carminum specimina.
 - 1) Initium carminis S. Ephræmi in natalem Domini.
 - 2) ——— in Bardefanem.
 - 3) Epigramma Gregorii Barhebræi.
 - 4) Fragmentum deperditæ Syriacæ Homeri translationis.
 - 5) Specimen ineditæ glossæ Ebedjesu.
 28. De Lusitanorum prima in Indiam navigatione.
- III. Specimens of the Syriac language, *without points*, then follow, under the subsequent titles :

29. Res naturales :

- 1) De mula pulla enixa.
- 2) De pisce magno margaritariis in Bahtein infesto.
- 3) De locustis Edessenum agrum et Ægyptum devastantibus.
- 4) De maxima gelatione Bagdadi.
- 5) De terræ motu in Syria et Palæstina.
- 6) De summa solis Bagdadi defectione.
- 7) De prægrandium loricum genere pecori infesto.
- 8) De hyænis hominibus funestis.

30. Epistola Moïsi Mardeni de prima N. Test. Syr. editione, &c.

31. Nassairiorum in Phœnicia origo et historia.

32. Monumentum lapideum Syriacum in regno Sinensium.

33. De vana Astrologorum Bagdanensium prædictione.

34. De numis Arabicis inauratis et inargentatis.

35. Contenta libri Abulpharagii: *Narrationes Facetæ* inscripti.

36. Excerpta e Simeonis Stylitæ vita.

IV. The next general title includes Specimina Carschunica, Syrorum Melchitarum.

- 1) Precatio sacerdotis solennis e codice MS. de ordine lampadis.
- 2) Epigraphe codicis mei de ordine baptismi.
- 3) ——— de ordine lampadis.
- 4) Nomina XII signorum Zodiaci cum Syriacis collata.
- 5) Donatio arboris nucis.
- 6) ——— quartæ partis arboris nucis.
- 7) ——— duarum linearum olearum.
- 8) Evang. Joh. iii. 16.

V. The fifth division consists of *Tabulæ Aneæ*.

A) numeris I—VIII. distincta, quæ specimina ad palæographiam Syriacam spectantia exhibent, et cum Novi Fœderis e translationibus Simplicii, Philoxeniana rel. desumptis, tum codicum epigraphis absolvuntur.

B) Tabula numero haud insignita.

n. I. Inscriptio Drepanensis.

—II—V. Inscriptiones Palmyrenæ.

—VI. Inscriptio Mendæa.

—VII. Alphabetum Arabicum et Carschunicum.

VI. The *Glossary* forms the sixth part of this work, and the VIIth consists of Corrigenda et Addenda.

From this view of the work, it will easily be perceived, that it cannot but prove a very important desideratum to the student; inasmuch as it supplies, what the learned labours of Michaelis, Adler, and Kirjch, want, for facilitating the acquisition

sition of the Syriac, viz. the elements of its grammar, and a glossary to their selections.—Nor is this all: for the fac-simile engravings, which are accurately executed, will be found to furnish the means of consulting such manuscripts as have not hitherto been submitted to the press.

Olai Gerbardi Tychsen Ser. Duci regn. Mecklenburg. a Consiliis Aulæ, &c. Affertio Epistolaris de Peregrina Numorum Hasmonæorum Origine cum Tabula ænea. 4to. Rostoch.

IN an article upon a former publication of Mr. Tychsen on this subject*, we took occasion to point out some changes that the opinion of this learned writer had undergone, in respect to the coins of the Jews, usually denominated Samaritan†; it having been the object of his first tract to prove them intirely spurious. As the change of opinion in the learned professor was clearly the result of his dispute with Bayer, so the continuation of that controversy [for Bayer has replied to the Diatribe in a pamphlet, intituled, *Legitimidad de las monedas Hebræo-Samaritanas, confutacion de la Diatriba de Dn. Oloa Gerbardo Tychsen. En Valencia. 1793*] hath induced Mr. Tychsen to blend with his reply some remarks upon a paper, in the eleventh tome of the Göttingen Society, by Professor Th. C. Tychsen, of that university, intituled, *De numis Hasmonæorum, &c.* as well as to introduce a letter of his own to cardinal Borgia on the subject, another in defence of the coins by abbé Fabricii to the same cardinal, and a reply, under the same address, to the abbé's letter, which is followed by a summary, in two opposed columns, of the arguments used in support of these coins, and the objections offered against them. To the whole, another letter is annexed, containing notices of the state of Persopolis and its mintage, in the eighth century of the Christian æra.

Mr. Tychsen intimates, that what his name-fake at Göttingen, as well as what Bayer have advanced, would have been overlooked by him, but for the letter above mentioned of abbé Fabricii. In our judgment, however, (and it has the support of a friend who has closely studied the subject) Mr. Tychsen's conclusions do not carry with them that fulness of conviction for which they are credited by himself.

As to the opinion of professor Tychsen of Göttingen, who, from the coins of Jonathan, John Hyrcanus, and Antigonus, infers, that those with the name of Simon were certainly of Simon *Maccabæus*, we are ready to allow, that this conclusion is by no means absolute; nor do we concur with him in thinking, that there are no arguments deducible either from

* De Numis Hebraicis Diatribe, &c. See Vol. XI. p. 505.

† Die Unachtheit der Jüdischen Münzen mit Hebräischen und Samaritanischen Buchstaben, bewiesen von Olaf Gerhard Tychsen. Rostock. 1790.

coins themselves, or the testimony of any ancient writer to shew that money was stricken by Barcochebas; but, notwithstanding these concessions, we are prepared to contend, that the coins of Jonathan, John Hyrcanus, and especially of Antigonus, are greatly in favour of Simon Maccabæus; whilst the only ground for ascribing the name of *Simon* to Barcochebas, is its appearance on the recoined denarii of Trajan.

How far what Bayer, in the tract above mentioned, has advanced, be or be not, as Mr. Tychsen affirms, an *assumption* instead of *proof*, we are not competent to determine, from not having had the satisfaction of reading the work; but from a perusal of our friend's papers referred to, we are led to observe, in respect to the *origin* of these coins, that he agrees so far with Mr. Tychsen, as in the instance of Jonathan at least, to admit they were *Syrian*; contending nevertheless, that Simon Maccabæus coined, to shew his independence of the Syrian crown, and Antigonus in particular followed his example. Our friend just mentioned, had foreseen, and to us satisfactorily answered the objection, that Simon Maccabæus hath not styled himself high priest on his coins; by observing that the high priests, Simon's predecessors, and even himself, had holden that office under the authority of the Syrian kings, wherefore in coining, *as the head of a nation asserting its independence of that crown*, he more properly styled himself *prince*.

As to the name of *Mattathias*, which occurs on the coin of Antigonus, being the Jewish name of that prince (which Mr. Barthelemy first conjectured, and Mr. Tychsen has built considerably upon) we have our friend's authority for maintaining, that it proceeds altogether from an error in reading the inscription on the coin; and, we trust he will pardon us, if we anticipate his own publication, and here give his interpretation, which speaks for itself:

מתתיה הכהן הגדל צן יהלל

This he literally renders: '*The Injunction of Mattathias the High Priest, he (that is, king Antigonus) hath made it glorious.*'

On the face of the coin is ANTHONOT BACIAENC.—What the injunction of Mattathias to his family was, the annex passage will explain: 1 Maccab. II. 64. '*Wherefore, ye my sons, be valiant, and shew yourselves men in behalf of the law; for by it shall ye obtain glory.*'—All the pertinence of the inscription, in opposition to *Herod*, will not here require to be shewn. Mr. Tychsen reads this inscription מתתיה הכהן הגדל נשיא יהודה and renders *Mattathias sacerdos magnus princeps Judææ*.

The letter relating to *Persopolis*, is curious and important.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE,

FRANCE.

THE unexampled ravages and atrocity of the present war, interrupting even literary commerce and intercourse, our accounts of foreign literature must of necessity be imperfect; but we hope, by future opportunities, to supply present defects.

A translation into French has appeared at Paris, in one volume 8vo, of the works of Thomas Payne, the noted political author.

A new edition has been published, at the same city, of the *Voyage to Madagascar and the East Indies*, by Abbé Rochon, a work of great merit, formerly noticed in our Review. It may be added, that Rochon was the friend of the celebrated Poivre, governor of the French colonies in Madagascar and the Isle of Bourbon: and their friendship was cemented by an equal love of philosophy and the useful sciences.

Moyens d'Accroître, &c. The Means of increasing and confirming the National Power, in increasing the private Wealth of each Individual; or a New System favourable to Agriculture, &c. by G. Veirieu, Paris, 8vo pamphlet. This is a report given in to one of the French committees, and its plans and details will not admit of abridgment. The author pretends, by a new mode of managing *hypothèques* or mortgages, and by rendering them public, to increase the wealth of France to a prodigious degree.

Guillaume Tell, &c. William Tell, a Drama, in three Acts, in Prose and Verse, by Sedaine; the Music by Grétry, Paris, 1794, 8vo. This is one of the temporary pieces represented to nourish, in the French, the new flame of liberty. The music is superior to the language, which is often careless and prosaic. M. Grétry has eminent skill in accommodating his music to the words and the passions.

Piron avec ses Amis, &c. Piron with his Friends, or the Manners of Time Past, a Comedy, in one Act, mingled with Songs,

Songs, by M. Deschamps, Paris, 8vo. This is a pretty little piece. Laudel, the son of a tavern-keeper, marries Babet. Among the wedding guests, are Piron, Collé, and Gallet; and their usual gaiety accompanies these friends. Piron's bon-mots in particular, add rapid wings to time. The night being far advanced, the other guests retire, and our three poets are left to themselves. After some conversation, Collé and Gallet desire to see their friend home; he objects, because he must make some verses, and wishes to go alone. They insist, because robberies are frequent, and Piron is dressed like a financier. Aha! says the poet of Dijon, it is then my coat only you desire to see in safety: you know how Bias got rid of the embarrassment of riches, and thus I imitate his example. At once he pulls off his coat, throws it at them, and runs out: Gallet runs after. The three friends are seized by the watch, and conducted before a magistrate. The most diverting scenes follow, the three authors amusing themselves at the expence of the watch, of the magistrate's clerk, and of the magistrate himself. The neighbours, awaked by the noise, come in; one of them knows Piron; and the magistrate, instead of sending the friends to prison, invites them to dine with him on the morrow.

In one of the French journals, has appeared A Memoir on the Improvement of Wool, and the Method of nurturing the Flocks to that End, by M. Oehler of Crimitzschau in Saxony. As the subject deservedly attracts great notice in this country, we shall lay before our readers an abstract of this paper. The author begins with informing us, that he has much improved his own flocks and wool; and that the rules he lays down are derived from experience. By good wool, he understands that of which the filament is fine, and in some sort transparent, pliant, and hollow. He wishes for a chemical analysis of good, bad, and even spoiled wool, as a mean of judging concerning the causes of its quality. The transparency of the wool not only testifies its own goodness, but the perfect health of the animal; and Mr. Oehler regards it as the most essential distinction. If the sheep be sickly, the circulation of the minute juices in the wool is obstructed, and the transparency destroyed. English wool is so remarkable for this brilliancy, that, in some articles of manufacture, it resembles camels' hair. To obtain fine wool, not only the health of the animals must be diligently attended to, but it is necessary that a good breed be procured. Though our author's pasturages were excellent, his wool was of a bad sort, and void of transparency. An essential cause he found to be, the irregular distribution of the winter forage, and the inattention to its proper preservation. Most of the shepherds in Germany do not attend to this. In the

the beginning of winter too little is given; and on the approach of spring, too much. Some fall into the opposite fault. The forage should be abundant and regular at all times, and the flock will thus remain in uniform vigour. Another abuse is, the manner in which the forage is kept in the upper part of the stable; thus receiving all the exhalations from the animals, and from their evacuations, whence it acquires a bitter and disagreeable taste, so that the sheep will not eat it in a proper quantity, although ready to perish with hunger. The seeds, fragments, and dirt, falling from the loft also, injure the wool to a surprising degree. To remedy this defect, Mr. Oehler caused his loft to be completely boarded, and a kind of cieling given to the sheep-house: and he opened two large air-holes at its ends, resembling chimneys. By this arrangement, many advantages were procured. 1. The air-passages, by purifying the air of the stable, left it always in a moderate temperature. 2. The wool was kept in constant cleanness, no dirt falling from the roof. 3. The forage, preserved from exhalations, was always sweet, and greedily devoured to the last. 4. After winter, the sheep left the stable as gay and lively as they entered it; and not one of them was afflicted with a sort of mange, which that winter prevailed among the neighbouring flocks. 5. The wool was as good as the race could possibly produce: and sold at a far superior price to any in the neighbourhood; as did the animals meant for slaughter. All these advantages arose the very first season. He concludes with advising against the clipping of lambs, as injurious to their future health, and to the profit of the farmer.

Precis Historique, &c. An Historical Relation of the Siege of Valenciennes, by a Soldier of the Battalion of Charente, Paris, 8vo. This detail is interesting, being written by a person who, as a soldier, as the president of a club, and an assistant in the council of war, was enabled to inspect all the operations and the fluctuations of the public opinion. From his recital, it appears that the garrison displayed astonishing valour, during a terrible bombardment of forty-two days. The inhabitants lent no assistance; and the author thinks that the general and the commissioners did not shew the necessary firmness. This tract is written in a plain modest style, void of that declamation so usual and so unsuitable, in French republican writers.

M. Desmarets has announced the invention of a hydraulic engine of great simplicity, but of eminent power, in raising water, in draining marshes, and in extinguishing conflagrations. It may also be used in ships.

Le Vieux Celibataire, &c. The Old Bachelor, a Comedy, in five Acts, and in Verse, by M. Collin Harville, represented

on the national Theatre, Paris, 1794, 8vo. This subject has often been tried on the French stage, and our author mentions in his Preface the preceding attempts, but seems a stranger to the Old Bachelor of Congreve. Auvise, the author of the *Gouvernante*, acted in 1737, has been supposed to have furnished Mr. Collin with some sketches; but the latter denies that he had ever read that piece: *Le vieux Garçon*, and *le Celibataire* of Dorat, he confesses he has used. The plot of the present comedy is simple, yet interesting. Yet it is far from being a play of the first class.

Le Chateau du Diable, &c. *The Devil's Castle*, a comedy, in four Acts; and in Prose, by M. Loaisel Treogate, Paris, 8vo. A wild romance, which only aspires to great magic of decoration, yet with some scenes of real comedy. On the stage it was very favourably received.

Culte Philosophique, &c. *Philosophical Worship*, by M. Labastays, Paris, 8vo. This small pamphlet establishes the belief of a God, the immortality of the soul, and a future state. We rejoice that the professed atheism of a few, has become unpalatable in France. In truth, atheism and fanaticism are equally the creeds of the weak and ignorant: of the two, atheism is the most absurd; and no great man whatever can be named, in ancient or modern times, who was an atheist. But the clergy infinitely hurt their own interest and reputation, nay, religion itself, by affecting to confound atheism and deism.

ITALY.

Breve Ragionamento, &c. A brief Discourse on the Electric Conductor, erected by the Order of Pius VI. the present Pontiff, on the Church of St. Mary of the Angels at Rome; by P. L. Gilii, Rome, 1793, 8vo. This tract we only mention on account of a singularity in the inscription, placed in the church, importing, that having been injured by lightning, it was repaired by Pius VI. who

ET ELECTRICIS FRANKLINII VIRGIS
AD FUTURAM TUTELAM MUNIRI IUSSIT.

Were the venerable Franklin alive, he would be not a little surprised to find his name thus honoured in a church of Rome, by command of the pontiff: but what would be his amazement to find his holiness protected by English guards!

S P A I N.

We can only announce the following new Spanish publications, having no further account of them.

Noticias Americanas, &c. Notices concerning North and South America, a physical and historical Dialogue.

Since the death of Joseph Ponz, the eighteenth volume of his Tour of Spain has appeared.

Nuevas Observaciones Fisicas, &c. New Observations on Rural Oeconomy, the Manner of perfecting and preserving the Breeds of Horses, and on other interesting Objects, by M. Malatos.

Elements of the Veterinary Art, by the same.

Uranografia, u Descripcion del Cielo, &c. Uranography, or a description of the Heavens, by M. Garriga, one Volume in 4to. with three Maps of the Constellations.

Origen de las Leyes, y Artes, &c. The Origin of Laws, Arts, and Sciences, and their first Progress among the Ancients. Vol. II.

G E R M A N Y.

Christian Dan. Ebelings erdbeschreibung, &c. A geographical and Topographical Description of North America, by Mr. Ebeling. Part. I. Hamburgh, 1793, 8vo. This work is intended as a supplement to Busching's Geography; and is executed with care and fidelity. The author is a warm admirer of the United States, and much blames the conduct of England in regard to them. This first part only comprizes the provinces of New-Hampshire, and Massachusetts Bay.

'In the province of Massachusetts, there is not above the twenty-fifth part of the land yet brought into culture, comprehending the Main, a cold and barren country, which does not reckon above 100,000 inhabitants, on an extent of 1500 square leagues.

'The Negro-trade has been abolished here since the year 1788. It is not even permitted to hire the negroes themselves, upon any other footing than that of the other domestics and labourers. In Massachusetts are reckoned 5000 free negroes, who enjoy all the rights of citizens, excepting that it is not permitted to them to contract marriages with the whites.'

Malerische Prospecte von Italien, &c. Picturesque Views of Italy, by Dies, Reinhart, and Mehan; Nuremberg, 1792, 1793, oblong folio, price of each Number, containing six Plates; four rix dollars. Four numbers of this work have appeared: the execution is fine and the subjects well chosen. Messieurs Dies, Reinhart, and Mehan, during their residence

at Rome, agreed to discover the finest views, which had not yet been engraven, and to unite their labours in this work. Mr. Frauenholz having undertaken the publication, invited an eminent engraver from Paris, who has employed great skill and care in the execution.

The twenty-four plates, which have already appeared, represent the following objects:

1. The Fountain of Egeria.
 2. Ponte Molle, with the Environs.
 3. Part of the Coridors of the Coliseum.
 4. Part of the Villa of Mecenaz near Tivoli.
 5. Ponte Lupo near Tivoli.
 6. The great Cascade of Tivoli.
 7. Castello Gondolfo.
 8. Pallazuola.
 9. The Entrance of the Forest of Marino.
 10. Another View of Castello Gondolfo.
 11. The great Cascade of Tivoli, seen from a Distance.
 12. The Lake of Nemi.
 13. } Subiaco and its Environs.
 14. }
 15. Ponte Salaro.
 16. Views of the Aqueducts Martia and Claudia.
 17. } Two Views of the Villa Borgheze.
 18. }
 19. Ruins of the Villa of Ventidici near Tivoli.
 20. Part of the Coliseum.
 21. Nemi.
 22. The Temple of Vesta near Tivoli, with the Rocks beneath it.
 23. The Hospital of St. Francis near Subiaco.
 24. Environs of Subiaco.
- Eight more numbers will complete this beautiful work.

H O L L A N D.

At Haarlem has appeared, in two volumes, 8vo, A Translation of the Voyage on the Rhine, from Mentz to Dusseldorf, originally published in French by M. de Beaunoir, formerly known in the dramatic career. This voyage was performed in 1789; and is well described.

Discours sur l'Egalité des Hommes, &c. A Discourse on the Equality of Mankind, and on the Rights and Duties arising from it, by Mr. Peter Paulus, formerly Counsellor of the Admiralty, &c. Haarlem, 1794, 8vo. This is a translation from the Dutch. Not having seen the work, we shall lay before our readers the sentiments of a foreign journalist.

When

‘ When the interesting subject, discussed in this Essay, began to occupy the minds, and to excite the zeal of different writers who have entered this career, it was to be regretted that it was not placed upon the foundations of religion, as laid down in the writings of the evangelists and apostles. Somewhat will still be wanting to the evidence and solidity, if not of the principles themselves, at least of their demonstration, while not fixed on the firm basis of the Gospel; at least as long as the perfect agreement on this point, (essential to the happiness of present and future generations) between the dictates of the Divine Author of Christianity, and those of enlightened reason, are not explained. Whence, it is to be feared, that one of these authorities may be turned against the other; by opposing and discrediting the Gospel, as opposite to the rights of man and to humanity; or by calumniating the latter, as the fruits of irreligion and atheism.

‘ If philosophers will peruse the present work with attention, they will at least perceive that the Gospel, which they esteem inconsistent with their plans for human happiness, far from being repugnant, contains the same scheme, and conducts us directly to the end proposed, by the same principles that they lay down; but by mild and beneficent ways, which, if generally adopted, would operate the felicity of all, without disturbing individuals in their peace or property.’

It is added, that a special reason for the translation of this work is, the just definition by Mr. Paulus, sec. 2. ch. 2. of the rights transferred to the society at large by the social compact; and of those which individuals specially reserve, and which cannot be violated without transforming power into usurpation.

This subject, the most important yet debated by society, certainly merits the deepest discussion; and the persecutions of governments will, as usual, only propagate the doctrine. Those who have a sincere regard for religion, will agree with Mr. Paulus, that the abuse of its dictates to the purposes of despotism and slavery, is attended with infinite danger; and is in fact to sacrifice Christianity, in order to secure the possessions of the church.

S W E D E N.

Nova Acta Regiæ Societatis, &c. This is the fifth volume of the Transactions of the Royal Society of Sciences at Stockholm. Its chief contents may perhaps be enumerated on a future occasion.

P R U S S I A.

Umständliche Nachricht, &c. A particular Account of the Dedication of the Statue of Frederic II. erected at Stettin, on the 10th of October, 1793; Berlin, 4to. This pamphlet is written by the celebrated count Hertzberg; and is replete with his enthusiastic admiration of his late sovereign, and of Pomerania his native country.

A RE-

A R E V I E W OF P U B L I C A F F A I R S,

F R O M

M A Y to S E P T E M B E R, 1794.

F R A N C E.

HOWEVER the philosopher may felicitate himself at the present moment upon living in an eventful age, when his most ardent curiosity can luxuriously regale upon revolutions, battles, and massacres; he will, when his imagination has amused and fatigued itself with conjectures upon the future conduct of society, envy the purer repast of those sages who will have the more refined pleasure of perusing, in elegant detail, these transactions, at a time when prejudice and the empire of passion, have subsided into candour and moderation. For, whatever may be the fate of those Gallic adventurers, who are now beating about in a tempestuous and unexplored political ocean, their safe arrival or their shipwreck must be momentous to posterity. Whether future ages and experience shall reject as chimerical or adopt as salutary their principles of polity, so subversive of the present established institutions of society, their transactions will still be important to ages yet to come. If rejected, such principles will be regarded in future merely as eruptions of the body politic, and our posterity will find an antidote for a disease, which baffles the skill of the best of modern political physicians. But if, on the contrary, the voyagers should arrive at the desired port, and explore new and flourishing political regions, then the perseverance they have evinced, and the difficulties they have encountered, will be, like those of the discoverers of the Transatlantic regions, marks of their future glory; and their disasters and misfortunes will be accurately placed, as rocks

and shoals, in the chart of the new political world, for the safer passage of future navigators.

Whatever, in a word, may be the issue between the present contending powers, the modern history of France will soon become more interesting to society, and develop the secret springs of human action more accurately than the Greek or Roman story; the exertions of the French armies will be more important than the conquests of Alexander; and the histories of Robespierre, the Brissotines, and the Jacobins, more interesting than the factious efforts of the Gracchii, the conspiracy of Cataline, or the death of Cæsar by the hand of Brutus.

In reviewing the public affairs of this distracted nation, for each four months, we have found almost every period of our labour marked by a new epoch: at one time we had to recount the defection of Dumourier, and the Austrians repossessing themselves of the Netherlands; in the next period, we had to relate the surprising exertions of a nation, who possessed an elasticity of courage that rose under misfortune, to repel the invaders on every side. In reviewing the public affairs for the last four months, we have observed the motions of the allied armies from their powerful advances into France through Landrecy, till their depressing retreat through the Netherlands, driven by the soldiers of the Gallic Republic, who have now reconquered those provinces, and are making tremendous preparations to overthrow the power of the stadtholder in Holland, and fraternize with his subjects.

Since the period to which we allude, our political speculations have been assisted by the labours of the count de Montgaillard, a native of that country, who has professed to give to the public an accurate account of the state of France at this period.

From this interesting writer we learn, that though the national convention possels neither their confidence nor esteem, the French people will soon sanction the dispositions of order and property that it decrees; it has long reigned by terror; but will soon demand respect, if it can this year resist, or rather repel, the allies from the frontiers of France. Time gives strength to the assembly; and the assassinations which it sanctions, are already in name softened into acts of necessary rigour.

The power, the action, and the right of sovereignty, are concentrated, our author observes, in the committee of

public safety. The thirty committees, amongst whom are divided the labours of the convention, have no share in the government; they are entirely ignorant of the measures which are exclusively taken by the committee of public safety; but the greatest activity every where reigns in the execution; laws are made, roads constructed, and canals dug, all at the same instant. The most abundant resources are lavished; public schools instituted, and the French language is carried to the foot of the Pyrenees, and amidst the heaths of the Lower Brittany. One sitting frequently produces thirty decrees upon objects the most remote; orders fifty millions to execute them, and erects every where scaffolds to maintain them. In finances, the convention is richer than united Europe. Seven ninths of the soil belong to the republic; and this continual pledge of paper credit, is now become inexhaustible, by the rapidity with which property is exchanged, and always to the advantage of the assembly. They have already conceived the project to nationalize the whole soil of France, to register the territory, like a public debt, in the *Grand Livre*; and to resume the property of the clergy and nobility, purchased, as they pretend, at a price much inferior to their actual value. About twenty millions sterling in gold and silver are deposited in the coffers of the national convention. The mint of Paris, to which was transported all the bullion of the suppressed provincial mints, contains about three millions of pounds sterling in metal; and daily additions are thrown in by deposits, collections, and penalties. The plunder of the churches produced near 1,350,000l. sterling, and through the whole extent of France there no longer remains a sacred vase, not even in the domestic chapels.

The military committee, directed by Carnot, La Fitte, d'Aniss, and others, draw the plans of attack and defence, combine their operations, and adapt their military tactics to the spirit of the revolution. From the memoirs, and from all the vestiges of the exploits, the zeal, and intelligence of the great generals, ministers, and statesmen, who adorned the old monarchy, these men have extracted the means of its annihilation. Eight hundred and fifty thousand effective men fight under the orders of the committee of public safety, and this number may be augmented. After the harvest and sowing season have assured the future subsistence of these new soldiers, when they are no longer useful at

home, we may fear that France, in the end of the campaign, (and appearances warrant the assertion,) will adopt the alarming measure of a war generally offensive.

When facts, favouring any cause, proceed from the pen of an enemy to it, we cannot suspect exaggeration; the subsequent successes of the French armies, confirm the above statement, which we must add, to the credit of the author, bears every other testimony of authenticity and honour.

On the 25th of April, the convention communicated the intelligence received from general Jourdain, That during his march to Arlon, he ordered general Vincent, commandant of the troops stationed between the Sarre and Moselle, to act offensively. The orders he received were executed with the utmost courage and ability; he attacked the enemy on the 14th, 15th, 16th, and 17th of April, constantly defeated them, and by his movements, greatly contributed to the victory of Arlon. The same day intelligence was read from Charbonie, commander in chief of the army of the Ardennes, that the defenders of the republic performed, on the twenty-third of April, all that men could achieve; both officers and soldiers exhibited, the general alleges, prodigies of valour. From six in the morning till night, the troops of the republic contended with their united enemies, from whom they gained a league and a half of ground, and took possession of the heights between Auffley and Valcourt. He adds, That after he had given the troops a little time for repose, he would pay the enemy another visit.

‘In Italy,’ said Barrere, ‘every day is the herald of new victories, of which the capture of Oneglia was but the prelude. Ormea, on the Tanero, and the county of Nava, are in our possession.—Immense magazines, a superb manufactory of cloth, provisions, cannon, and ammunition, have fallen into our hands. The republicans (according to that system of delusion practised in the nations of Europe united against us) had been represented as monsters who pillaged without mercy, who violated women, and murdered children.—At their approach, therefore, the towns and villages were deserted—The good conduct, however, of the republican soldiers, soon put an end to these idle fears, and the inhabitants returned to their houses. They found, to their surprise, that their property had been respected, and
not

not the smallest intention was evinced to interfere in their religious opinions.

Gezezzio, three leagues from Ormea, was summoned to surrender, and the summons was immediately obeyed.

In La Vendée, general Axo has followed the example of general Moulin; and in order to avoid falling into the hands of a party of rebels, put an end to his existence.

General Pichegru informed the convention, that on the twenty-sixth of April, there was a general attack on all the line from Dunes-libre to Givet, and, perhaps, even to the army of the Rhine; he was ignorant of what passed in the centre and the right. The left succeeded in their attack; and the Gallic army entered Courtray about five o'clock in the afternoon.

While the French were thus making inroads into the Netherlands, the allied armies were occupied with the siege of Landrecy, and with the flattering hopes of making their way to Paris. The besieged city was obliged to surrender to the combined forces, but from that time fortune frowned upon the exertions, even of an emperor, assisted by the talents and abilities of colonel Mack, the sons of the king of England, and by those of some of the greatest princes of Europe. The pageantry and show which accompanied him at his installation in the Netherlands, was soon turned into neglect, contempt, and rebellion. While the armies of the republic were thus engaged in the Netherlands, Robespierre at Paris was exerting himself to establish the decadary festivals. On the seventh of May, he made a speech for that purpose in the national convention. After having observed, 'that the victories of the republic were celebrated throughout every quarter of the universe; that there was an entire revolution in the physical order, which could not fail to effect a similar revolution in the orders moral and political; that one half of the globe had already felt this change, which the other half would soon feel; and that the French nation had anticipated the rest of the world by two thousand years, insomuch that it might be considered as consisting of a new species of men;' the orator proceeded to enlarge on the praises of republican morality, and a democratical government. He then attempted to justify the measures that had brought about the present regimen, and those by which it was accompanied. Eleven articles were decreed, the first of which was: 'The

French nation acknowledges the existence of a Supreme Being, and the immortality of the soul. 2. It acknowledges that the worship worthy of the Supreme Being, consists in the practice of the duties of man. 3. It ranks among these duties, the detestation of treachery and tyranny, the punishment of traitors, the succouring of the wretched, respect for the weak, the defence of the oppressed, the doing to others all possible good, and the avoiding of injustice towards all their fellow creatures. By the fifth, these festivals are to be named either after the glorious events of the French revolution, those of the virtues the dearest and most useful to man, or the most conspicuous benefits of nature. By the eighth, the freedom of religious worship is maintained. By the eleventh, a festival is appointed to be celebrated on the eighth of June, in honour of the Supreme Being.

A few days after the convention had been amused by the oration of Robespierre, they received more substantial information, that the republican army in Italy had taken the city of Saorgio in Piedmont. 'The aspiring mountains,' said the reporter, in the exaggerated language of modern France, 'which nature has piled around the fortress, are formidable only to augment the still more aspiring glory of the French. The enemy were forced in all their positions; all the Piedmontese and Austrian camps fell into the hands of the French, with more than sixty pieces of cannon. The attack of the different posts was concerted in such a manner, as to be most fatal to the enemy.' The French had about sixty killed, and between two and three hundred wounded.

On the 16th of May, the French gained a considerable victory over the duke of York and the allies near Tournay. It appears that the attack on the part of the French, was after their usual manner *en masse*; it was general, and extended through all the points of the line of the combined armies, from the prince of Cobourg's position down to the duke of York's. This attack demonstrated the military skill of the French in a most forcible manner. 'What,' says a late writer, 'in the history of war, was ever more ingeniously planned, or more gallantly executed, than have been their operations in the beginning of this campaign? They, in fact, have totally disconcerted the meditated schemes of the greatest generals that Europe was able to produce.'

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The perilous situation of the duke of York in this battle, between Tournay and Lisle, is best described in his own words. 'Early on the morning of the seventeenth,' says he, 'the enemy attacked the post of Turcoing in great force, and I received an application from colonel Devay, who commanded there, to make a diversion in his favour; for which purpose I sent two battalions of Austrians, giving them express directions, if they should be pressed, to fall back upon me; but, by some mistake, instead of doing so, they joined colonel Devay. From this circumstance, an opening was left on my right, of which the enemy availed himself in the attack upon my corps, which took place soon after, and, by so doing, obliged me to employ the only battalion I had left, to secure a point, which was of the utmost consequence to us.'

'At this period a very considerable body of the enemy, which we have since learnt amounted to 15,000 men, appeared advancing from Lisle, whilst another corps, having forced its way through general Otto's position by Waterloo, attacked us in the rear. The few troops that remained with me, soon gave way before such superior numbers, nor was it in my power, with every effort I could use, assisted by those of the officers who were about me, to rally them. At that moment the advanced parties of the column from Lisle, shewed themselves also upon the road between Roubaix and Morveaux, and I found it impossible to succeed in the attempt which I made to join the brigade of guards.'

'Thus circumstanced, I turned my attention to join general Fox's brigade, but upon proceeding to Roubaix for that purpose, I found it in the possession of the enemy.'

'Thus completely cut off from every part of my corps, nothing remained for me to do, but to force my way to that of general Otto, and to concert measures with him to free my own troops.'

'This I effected accompanied by a few dragoons of the sixteenth regiment, with great difficulty.'

In this engagement, more than a thousand of the British forces were killed and wounded.

This success of the republicans was soon followed by a considerable defeat, though soon retrieved by future victories.

General count Kaunitz, on the twenty-fourth of May, attacked the French army which had passed the Sambre,

and had taken a position with its left by Roucroy, while its right extended to Fontaine l'Eveque, and completely defeated them, and obliged them to retreat in great confusion over the river. The French lost several pieces of cannon, and upwards of a thousand men. The French army had crossed the Sambre two days before, and consisted of between fifteen and twenty thousand men. Their object was to take Mons, to turn the rear of the allied army, opposed to Pichegru, and, perhaps, to march to Brussels.

About the same period, the French made an inroad into the duchy of Luxembourg, with an army of forty thousand men, and took possession of Arlon, which obliged general Beaulieu (who had moved forward and taken the town of Bouillon by storm) to retire and to fall back on Marche, in order to cover Namur.

General Jourdain also, about the middle of May, attacked the allies vigorously near Dinant, and forced them to retreat with considerable loss.

On the twenty-eighth of June, the republican army on the Sambre gained a signal victory in the plains of Fleurus, already renowned by French valour: the allies were routed after a continual engagement of twelve hours.

The prince of Cobourg says, on this occasion, 'that, though there was great reason to suspect that Charleroi was already in the hands of the French, yet as no certain intelligence could possibly be procured, the attack, which had been determined upon for its relief, became necessary, to prevent the fate of so important a place as Charleroi being left to chance:

'In consequence, the army marched on the twenty-fifth in five columns, and early in the morning of the twenty-sixth, attacked the enemy's entrenched position between Lambusart, Espines, and Gosselies.

'The attack, which was executed with great resolution, was every where successful. In the evening, the left wing arrived at the principal heights on this side the Sambre.

'The ground here forms a gentle declivity, which the enemy had fortified by a very extensive line of redoubts, to which they had brought an immense number of cannon. Notwithstanding these obstacles, the left wing attempted to force the enemy's position with fixed bayonets. But the surrender of Charleroi, which took place on the evening of the twenty-fifth, having enabled the French to reinforce them-

themselves with the besieging army, and thus to bring the greatest part of their forces against our left wing; this advantage, added to those of their situation, and of the quantity of artillery, enabled them to repulse our attack.'

In consequence of this defeat, the prince of Cobourg was obliged to retreat as far as Marbais, to cover the country as far as possible, and to protect Namur.

About this time the northern army of the republic made extensive inroads into maritime Flanders.

According to the duke of York's account from Renaix, on the twenty-fourth of June, when colonel Craig set out on his journey to England, he proceeded to Oudenarde, where he learnt the unfortunate news, that the French had obliged general Clairfayt to retire in some confusion to Ghent; and that the communication between that place and Oudenarde, unless by a great detour, was entirely cut off. This success of the republicans, by forcing general Clairfayt to retire, and bringing themselves nearer to the banks of the Scheldt, rendered the duke of York's position before Tournay, which, since the departure of the prince of Cobourg, had always been hazardous, no longer tenable; he therefore quitted it, leaving only a small garrison in the town, and marched with all the British and part of the Hessian troops, to Renaix, in order to be in readiness to support Oudenarde, which was menaced and actually summoned.

On the 18th of June, the garrison of Ypres surrendered themselves prisoners of war, and were sent into France. The town presented the most ruined appearance. The town-house was almost levelled with the ground. The cathedral, and several other churches and convents, shared the same fate. After the French had taken possession of the town, they assembled the inhabitants in the square, and the French general addressing them in a speech, promised that their persons and property should receive protection, if they forbore from all attempts to disturb the republican form of government, which the French had adopted.

During the siege, several sorties were made, and with great success. The emigrants fought with incredible valour, conscious of their doom, should they fall into the hands of their enraged countrymen.

Soon after these disasters of the allied army, Ostend fell into the hands of the French, and, to use the inflated style

of Barrere, 'the committee of public welfare could hardly follow the rapid march of their triumphant armies. Victory assumed the boldest flight of fame. Whilst the armies of the Sambre and the Meuse were reconquering the department of Jemappe, the left wing of the northern army took the town and port of Ostend. The rulers in France ordered their armies not to allow breathing time to the British and imperial banditti, and their orders have been strictly obeyed. With those hords, terror and flight are now the order of the day. The French armies can scarcely overtake the imperial eagle in his flight; and all Belgium has neither extent nor strong holds enough to protect, or rather to hide, the retreat of the allies.'

However unpleasant the vaunting style of a conqueror may be, yet when we revert to the melancholy state of France, when surrounded by powerful, numerous, disciplined, and enraged armies, who threatened her with destruction in all the complicated forms, which fire, sword, and famine were capable of inflicting, our wonder or disgust at some intemperate exultation upon their deliverance, must meet with some abatement.

So confident, however, were the French of success at the beginning of the campaign, that, according to an official statement in the national convention, the ground, on which stood the prince of Cobourg's camp, had sold at a much higher rate than the valuation; this, with some degree of propriety, was suspected to be a gasconade of the demagogues who govern that nation; but the adventurous purchaser of that tract of land had, perhaps, weighed with more coolness and deliberation, the various probabilities which lay in the opposite paths of subjection or triumph to his country, than the ministers of the allied powers.

According to commissary Hentz, the French armies of the Rhine and the Moselle had, on the 15th of July, been engaged with their enemies, and had been every where successful. The allies had fallen back on all points for twenty leagues; Spires and Kirweiller were again occupied by republican troops; and their enemies had lost eighteen pieces of artillery, 1300 men killed, and double that number wounded.

'The coalesced powers,' exclaimed Barrere, 'wished to starve France, and we have now in our possession the two grana-

granaries of the empire. The harvests of Belgium and the Palatinate shall now be transported into the interior of the republic.

The intelligence of the capture of Mechlin and Louvain, was announced to the national convention on the 19th of July. The passage of the canal before Mechlin was difficult; general Proteau was killed, and general Salme slightly wounded. The troops behaved with their accustomed bravery, and several crossed the canal by swimming. The advanced guard of general Klebr's army attacked Louvain, and gained possession of it, notwithstanding the vigorous defence made by the enemy. General Lefevre drove the enemy to Tirlemont with considerable loss.

The Austrian colours taken at Landrecy, and the keys of the city of Namur, were presented together to the national convention on the 20th of July.

After general Jourdain had completely invested Namur, he had scarcely begun to bombard it, when the garrison evacuated the town and citadel, leaving only 200 men who surrendered the place immediately. The French found forty pieces of cannon, and a great quantity of military stores.

After these events, the republican army of the north, with the utmost rapidity, passed on to Brussels and Antwerp, and, in a short space of time, took possession of all the Netherlands, with a most plentiful harvest on the ground. They arrived on the frontiers of Holland, took the island of Cadland, and invested Sluys. But upon the civil commotions arising in Paris, at those places they appear to have made a stand.

On the side of Spain, the successes of the French have been great, and, in fact, tremendous to the Spanish monarchy. Fontarabia, the town and port of St. Sebastian, with immense stores and shipping, have fallen into their possession. The rapid strides they are taking into that country, announce even the monarch of Spain to be in a perilous situation, as some of the towns are said to have opened their gates to the enemy with the exclamation of *Vive la Republique!*

The late important dissensions among the leaders of this new republic, next demand our attention.

In the month of May, the rigid and sanguinary republicans

cans of Paris brought madame Elizabeth, sister to the late king, to trial and to the guillotine. However improper they might consider her as an instructor or companion to the two orphans in the Temple, the rooted prejudices of her education, and even her want of power, and political insignificance, should have procured her the liberty of wearing out her own existence in religious silence and inactivity.

One question and one answer, contained the whole trial of this unfortunate princess.

Q. What is your quality.

A. Aunt to the king.

Immediately on this reply, the tribunal condemned the prisoner to death, 'as guilty of a conspiracy against the republic.' In a few hours afterwards, she was brought to the place of execution, and met her fate with that fortitude, which religion only can legitimately inspire.

On the 24th of May, the convention were informed that an attempt was made to assassinate Collot d'Herbois, a member of the committee of public safety, as he was walking in the street. The assassin's name was Ameral, who, after having discharged a pistol at Collot d'Herbois, immediately returned to his lodgings, which he fortified in the best manner he was able. Collot instantly requested a friend, with whom he was walking (Geoffroi) to call a municipal officer, while he pursued Ameral to his lodgings. Ameral having loaded several pistols, threatened instant death to whoever should attempt to enter his apartments; Collot, however, endeavoured to break open the door; but his companion, Geoffroi, prevented him, and exclaimed, 'No, I command you, in the name of the people, to remain here. I will put this monster under the axe of the law, or perish in the attempt.—To exterminate such men, is to practise justice and virtue.' Geoffroi immediately broke open the door, rushed upon Ameral, disarmed and secured him.

Upon instituting an inquiry into the situation and profession of Ameral, it was found that he had formerly been in the service of Bertin; that on the 10th of August, 1792, he was at the Thuilleries; and that during the duke of Brunswick's invasion of the French territories, he had been dismissed from the battalion in which he had served.

On the 23d of May, about nine o'clock at night, a female, of twenty years of age, went to the house of the citizen,

Duplai,

Duplai, where Robespierre resided, and desired to speak to him—Duplai informing her that he was not at home, she made use of these words: ‘It is very astonishing that, as he is a public functionary, he is not at home. Possessing such a situation as he does, he ought to be always ready to see those who have business with him.’

The manner in which she uttered these words, having infused some suspicion into the mind of Duplai, he stopped and carried her before the committee of general safety. On the way thither she exclaimed, ‘that during the old government, the king was accessible at all times, and that she would spill every drop of blood in her body, to restore the ancient government, and to have a king again upon the throne.’

Being introduced to the members of the committee of general safety, she said that her name was Aimee Cecile Regnault, that she was twenty years old, and was the daughter of a stationer, who lived in the street called *La Lanterne*, in the section of *La Cité*. She was ordered to prison, and afterwards executed as well as Ameral.

But we have more important circumstances to relate respecting Robespierre, than the secret designs of a private assassin. That Robespierre was an enthusiast, and even a tyrant in the cause in which he had engaged, his violence towards all, who thought differently from himself, sufficiently evince. We dare not, however, join his opponents in pronouncing him a traitor; because an enthusiast and a traitor to the same cause, are incompatible and inconsistent.

It appears that, for some time, a degree of disunion had prevailed in the committee of public safety, but the popularity and power of Robespierre was such, that no open opposition appeared to his measures. An altercation had indeed taken place between him and Bourdon De l’Oise in the convention, and there were few persons who did not expect that it would have proved fatal to the latter. In the mean time, however, a secret combination was formed, at the head of which were Billaud Varennes, Collot D’Herbois, Barrere, and almost all the men of influence and weight in the committee and the convention; and it was destined to overwhelm in ruin this extraordinary demagogue and his adherents.

Barrere in the convention, the 27th of July, addressed the assembly to the following effect: ‘Since the 10th of June,
I have

I have never dared to behold that cunning man, who has had the art to wear so many different masks; and who, when he has not been able to save his creatures, has made no scruple to turn against them, and send them to the guillotine. On the 10th of June, the tyrant (for that is the name I must give him) moved a resolution for establishing a revolutionary tribunal. He framed it himself, and Couthon proposed it, without having even read it; and yet he is the man who complains of patriots being oppressed—he who imprisoned the revolutionary committee, composed of the purest patriots in Paris; he, who in order to overwhelm all who thwarted his views, instituted a general police. He has endeavoured to oppress me particularly, because I made a report which was not agreeable to his views.—If we were to credit the tyrant, he is the only true defender of liberty; modest man!

Tallien rose and said it was in his speech, which he made in the club of the Jacobins, that he looked for weapons to assail the demagogue, whose virtue and patriotism have been so much extolled, but who was not to be found on the 10th of August, till three whole days after the revolution; this man, who abandoned his post in the committee of public safety for four decades. And when was it he did so? at the time when the situation of the army of the north, afforded cause for the utmost uneasiness; it was then he abandoned his post. The most shocking barbarities, he added, have been committed during the period that Robespierre has had the principal charge of the general police.

Robespierre here attempted to interrupt Tallien, but was silenced by the general clamour.

Louchet, moved the decree of arrest against him, and

Freron exclaimed, 'this day will be ever memorable in the annals of liberty and our country.' 'And so it will,' replied Robespierre, 'for villains are triumphant.'

A decree of arrest against the two Robespierres, Couthon, St. Just, and Le Bas, was unanimously passed.

The complete destruction of Robespierre's power, was an event which even his most violent enemies scarcely expected so suddenly. Prior to the 27th of July, it was known in Paris that there was a party in the convention adverse to Robespierre and his adherents; but it was not supposed that this opposition would be so speedy and so serious.

It was even doubted after the convention had passed the decree of arrest, whether the destruction of Robespierre's power would be completed. The president commanded an usher (Huissier) to take him into custody. The usher, however, seemed afraid to obey the command, and the president was under the necessity of repeating it several times before it was executed. At length Robespierre made a sign of obedience, and followed the usher, who conducted him to the Luxembourg. The police officer refusing to receive him, he was carried to the Hotel de Ville. In the mean time Hanriot, the commandant of the national guard, and a creature of Robespierre, who had been taken into custody but escaped, assembled his adherents.—The Jacobin society, and the municipality, declared themselves in a state of insurrection; the national agent made a speech, in which he endeavoured to induce the people to revolt against the convention. The tocsin was rung—the friends of Robespierre had assembled near the Hotel de Ville to defend him, and several pieces of artillery were every moment expected.

In the mean time the convention addressed the sections, and deputed seven members to lead them against the revolters. The national guard, at the same time, declared in favour of the convention, and the sections followed their example.

The Hotel de Ville was immediately attacked, and after a short but sharp contest, in which Robespierre and Couthon endeavoured with desperate valour to defend themselves, and were both wounded, the revolters were overpowered, and, with their adherents, were carried before the revolutionary tribunal. Their persons being identified, which was all that was necessary, as they had been previously outlawed, they were sentenced to die within twenty-four hours, and this sentence was carried into execution at eight o'clock on the evening of the 28th. In their last moments they behaved with great fortitude, and Robespierre died with the same firmness with which he had lived. With him, his brother, and his colleagues St. Just, Le Bas, and Couthon, died twelve members of the commune of Paris, who had been previously outlawed.

Never was so great a concourse of people assembled as on this occasion, and the transports painted on every face, were inexpressibly great. In all the streets through which the

criminals passed, and in the square of the revolution; unanimous cries of *Abas les Tyrans! Vive la Republique! Vive la Convention!* were heard. The eyes of the spectators were particularly fixed on Robespierre, Couthon, and Hanriot, whose faces were covered with blood from the wounds they had received, previously to their arrest. During the march from the palace of justice to the scaffold, the people expressed their horror of the cruelties they had perpetrated, in the most decided manner.

In whatever point of view we consider these events, they afford matter of much speculation. Respecting Robespierre's guilt, it may admit of some doubt whether that man could be a traitor, who for three successive years possessed the unbounded confidence of the people; whose energy contributed so much to the defence of the republic; whose consistency from the first opening of the revolution was so conspicuous; and, who almost to the moment of his death, was styled the incorruptible patriot of France. The charges against Robespierre and his adherents, may be reduced to two. 1st. That they wished to usurp a tyrannical power in France.

Secondly, That they had governed hitherto by a cruel and sanguinary system.

Respecting the first charge, it is difficult to conceive that any sensible man in France would ever think of governing it as dictator. Robespierre had certainly penetration enough to see that France would not again speedily receive a master. Barrere has compared him to Sylla; others have drawn a parallel between Robespierre, Couthon, St. Just, and the triumvirs of ancient Rome. Such allusions may excite the passions of an assembly, or embellish an oration, but they do not decide a fact.

What were the proofs of Robespierre's desire to become dictator? Accounts of speeches and conversations related by different members of the assembly: yet none of these establish the point.

The other charge is, indeed, too well founded—that Robespierre governed by a system of cruelty and severity, there are many dreadful facts to prove; but these violences might possibly arise more from a harsh and unfeeling disposition, and an ardour and enthusiasm in the cause he had embraced, than from any desire to become the dictator of France.

As to the influence which the fall of Robespierre's party

may have on the affairs of the republic, we think it will induce the present party to act a more moderate part; because they have derived their success from the general disapprobation in which the severity of Robespierre's party was held by the people.

That it will diminish the energy of the revolutionary government, or the activity of their armies, the observations of the count de Montgaillard, and of those who are best acquainted with the state of France, leave us little room to hope. Should, however, any degree of moderation and liberality manifest itself among the new rulers, let us flatter ourselves that it will have a proper effect upon the powers of Europe, and that it may serve as a basis for accommodation, and for the restoration of peace to a distracted world.

G R E A T B R I T A I N .

We concluded our last Review of the Public Affairs of Great Britain by the vote of parliament for two millions and a half, to enable his majesty to fulfil his late engagements with the king of Prussia. The most ardent hopes of a successful campaign were now formed by the ministers, from the punctuality with which they presumed the Prussian monarch would fulfil his treaty; the ardour which the presence of the emperor would infuse into the allied armies; and from the excellence of the plans suggested by the acknowledged abilities of colonel Mack. Since that period we have had the mortification to see, and have now the melancholy task to relate, the dispersion of these hopes.

To carry into execution those vast plans, which the collected military and political talents of all the combined courts of Europe had formed, it was found necessary to hasten the emigrant corps bill through the British parliament. The ministers strenuously defended the principles of that bill, and appeared surprised that any objections should be offered to it, considering it, as they did, as strictly constitutional in its nature, and humane in its intention.

The opposition argued with some force against the injustice, the impolicy, and the inhumanity of the bill. It was unjust, as it exposed those emigrants to a danger, which, from the operation of the Alien Bill, they could not, if ministers chose to enforce it, avoid. Impolitic, as there was more probability of their adopting the interest of France, than of the allies, when the issue was doubtful: and inhuman, as it was a certainty they would

be massacred if taken in the field. Nor was there, it was observed, any great encouragement, from the conduct of these emigrants, to trust them too far: Had they not deserted their king in the hour of distress? these persons might therefore find some interest to induce them to betray us, and consequently, the project was dangerous and absurd.

The idea that the mass of the people of France would be ready to return to the feudal and tyrannical system of the old government, and repair to the standard of the emigrants, was treated as ridiculous; and yet, without that junction, nothing could be effected under this bill; for we had nothing here but the skeletons of regiments, formed of officers.

On Monday the twelfth of May, Mr. Dundas brought down a message from his majesty, purporting that, having received information that seditious practices had lately been carried on by certain societies in London, in correspondence with societies in different parts of the country, and avowedly directed to the object of assembling a pretended general convention of the people, in contempt and defiance of the authority of parliament—he had therefore given directions for seizing the books and papers of the said societies in London, which had been seized accordingly—that his majesty had also given orders for laying them before the house of commons, and recommended to them to consider the same. At the same time a shoemaker, of the name of Hardy, secretary of the London Corresponding Society, and Mr. Adams, secretary of the Society for Constitutional Information, were taken into custody, underwent several examinations before the privy council, and were committed to the Tower for high treason: The imprisonment of Mr. Horne Tooke, Mr. Thelwall, and Mr. Joyce, the private secretary of earl Stanhope, immediately followed, in consequence of the tremendous discoveries contained in the papers of these societies. The papers taken were, also, made the foundation of an act of parliament for suspending the habeas corpus act; they were previously referred to a secret committee, who made a long report of their contents to the house. The public found, in the parliamentary report of these papers, a repetition of what they had before seen in almost every newspaper, notices for meetings of the respective societies, their transactions, resolutions, and toasts, which were generally ordered to be published by the societies themselves. The letters from individuals,

dividuals, and distant members of the societies to the secretaries of those respective societies, and the correspondence between one society and another, made a considerable part of the report of the secret committee. But the most important discovery was, that in the possession of individuals, connected with these societies (who were supposed to consist of at least *twenty thousand persons*) there were found not fewer than *eighteen stand of arms*!

The bill for the suspension of the *habeas corpus* act was introduced into the house by the minister, upon reading the report of the secret committee; and, in consequence of his motion, leave was given 'to bring in a bill to empower his majesty to secure and detain such persons as his majesty shall *suspect* are conspiring against his person and government.'

The opposition side of the house contended, that they saw nothing in the report that justified so extraordinary and so alarming a measure as the suspension of the *habeas corpus* act, which was justly considered as the palladium of English liberty; if, however, leave to bring in the bill was given, it would be absolutely necessary to move two clauses—the one, that while the suspension of the *habeas corpus* act continued, the house should continue to sit; and the other, that an account should be rendered by the executive government, to that house, of all persons apprehended and confined under this bill, otherwise it would give to ministers the power of throwing into prison, and detaining, any person whom they might incline to distress, and that upon any supposed treason, or the slightest pretext. With regard to the report, it certainly contained nothing, but what had been publicly known long before. As to the principal argument of the ministerial party, which went to prove the illegality of conventions, it was answered by the other side, that there had been many conventions in this country, Scotland, and Ireland, for different purposes, and none of them had ever been thought illegal. Mr. Pitt, and the duke of Richmond themselves had belonged to some of them, for the express purpose also of parliamentary reform. With regard to the discretion of those who were to be entrusted with the extraordinary power which the suspension of the *habeas corpus* act would put into the hands of the executive government, it was contended that no member, even of that house, would be safe from the false pretences,

suspensions, and malice of their opponents; for they might proceed upon the most frivolous suspicions. It was urged that, if this bill passed, it would be impossible to satisfy the public, that many of those, who brought out the seditious and improper publications, were not suborned, and employed for the very purpose of exciting and carrying on this system of alarm and pretended danger. It was asserted, by one of the opposition members, 'that if it was attempted to carry this bill through both houses of parliament with any extraordinary expedition or precipitation, he would not hesitate to say, that any minister who should, under such circumstances, advise his majesty to pass it, deserved to lose his head.'

Notwithstanding these reasons, the bill passed into a law, the 23d of May, by which, persons imprisoned for high treason, &c. may be detained, without bail or main-prize, until the first of February, 1795.

The differences which had arisen between this country and America came next under the consideration of parliament.

On the 26th of May, the marquis of Lansdowne called the attention of their lordships to the relation in which we stood at this moment with the United States of America. He went over, rapidly, all the grounds of complaint which the Americans had to prefer, and some of them, he feared, with much justice. The barrier posts had never been delivered up, and this great cause of contention, which had rankled in the breasts of the Americans, now made the first article of their charge. It was impossible to deny, that, in this instance, our conduct had neither manifested a disposition to cultivate the friendship of the Americans, nor any degree of extended and magnanimous policy. The Americans had their suspicions too, that we had not acted either with openness, or even consistently with the rights of nations, in the part which we had taken between the courts of Portugal and Algiers. They suspected that the treaty was made with no kind intention towards them. It was concealed for six weeks after it was made, until the Algerine cruisers could be set loose upon their trade. They had their suspicions that this secrecy was suggested by the court of London. The orders of the 6th of June and the 6th of November had further provoked the Americans, and neither of these orders could be justified by the rights of nations. The second was so avowedly hostile to all the laws

laws of civilized nations, as well as to true policy, that ministers had found themselves in the situation incident to all weak and rash men—they had been forced to retract it. Another provocation alleged by the Americans against the British nation, was her governors, and their deputies, exciting the Indians to commit depredations upon the territories of the republic. A paper was then read, called the Reply of Lord Dorchester to the Indians of the Seven Villages of Lower Canada, as deputies from all the nations who were assembled at the general council, held at the Miami, in the year 1793.

In one of the clauses of this reply, his lordship says, speaking of a boundary line, ‘that from the manner in which the people of the states push on, and act, and talk on this side, and from what I learn of their conduct towards the sea, I shall not be surprised if *we are at war with them in the course of the present year*; and if we are, a line must then be drawn by the warriors.’

After this paper, and the seizure of their ships, was it surprising that the Americans had laid an embargo on shipping in their ports for thirty days? A motion for the production of copies of instructions sent to lord Dorchester, relative to this country and America, was negatived by 69 to 9.

On the 30th of May, the great question of the war was brought under the consideration of the upper house by the duke of Bedford.

His grace entered into an account of the several stages of the war in which we were engaged, and developed the views which had been entertained concerning it, by the government and the legislature; the different aspects which it had assumed at different times; and lastly, he pointed out the utter impossibility there was at this moment of drawing any specific conclusion from the conduct of ministers, of what their real intentions in the war were, or to limit the calamity to any object, the attainment of which would satisfy their wishes. In doing this, he examined the situation of affairs both at home and abroad, and inquired, whether they entertained any well grounded hopes that the system which they were pursuing, and the means they had taken to accomplish it, were likely to produce any beneficial object whatever to this country?

The declaration that had been made by Lord Hood to the

people of Toulon, was the first instance in which we had expressed any design or wish to interfere in the internal government of France. Lord Hood formally accepted of the declaration of the people of Toulon, to adopt a monarchical government, such as it was originally formed by the constituent assembly, and he declared to the people of the south of France, that he should protect those who professed these sentiments, and pledged the faith of the government of England, to the honest and unequivocal maintenance of the object of their declaration. The invitation which he gave to the people of the south of France, to declare themselves, was accepted, the people did repair to the standard which he had erected, and the noble lord, on the 28th of August, solemnly accepted of their declaration; and thus a specific ground and object of the war was held out to the people of France, and the faith of Great Britain was pledged to that people for this clear and specific object. By the memorial presented to the states-general, on the 25th of January 1793, however, the persons who framed the constitution, which we pledged ourselves by lord Hood's declaration to assist in re-establishing, were described as 'miscreants assuming the name of philosophers,' and that constitution was reviled as 'the offspring of vanity and licentiousness.'

As to the cruelties exercised in France, had not the allied powers urged them on to these savage acts? Had they not pressed them on from murder to murder, goaded, hunted, set upon like beasts of prey, and rendered desperate in the toils? Had not the courts of Europe taught the French, that nothing but their extermination would satisfy them? Had they not made a solemn declaration against their lives; pronounced that nothing but their blood could give security to Europe, and having thus demanded, in the face of France, the lives of their leaders, the men who had given to them, however they might at present exercise it, the advantages of liberty, could it be expected that they would deliver up their leaders, or stand by and see them torn from their sides?

'My lords,' continued his grace, 'let us not deceive ourselves; let us not be made the dupes of our own declamation; before we bring these people to the tribunal of justice, let us be sure that our own hearts are free from the crimes that we affect to abhor; let us be sure that we have
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not created the fury which has produced these horrors ; and let us coolly and deliberately inquire, as friends of that humanity which is so incessantly our theme, if we should not better promote the object of restoring France to the happiness of order, tranquillity, and government ; if, instead of rendering its leaders furious and desperate, we were to make a specific declaration that we had no desire of interfering in their domestic concerns, and did not presume to arrogate to ourselves the right to dictate what should be their government, or who should be their governors.'

The ministerial side of the house went over their old ground of invective against the French, pleaded the necessity of the war, and negatived, by their numbers, the resolutions moved by the noble duke, which were founded either upon facts recorded on the journals of that house, or upon public papers which had been laid on their table.

The same day Mr. Fox brought forward the same business in the house of commons ; he reprobated, in strong terms, the continuation of the war and the conduct of ministers ; he pointed out the rashness of entering into the war, and carrying it on without any fixed object or end. At one time, the design of the war was to protect Holland, at another, to restore Louis XVII. to the crown of France ; at another, to put a stop to the dreadful anarchy now raging there, by giving them some fixed form of government.

Speaking of the king of Prussia, he observed that we had entered into a treaty with that monarch, by which neither party was to have laid down arms, but by consent of the other. From this engagement he escaped by a loop-hole ; for as none of his dominions were within reach of the enemy, he had only to withdraw his troops from the scene of action, and tell us that he had not made peace with France. Though the last campaign was extolled by ministers as successful, the Prussian monarch discovered that such victories would cost him something ! This was the unlooked for circumstance that would not permit him to continue the war. Had the public been told in July 1793, that the treaty was binding upon him only for the remainder of the campaign, they would have seen it in a different point of view.

Mr. Fox concluded with reading similar resolutions to those of the duke of Bedford ; upon which the previous question was carried by a great majority.

About this period, the public received the exhilarating

intelligence of a victory gained by admiral lord Howe, dated Queen Charlotte at sea, June 2d, 1794.

On the morning of the 28th of May, the enemy was discovered by lord Howe far to windward, and was engaged with him in a partial action that evening and the next day.

The weather-gage having been obtained, in the progress of the last mentioned day by the English fleet, and being in a situation for bringing the enemy to close action, on the first of June the ships bore up together for that purpose, between seven and eight o'clock in the morning.

The French, their force consisting of twenty-six ships of the line, opposed to the British fleet of twenty-five (the Audacious having parted company with the sternmost ship of the enemy's line, captured in the night of the twenty-eighth) waited for the action, and sustained the attack with their customary resolution.

In less than an hour after, the close action commenced in the centre; the French admiral, engaged by the Queen Charlotte, after a severe conflict bore off, and was followed by most of the ships of his van in condition to carry sail after him, leaving with the English several of his ships crippled or totally dismasted, exclusive of one sunk in the engagement.

At this time many of the English ships were also so injured by the action, that they were not able to prevent two or three ships of the enemy, in a disabled state, from getting away under a sprit-sail. Seven remained in possession of the English, one of which sunk before adequate assistance could be given to her crew.

All agree that the enemy fought with a courage bordering on rashness; but the superiority of the British naval skill, and the excellent state of their ships, turned the fortune of the day in their favour.

The rejoicings on this occasion were great and general; but in the capital they were blended with those irregularities and disorders, so incident to a London mob; the peaceful inhabitants were awaked in the dead of night, by the barbarous clamour of those who were ready to commit every excess, to fill up the measure of their savage rejoicings; and several windows were broken, before the affrighted inmates had time to illuminate them. In their riotous nocturnal perambulations through the streets, the mob assailed

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the houses of several persons, supposed to think differently on politics from the present men in power, and it was asserted that bullets were fired amidst the squibs and crackers, at the houses of marked individuals. The house of earl Stanhope, though previously illuminated, suffered much, and was several times on fire by illuminated candles being beaten from the windows among the furniture. In an advertisement published by his lordship, it was asserted that gentlemen had been seen in coaches distributing money and encouraging the mob in these outrages. To the scandal of the police, these scenes of outrage and riot were permitted and even encouraged for three successive nights.

A few days before the prorogation of parliament, the minister had the mortification to find, that though he had punctually remitted the money from the British treasury for the use of the king of Prussia, according to treaty, the troops had not moved in the great cause in which he had engaged them; but that his Prussian majesty thought it more to his interest, to order them for the protection of his newly acquired dominions in Poland.

The opposition side of the house did not omit the opportunity of reminding administration of their predictions relative to the conduct of this monarch, and embarrassed the minister by importunate interrogatories. What services, they asked, had the king of Prussia rendered this country since he was subsidized? Had he marched any troops to co-operate with ours? And if he had, what did their number amount to? What had they done? And where were they now stationed? What articles of this or the former treaty had the king of Prussia fulfilled? Had he fulfilled any except one—the receiving of our money? These were points, they added, into which the house of commons were bound to inquire before they separated, and they could not face their constituents without knowing something upon these topics. If the minister should say that he did not imagine the king of Prussia would have acted as he has done; the answer was, that he was warned of it in the course of the debates on the granting of the subsidy; and he might have been taught to expect it, from past experience of the conduct of that monarch. If, on the contrary, the minister said that the misfortunes of the campaign were not owing to the neglect of the king of Prussia, or to the insincerity of the emperor, or any of the allies, but to the prodigious

digious numbers of the French, as an *armed nation*—there again the answer was plain; he knew the French to have been an armed nation, for so they had been most emphatically termed by himself.

Mr. Pitt was, however, on the 11th of July, relieved from these embarrassments by the prorogation of parliament.

The same day, in the house of lords, the duke of Norfolk was prevented from making a promised motion, by the lord chancellor absenting himself till too late an hour.

Lord Lauderdale, on this occasion, moved ‘that this house do appoint a speaker, and proceed immediately to business.’ No proceeding took place in consequence of this motion, and his majesty arriving soon after, the parliament was prorogued.

About this time the duke of Portland was introduced into administration.

His grace, ten years ago, declared, in the face of the whole people, his opinion of Mr. Pitt: that he had insulted the house of commons in the grossest manner, and that he never could act in concert with him until he had, by a temporary dereliction of office, acknowledged the offence against the constitution, of which he had been guilty. Mr. Pitt refused to resign, and his grace refused to act with him. Time has removed those objections, and the duke (as well as the earls Spencer, and Fitzwilliam, Mr. Wyndham, and others, who called themselves the Whig party) has condescended to accept an office in subordination to that minister, whom a few years ago he affected to treat with contempt.

WEST INDIES.

The cheering prospect which this quarter wore at the beginning of the campaign, has lately been clouded; the sickness raging among the British troops, the treachery of some French royalists, and the exertions of the republicans, have materially lessened the great expectations the English nation had entertained, from the capture of the French islands.

According to official letters from sir Charles Grey, dated Guadaloupe, July-8th, 1794, we learn, that a French squadron having landed some troops, the British forces commanded by captain Robertson, endeavoured, on the 2d of July, to gain possession of Point-a-Petre, where the French were posted, but

but being misled by their guides, the troops entered the town at the part where they were most exposed to the enemies cannon and small arms, and where it was not possible to scale the walls of the fort; in consequence of which they suffered considerably from round and grape shot, together with small arms fired from the houses, &c. and a retreat became unavoidable. Sir Charles soon after learnt that the French had retaken Grande Terre.

A M E R I C A.

On the 26th of March, 1794, congress resolved that an embargo be laid on all ships and vessels in the ports of the United States, whether then cleared out or not, bound to any foreign port or place, for the term of thirty-days.

The congress soon after made an act to empower the president of the United States, to lay a further embargo upon shipping or not, during their recess, as exigencies might require.

On the 16th of April, general Washington informed the senate, that the communications which he had received from the American minister in London, contained a serious aspect of affairs between the United States and Great Britain. He therefore had thought proper to nominate Mr. John Jay, as envoy extraordinary of the United States to his Britannic majesty. 'Going,' says the president, 'immediately from the United States, such an envoy will carry with him a full knowledge of the existing temper and sensibility of our country; and will thus be able to vindicate our rights with firmness, and to cultivate peace with sincerity.'

On the 21st of May, 1794, general Washington laid before the senate and the house of representatives, some private information which he had received, that some encroachments were about to be made upon the American territory, by an officer and party of the British troops; he also caused a representation to be made to the same effect to the British minister.

G E R M A N Y.

The memorials and exhortations of the emperor to the petty princes of Germany, to arm their subjects against the common enemy, have hitherto been ineffectual; too poor to hire their peasants to march with the regular troops of the empire, and too timid to put arms in their hands to enable them

them to protect their own property, every plan for exciting the people of Germany to rise in a mass, appears to be altogether nugatory and impracticable.

The imperial journey through the Netherlands, though followed by misfortune, was instructive to the august traveller. His good sense enabled him to distinguish between outward pageantry and real intention.

In his address to the Netherlands, dated Tournay, 26th of May, 1794, he observes, that the mass of the enemy which has precipitated itself on Belgium, rendering the danger more pressing, it became more necessary for the inhabitants to employ all the means in their power to check the operation of that immense and formidable body, by all the force which it was possible to collect and combine.

Hitherto the hereditary states of the empire have furnished the major part of the troops, which have protected the Belgic provinces, so interested in the success of the war, which might unhappily be attended with their annihilation and total ruin, unless they would agree to furnish men to assist in defence of those provinces.

He demanded forces to defend their own country; while they hesitated to grant what might seem to their sovereign so reasonable a request. Disgusted at this disappointment, he returned with his military Mentor, colonel Mack, to Vienna; whence he has lately issued a public memorial to the several states of the empire, exhorting them to contribute largely in men and money, towards the defence of the old state of things against Gallic innovation. As a proof of his losses and the existing danger, he says, that two thirds of the empire might be considered as already conquered, and the enemy was every where triumphant.

P O L A N D.

This unfortunate country is still contending for her liberties, without a single ally either to compassionate or assist her, against the two rapacious powers of Prussia and Russia.

In May last, the levying of men was carried on with such rapidity, that it was then supposed the Polish patriots would soon amount to 100,000 men in arms.

The bishop of Livonia, M. de Kossakowski, has been hanged at Warsaw, before the church of the Bernardins.

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The king of Prussia arrived about the same time at Pozen, and was to take the field with general Faurat on the 28th of May.

On the 15th of June, the king of Prussia received intelligence at his head quarters near Michalowo, that the city of Cracow surrendered at discretion to his general De Elsnor.

In June, general Kosciuszko suffered a defeat by the Prussians near Szezecoczin; and a few days afterwards, he published an account of this battle, in which he says, 'The Prussians commenced a heavy cannonade on our lines, which was answered with great effect by the batteries on our left wing. The Prussian twenty-four pounders passed us at a great distance, while each discharge from our batteries told: a tremendous fire was kept up on both sides, and from this it was easy to form an opinion of the immense number of the enemies artillery, together with the largeness of the *calibre*. Under the protection of this fire, the enemy advanced and overpowered the Poles by numbers.'

By later intelligence, we find that the Prussians are about to attack the Poles, who are intrenched in force in the vicinity of Warsaw.

I T A L Y.

The two hundred thousand pounds a-year, paid by Great Britain to the king of Sardinia, have neither enabled him to recover his lost dominions, nor have rendered him invulnerable to new attacks from the French. A part of his territory has for some time been defended by Austrian troops. A dissatisfaction prevails in his capital and in the island of Sardinia, on account of the unpopularity of the war with France, and some conspiracies against him have been discovered at Turin.

In April last a conspiracy was discovered in Naples; and more than three hundred persons were arrested, among whom were several of the first distinction.

With respect to Tuscany, after having been forced from her neutrality, the confederated sovereigns have apparently acquired but little advantage from her assistance.

G E N E V A.

A revolution has lately taken place in this city, of which the following is the principal outline :

On the 18th of July, M. M. Soulavie and Merle, commissioners from the French convention, resident at Geneva, gave a grand dinner to the principal members of a society, intitled, The Club of the Mountain, consisting of the most violent patriots of that city. On breaking up at an early hour in the morning, the members of the club had recourse to arms, and arming the populace at the same time, took possession of the gates and arsenals. They next proceeded to select a revolutionary committee, composed of seven persons, by whom every person, inimical to their interests, was instantly apprehended, and put into confinement, to the amount of nearly a thousand.

The revolutionary committee proceeded to form a plan for the new government. The next day this plan was approved of, and the revolutionary tribunal elected, on the 21st, by about 3000 voices.

It must be observed, that at the time of this revolution, there were no French troops in the environs of Geneva. In what manner, therefore, or by what influence this insurrection has taken place, we are still ignorant. It is certain that the people there have for many years been dissatisfied with the aristocracy. Later accounts lead us to hope that the dispute is at present in a train of amicable accommodation, and this we most sincerely wish. The cause of liberty is ever disgraced by anarchy; and the reform of abuses is a very different process from the overthrow of all government and subordination. This, perhaps, in most countries might be effected without danger, were the ruling powers less tenacious, and the reformers less violent than they too commonly are.

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